A RHETORICAL ANALYSIS OF THE SPEAKING OF MRS. ELLEN G. WHITE A PIONEER LEADER AND SPOKESWOMAN OF THE SEVENTH-DAY ADVENTIST CHURCH

HORACE JOHN SHAW

MICHIGAN STATE UNIVERSITY
1959

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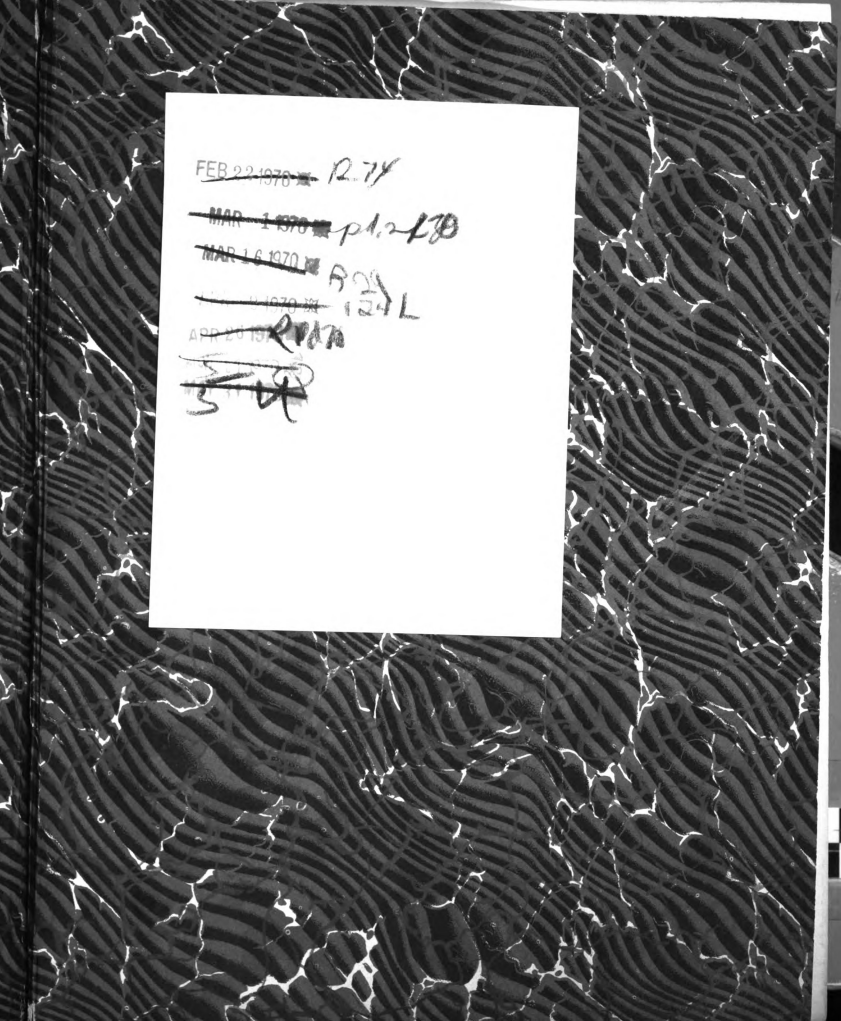
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Kenneth L. Hance
Major professor

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A RHETORICAL ANALYSIS OF THE SPEAKING OF MRS. ELLEN G. WHITE A PIONEER LEADER AND SPOKESWOMAN OF THE SEVENTH-DAY ADVENTIST CHURCH

by

Horace John Shaw

A DISSERTATION

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ABSTRACT

This study examines the speaking practices of Mrs. Ellen G. White and the responses secured by her as a speaker-leader. Subsidiary purposes seek: (1) To place her in a speaker perspective within her church and among other feminine speakers; (2) To provide for further research materials in the field of homiletics; (3) To present the initial texts and topics of her discourses; (4) To prepare chronological, geographical, and topical listings of her discourses; (5) To survey the living persons who heard her speak with a view to classifying and preserving their comments.

Chapter I surveys Mrs. White's life, spanning 1827-1915, and traces the circumstances under which she grew up, and points out the contributions she made during her years of public speaking.

Chapter II examines the intellectual currents of her day; and her relationship to many of the reform movements.

Chapter III shows Mrs. White's spokeswoman role for a minority group which became a world-wide denomination.

Chapter IV deals with her Health and Temperance speaking.

Chapter V surveys 279 Faith and Living discourses.

Chapter VI considers 166 discourses that relate to Mrs. White's promotion of church-sponsored activities.

Chapter VII analyzes Mrs. White's speaking by considering the canon of delivery. To aid in evaluating her delivery, the responses of 367 people who heard her speak are utilized.



1901 General Conference
"Dime" Tabernacle
Battle Creek, Michigan



Camp Meeting
Moss, Norway
June, 1887



Camp Meeting
Eagle Lake, Minnesota
About 1875



Ellen G. White



"Imprimerie Polyglotte"
Basle, Switzerland
September 27, 1885



"Dime" Tabernacle
Battle Creek, Michigan
Dedication—May 8, 1879
Burned—January 7, 1922



Dedication:
College of Medical Evangelists
Loma Linda, California
April 15, 1906

Chapter VIII seeks to determine Mrs. White's effectiveness by analyzing the 367 responses, and other source materials.

Chapter IX provides summary and conclusions.

This study of 465 discourses Mrs. White presented in eighty-two known cities or towns in ten countries of three continents, suggests certain conclusions:

1. Invention-wise, Mrs. White developed ideas, mainly admonitory in nature, that depended little upon elaborate processes of reasoning. In exposition she used chiefly explanation. For confirmation she frequently used Biblical examples, cause-effect reasoning, and reasoning by analogy. Her own ethical appeal was enhanced by the generally accepted designation of her as an appointed "messenger." In her pathetic proofs she was sensitive to her listeners' emotions and appealed to most of the impelling motives.

2. Arrangement-wise, Mrs. White evidenced no restraints imposed by pre-planned discourse outlines. Her sequence of ideas follows a pattern of one idea growing naturally out of another. Formally stated main or sub-headings are absent.

3. Style-wise, Mrs. White used more than a normal amount of restatement to achieve both clarity and force.

In brief, through all aspects of her speaking, simplicity is the one common denominator.

4. Delivery-wise, in all of her speaking, Mrs. White's own philosophy of speech paralleled in large measure her actual practice.

5. Audience response-wise, Mrs. White achieved both immediate and long-term effectiveness. The immediate responses were characterized by respectful listener attitudes of awe and silence; verbal responses

that included testimonies of confession and personal intention, frequent rejoinders of agreement expressed with hearty "Amens"; physical responses of rising to the feet, going forward, not infrequently amid tears and weeping. These immediate audience responses often had through-the-years carry-over values.

6. Effect-wise, perhaps the prime factor in Mrs. White's persuasive power resides not so much in what are commonly called the rhetorical skills, as in her personal ethos. To herself and to her hearers she was inspired of God. The truth of her past utterances were so fully proved by succeeding events that the people of her church, as well as others, viewed her with great respect, eagerness, and concern. In this way at least, she was unique as a speaker, and the effects of her speaking were unusual.

GRATEFUL ACKNOWLEDGMENT

is accorded

Our

Esteemed Teacher and Friend

DOCTOR KENNETH GORDON HANCE

Who as Head of the Speech Department and
Chairman of the Guidance Committee

has provided that rare extra

AN UNCEASING STREAM OF INSPIRATION

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Most of all I appreciate beyond words the "One and Only" who left the many little notes on my study desk "Please know that I am right with you in everything -- God is our Strength." And He has been!

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INTRODUCTION

Purpose of the Study

The basic purpose of this study is to examine the speaking practices of Mrs. Ellen G. White by means of the resources and procedures inherent in the traditional pattern of rhetorical criticism to determine the nature of her practices and the responses secured by her as a speaker-leader. Subsidiary to this over-all purpose are several aims of a specialized nature that it has been hoped would evolve: (1) To place Mrs. White in perspective as a speaker within her church and in relation to other feminine speakers; (2) To provide a body of materials for further research in the field of homiletics; (3) To assemble and arrange a body of materials that presents the initial texts and topics that composed her discourses; (4) To prepare chronological, geographical, and topical listings of her discourses; (5) To survey the known living persons who saw and heard Mrs. White speak with a view to classifying and preserving their comments before the generation of remaining hearers passes.

Limitations of the Study

The collation of Mrs. White's discourses is limited in selection to those that exist in manuscript or published form in rather full content, those being ruled out which give only the time and the place of presentation and include only fragmentary references. It does not aim to present in diary fashion all the places where Mrs. White is reported to have spoken. Unless there is substantial discourse material or the

occasion is otherwise significant, the address does not appear within the framework of this study. This research has not attempted an analysis of her conversational or casual speaking; but it has included representative interviews and committee reports of a formal nature that provide insight into Mrs. White's manner of speaking under a variety of circumstances.

Justification for the Study

Intrinsic merit.--A rhetorical study of Mrs. White appears to be justified in the light of her prominent status as a person and also in the light of the central position which speaking played in all her activities. With respect to the former, the following citations suggest something of her stature: "During a long life span, she exerted the most powerful single influence on Seventh-day Adventist believers."[1] "One of the most remarkable women that America has produced."[2] "Those who are concerned with the betterment of human health must pay tribute to the writings of Ellen G. White because . . . of the genius of this pioneer nutritionist."[3] "Mrs. White was the acknowledged inspiration of

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[1] Dictionary of American Biography, Vol. XX, p. 99. For full context, see Chapter I, footnote 35, of this study.

[2] "Use and Abuse of Nutrition Research" (introductory remarks made by Clive M. McCay, Ph.D., in an address presented to the Natural Food Associates held at Memphis, Tennessee, March, 1958).

[3] "'Counsels on Diet and Foods' in the Light of Modern Nutrition," lecture given at the Unitarian Church, April 9, 1958, by Clive M. McCay, Ph.D., Professor of Nutrition, Cornell University, Ithaca, New York. Dr. McCay is a biochemist who specialises in nutrition, having taught for a quarter of a century a course for graduate students dealing with the history of foods and nutrition. Dr. McCay incorporated the following statements in his lecture:

> . . . Whatever may be the religious belief of a reader, he or she cannot help but gain much guidance in a better and healthier way of

the [Seventh-day Adventist] movement. . . . Her ideas established the mold of Adventism in its medical, educational and missionary work around the world."[4]

Among the institutions that reflect Mrs. White's viewpoints and bear the impress of her public ministry are: the widely known Battle Creek Sanitarium, the College of Medical Evangelists, many sanitariums and hospitals in many countries, and publishing plants and schools widely scattered but strategically located. The Western Health Institute, which was the first of its kind in Michigan, required for its incorporation a special act of the state legislature,[5] and growing out of this institution was the pioneer work done in prepared cereal manufacture that placed

---

life from reading the major works of Ellen G. White.

Every modern specialist in nutrition whose life is dedicated to human welfare must be impressed in four respects by the writings and leadership of Ellen G. White.

In the first place, her basic concepts about the relation between diet and health have been verified to an unusual degree by scientific advances of the past century.

In the second place everyone who attempts to teach nutrition can hardly conceive of a leadership such as that of Mrs. White that was able to induce a substantial number of people to improve their diets.

In the third place one can only speculate about the large number of sufferers during the past century who could have had improved health if they had accepted the teachings of Mrs. White.

Finally one can wonder how to make her teachings more widely known in order to benefit the overcrowded earth that seems inevitable tomorrow unless the rate of increase of the world's population is decreased.

[4]Hartzell Spence, "The Story of Religions in America--Seventh-day Adventists," Look, XXII (June 24, 1958), p. 79. Spence further observes:

. . . When Mrs. White died in 1915, membership had grown to 140,000, and the clergy had increased to 2,500. There were now 40 publishing houses scattered around the world, and 80 medical institutions. The Adventist educational system had burgeoned to 5,000 Sabbath Schools, 700 day schools and 70 advanced academies and colleges. There were Adventist missions on each continent. (p. 82.)

[5]See Chapter III, footnote 248, of this study.

Battle Creek, Michigan, on the map as the prepared cereal center of the world.

With respect to the central position of speaking in Mrs. White's activities, it may be said that probably no leader of a movement or of an organization used speaking more fully and consistently than did Mrs. White. (It may be noted, also, that no woman in history wrote and published more books.[6])

Distinctiveness.--It is noted that though several studies have been made of Mrs. White as a speaker,[7] none is as comprehensive in scope as the present study, which (1) encompasses all of Mrs. White's public career; (2) draws upon all available manuscripts, letters, and diaries in the White Publications Office, as well as some 367 responses to a questionnaire sent to persons who heard Mrs. White speak; and (3) analyzes her speaking in terms of all of the canons of rhetoric and all of the accepted topics of rhetorical criticism.

It is further noted that Mrs. White's published works are constantly used in church schools, academies, colleges, and seminary classes; but to date there is no prepared index of her discourses, either topical,

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[6]See Chapter I, footnote 60, and Appendix IX of this study.

[7]Leslie G. Hardinge, "An Examination of the Philosophy of Persuasion in Pulpit Oratory Advocated by Ellen Gould White" (unpublished Master's thesis, Seventh-day Adventist Theological Seminary, Washington, D.C., 1950).

Leslie G. Hardinge, "A Survey and Evaluation of the Theory of Illustration of Ellen Gould White" (unpublished Bachelor of Divinity thesis, Seventh-day Adventist Theological Seminary, Washington, D.C., 1953).

Glen Milton Carley, "A Rhetorical Study of Selected Sermons of Ellen G. White on Righteousness by Faith" (unpublished Master's thesis, Seventh-day Adventist Theological Seminary, Washington, D.C., 1954).

textual, or chronological.

Materials or Sources for the Study

Materials for this study may most conveniently be described in terms of the major sections of the study:

1. For the section which deals with the life of Mrs. White the following are the more important sources:

Jemison, T. Housel, A Prophet Among You.
Loughborough, J. N., The Great Second Advent Movement.
Olsen, M. E., A History of the Origin and Progress of Seventh-day Adventists
Spalding, Arthus W., Captains of the Host.
_____, There Shines a Light.
Teesdale, Homer W., "Ellen G. White: Pioneer, Prophet."
White, Arthur L., Ellen G. White--Messenger to the Remnant.
_____, Notes and Papers Concerning Ellen G. White and the Spirit of Prophecy.
White, Ellen G., My Christian Experience, Views and Labors.
_____, Early Writings.
_____, Life Sketches of Ellen G. White.

2. For that section which deals with the climate of opinion and the world in which Mrs. White lived, such source material as:

Brigance, William Norwood (ed.), History and Criticism of American Public Address, Vol. I.
Curti, Merle, The Growth of American Thought.
Nichols, Thomas Low, Forty Years of American Life.
Perry, Kenneth B., "Educational Trends in America from 1830-1870 Influencing the Formation of the Seventh-day Adventist Educational System."
Weniger, Charles Elliott, "A Critical Analysis and Appraisal of the Public Address of William Miller, Early American Advent Lecturer."
Wish, Harvey, Society and Thought in Modern America.

3. For that portion of the study concerned with the Seventh-day Adventist Church and Mrs. White's relation to it are the following representative materials or sources:

Cadwallader, E. M., "Principles of Education in the Writings of Ellen G. White."
Christian, L. H., The Fruitage of Spiritual Gifts.

Daniells, A. G., The Abiding Gift of Prophecy.
Froom, LeRoy Edwin, The Prophetic Faith of Our Fathers, Vol. IV.
General Conference Department of Education, The Story of Our Church.
Gilbert, F. C., Divine Predictions Fulfilled.
Historical Sketches of the Foreign Missions of the Seventh-day Adventists.
Jemison, T. Housel, A Prophet Among You.
Life Sketches, Ancestry, Early Life, Christian Experience, and Extensive Labors of Elder James White, and His Wife, Mrs. Ellen G. White.
Nichol, Francis D., Ellen G. White and Her Critics.
_____, The Midnight Cry; a Defense of William Miller and the Millerites.
Olsen, M. E., A History of the Origin and Progress of Seventh-day Adventists.
Robinson, Dores Eugene, The Story of Our Health Message.
Spalding, Arthur W., Captains of the Host.
_____, Christ's Last Legion.
_____, There Shines a Light.
Spicer, W. A., The Spirit of Prophecy.
_____, Pioneer Days of the Advent Movement.
White, Arthur L., Ellen G. White--Messenger to the Remnant.
_____, Notes and Papers Concerning Ellen G. White and the Spirit of Prophecy.
White, Ellen G., My Christian Experience, Views and Labors.
_____, Life Sketches of Ellen G. White.
Wilcox, F. M., The Testimony of Jesus.

4. For the section that is concerned with the discourses themselves, the materials are:

White, Ellen G., Manuscripts file containing (a) letters, (b) diary, (c) Australia Notebook, and (d) other manuscripts, in the archives of the Ellen G. White Publications, General Conference of Seventh-day Adventists, Takoma Park, Washington, D.C.
Sources referred to in Appendices I, II, III, IX of this study.

5. For that section dealing with Mrs. White's delivery and audience responses, the sources are as follows:

Appendices IV, V, VI, VII, VIII of this study.

6. Representative sources pertaining to rhetorical theory and speech criticism are the following:

Brigance, William Norwood (ed), Speech--Its Techniques and Disciplines in a Free Society.
Cooper, Lane, translator, The Rhetoric of Aristotle.

Genung, John Franklin, The Working Principles of Rhetoric.
McBurney, James H., and Hance, Kenneth G., Discussion in Human Affairs.
Phillips, Arthur Edward, Effective Speaking.
Sanford, William Phillips, and Yeager, Willard Hayes, Principles of Effective Speaking.
Thonssen, Lester, Selected Readings in Rhetoric and Public Speaking.
Thonssen, Lester, and Baird, A. Craig, Speech Criticism.

Organization of Materials

This survey of the speaking of Mrs. White proceeds on the following basis:

Chapter I surveys the life of Mrs. White from the time she was born in Gorham, Maine, on November 26, 1827, until her passing on July 16, 1915. It traces the circumstances under which she grew up, then points out the contributions she made during her years of public speaking.

Chapter II examines the intellectual currents that were dominant in the economic, social, and political life of her day; and her relationship to many of the reform movements that bid for the attention of people during the last half of the nineteenth century and the forepart of the twentieth.

Chapter III shows Mrs. White's early interests in the religious reform movements of her time, and how she began to assume the role of religious spokeswoman for a very small and minority group; and then how she came to assume the role of religious leader and spokeswoman for that denominational group which spread to all the continents.

Chapter IV begins with an examination of Mrs. White's Health and Temperance speaking. After observing the places and occasions where she presented this selected group of discourses, noted as Appendix I, the general characteristics of the American public platform receives consideration, and especially the women speakers of the period who spoke for

the cause of Temperance. The same chapter sets up the criteria for an evaluation of Mrs. White as a speaker as analyzed in this chapter and in chapters V and VI. However, chapters V and VI pertain only to the internal textual matters that deal with invention, arrangement, and style. The canon of delivery in all three of these types of discourses, as well as Mrs. White's entire speaking career is reserved for consideration in a separate chapter.

Chapter V surveys 279 discourses classified under the heading of Christian Faith and Living as listed in Appendix II. After an analysis of the occasions and audiences where Mrs. White delivered these discourses they are submitted to a rhetorical analysis based on the same criteria established in the preceeding chapter.

Chapter VI is a consideration of 166 discourses that relate to Mrs. White's promotion of church-sponsored activities. These are appropriately classified in Appendix III under the topic Church Militant and under the following subtopics: General, Educational, Medical, Ministry, and Publishing. With this chapter concludes the special phase of the rhetorical analysis that deals with the internal textual matters of Mrs. White's 465 discourse.

Chapter VII is a general analysis of Mrs. White's speaking by considering the fourth canon of rhetorical analysis; namely, delivery. The broad concept of delivery used in this chapter includes the section dealing with Mrs. White's preparation of her discourses. As an instrument to aid in evaluating her delivery the responses of 367 people who heard Mrs. White speak, as listed in Appendices IV and V, are utilized.

Chapter VIII seeks to determine Mrs. White's effectiveness as a speaker by making use of all historical notations in manuscript and in

published form that shed light on both the immediate and the long-term audience responses to her speaking. These sources are supplemented by the audience reactions to her speaking as found in the responses of the 367 people who heard her speak, as listed in Appendix VI. Appendix VII also has bearing on this chapter, presenting as it does a listing of the types of texts, topics, and comments that the respondents recall having heard Mrs. White use in her speaking.

Chapter IX brings into focus by way of summary and conclusions the entire study of Mrs. White as a speaker.

CHAPTER I

RELIGIOUS SPOKESWOMAN: ELLEN GOULD HARMON WHITE

The Early Life of Ellen Harmon: 1827-1846

The Harmon family.--Robert and Eunice Harmon were longtime residents of the state of Maine. At the time of the birth of their twin daughters, Ellen and Elizabeth, they were living ten miles northwest of Portland at the town of Gorham. The twins' arrival, November 26, 1827, completed the family circle of two boys and six girls. Early in the 1830's Robert Harmon moved his family from the rolling countryside of the Gorham farm community to Portland, the largest city of Maine. The move to the city offered better educational opportunities for the children and afforded business advantages to the father, who was a hatter.[1]

An example of the practical training which the children received is seen in the sharing of the father's hat-making craft. He trained his children in weaving straws, pressing felts, and shaping hats.[2]

As a girl, Ellen displayed normal interests and had a disposition that was cheerful and friendly. A brief picture of her girlhood days shows that

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[1]Arthur W. Spalding, There Shines a Light (Nashville: Southern Publishing Association, 1953), p. 15. Cited hereafter as Spalding, There Shines a Light.

[2]Arthur W. Spalding, Captains of the Host (Washington, D.C.: Review and Herald Publishing Association, 1949), p. 62. Cited hereafter as Spalding, Captains of the Host.

> The twins, while sharing many admirable traits, were different in temperament. Elizabeth was a confiding child, placid but given to tears; Ellen was self-reliant, buoyant, sociable, courageous, and persevering. She was regarded by her parents with peculiar interest, and they entertained high hopes of a brilliant career for her. She herself, from her first school days, entertained the ambition to become a teacher. The family were deeply religious, members of the Methodist communion, in which Robert and Eunice Harmon led their children in spiritual service, as one after the other they entered the church.[3]

Ellen testified in later life to the spiritual influence of the Harmons.

> In early life they became earnest and devoted members of the Methodist Church. In that church they held prominent connection, and labored for the conversion of sinners, and to build up the cause of God, for a period of forty years. During this time they had the joy of seeing their children, eight in number, all converted and gathered into the fold of Christ.[4]

Girlhood accident.--When nine years of age, Ellen suffered an accident which not only brought great personal suffering but affected her entire after-life. Her parents feared she would not survive, and her recovery was a concern of the whole Harmon family. When she and her twin sister were returning home from the Brackett Street School, next to The Common, Ellen was struck on the nose by a stone thrown in a sudden fit of anger by an older playmate. The injury proved to be very serious. She was taken home, where she remained in coma for three weeks. Then after a long and painful recovery, Ellen's deformity resulting from the accident caused her to have feelings of inferiority and rejection. The accident had traumatic effects on her nervous system. She was unhappy, rebellious, and wanted to die. Fortunately these feelings did

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[3]Spalding, There Shines a Light, pp. 14-15.

[4]Ellen G. White, Life Sketches of Ellen G. White (Mountain View, California: Pacific Press Publishing Association, 1915), p. 17. Cited hereafter as E. G. White, Life Sketches.

not persist. She sought relief through Divine help, and renewed courage came to her. The care with which her parents watched over her can be seen in the special "great cradle" they had made for her,[5] and later in their encouragement for her to work with her hands.[6]

Several complications developed from the accident. For two years thereafter, she couldn't breathe through her nose, as it had been broken. The nervous breakdown caused her hand to tremble as she tried to write. Whenever she applied herself to her studies, the letters on the page ran together, and she became faint and dizzy. In addition, she suffered from a bad cough.[7]

Having to give up school was a trying submission for Ellen, for it meant having to give up the hope of a formal education. The story of the next half-dozen years is a record of trials and triumphs intermingled with limited physical reserve and continuing reliance upon Divine resources. As will be observed at many subsequent points in this study, this episode and its aftermaths will be found to be extremely relevant to an analysis of Mrs. White as a speaker.

Ellen's conversion.--Even before her accident, Ellen had an [illegible] for the doctrine of the imminent return of Christ. One day on her way to school, she picked up a scrap of newspaper that told about a man in England who preached that the world would come to an end in

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[5]E. G. White, Life Sketches, p. 18.

[6]E. G. White, Life Sketches, p. 47. Ellen was given the task of making the crowns of the hats which her father manufactured, since that was the easiest part of the work. She also knit stockings while propped up in bed. From this she earned about twenty-five cents a day.

[7]E. G. White, Life Sketches, p. 19.

thirty years. This impressed her as being decidedly different from the conventional views. Then, too, an interest in the second coming of Christ was created by William Miller's visit to Portland, when he gave a course of lectures at the Casco Street Christian Church. The entire Harmon family were attracted to these solemn, scriptural discourses. From far and near, people came in the early morning, bringing their lunch baskets and staying until the close of the evening meeting. The announcement that the Saviour would come in three short years took instant effect.

> Terror and conviction spread through the entire city. Prayer meetings were established, and there was a general awakening among the various denominations.[8]

At the meetings, when sinners were invited forward, Ellen pressed through the crowd and took her place with "the seekers." She felt unworthy to be called a child of God. She also lacked confidence in herself and hesitated to seek the counsel of Christian friends.

The summer following the Miller meetings, the Harmons took Ellen to the Methodist campmeeting at Buxton, Maine. While there, her longing for a deeper Christian experience prompted her to seek God's pardon for her sins. Soon she felt her burden of sin lifted; and when she returned from campmeeting, she and several others were taken into the Methodist Church on probation. When the question of the mode of baptism came up, she, along with eleven others, chose scriptural baptism in place of sprinkling. The service took place on the beach of a bay, in front of

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[8]Ellen G. White, Testimonies for the Church, Vol. I (Mountain View, California: Pacific Press Publishing Association, 1913), p. 14. Cited hereafter as E. G. White, Testimonies.

the poet Longfellow's home.[9] She was completely happy with this new experience.

In her thirteenth year, Ellen again attempted to resume her education by entering a young ladies' Seminary in Portland. However, a decline in her health and the disturbing "worldliness" of the girls at the Seminary discouraged her to the point of giving up formal education. Upon her return home, her brother, Robert, two years older, and her sister, Sarah, four years older, encouraged her and her twin sister to undertake a missionary project of buying and distributing Christian literature. Ellen could earn only about twenty-five cents a day, but work with her hands helped to take her mind away from herself and to stabilize her experience.

Deepening religious experience.--Ellen, now fourteen years of age, attended a second course of lectures given by William Miller in Portland in 1842. Shortly after this she had two dreams. In the first she saw a noble temple where a few people were entering amidst ridicule and threats by a mixed multitude; in the second she was invited by an angel to a conversation with Jesus in which He said, "Fear not," and then with a smile laid His hand upon her head.[10]

Ellen, at her mother's encouragement, sought counsel regarding her two dreams and her discouragement and doubt of such doctrines as an eternally burning hell. She sought her counsel from a Methodist pastor, Elder Stockman. When she told him of her dreams and spiritual longings, he placed his hand affectionately upon her head and said with tears in

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[9]Spalding, There Shines a Light, p. 18.

[10]E. G. White, Testimonies, Vol. I, pp. 28-29.

his eyes, "Ellen, you are only a child. Yours is a most singular experience for one of your tender age. Jesus must be preparing you for some special work."[11]

From this minister's counsel and prayers Ellen received courage and inspiration. He assured her that the misfortune that had come to her might be according to God's purpose and she might well trust Him to direct her life. The influence of that visit was far-reaching on Ellen. She tells of it in these words:

> . . . My mind was much relieved, and the wretched slavery of doubt and fear departed as I listened to the wise and tender counsel of this teacher in Israel. I left his presence comforted and encouraged.
>
> During the few minutes in which I received instruction from Elder Stockman, I had obtained more knowledge on the subject of God's love and pitying tenderness, than from all the sermons and exhortations to which I had ever listened.[12]

Up to this time feelings of inferiority and timidity kept her from participating in public prayer among church members. Immediately after this encouraging visit, however, she determined to perform her duty in public prayer; and that very evening the opportunity came in a meeting at her uncle's house. She bowed tremblingly with the others; and after a few prayed, her voice suddenly arose in fervent prayer. Her former agony of soul left her. The power of God, it is reported, rested upon her in a special manner. Some mistook it for a sudden and dangerous indisposition, but were restrained by her mother from sending for a physician. Ellen's mother, and some of the other experienced Christians, firmly believed that it was the power of God that had prostrated Ellen. Of this experience, Ellen herself said:

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[11]E. G. White, Life Sketches, p. 36.

[12]E. G. White, Life Sketches, p. 37.

> . . . As I prayed, the burden and agony of soul that I had so long endured, left me, and the blessing of the Lord descended upon me like the gentle dew. I praised God from the depths of my heart. Everything seemed shut out from me but Jesus and His glory, and I lost consciousness of what was passing around me.
>
> The Spirit of God rested upon me with such power that I was unable to go home that night. . . . When I did return home, on the following day, a great change had taken place in my mind. It seemed to me that I could hardly be the same person that left my Father's house the previous evening. . . . Faith now took possession of my heart. . . . I could even praise God for the misfortune that had been the trial of my life, for it had been the means of fixing my thoughts upon eternity. Naturally proud and ambitious, I might not have been inclined to give my heart to Jesus had it not been for the sore affliction that had cut me off, in a manner, from the triumphs and vanities of the world.
>
> For six months not a shadow clouded my mind, nor did I neglect one known duty. My whole endeavor was to do the will of God, and keep Jesus and heaven continually in mind.[13]

The night following Ellen's spiritual ecstasy that came during her first public prayer, she attended the advent meeting. When the time came for personal testimony, she arose and related her experience and the simple story of Jesus' love. Although her remarks were not premeditated, she found no difficulty in expressing her thoughts except for the tears of gratitude that choked her utterance. Elder Stockman was present at this occasion and wept aloud for what he regarded as the proof of God's kindness.

This, her first public prayer, marks the beginning of Ellen's public ministry. Not long afterward she was invited to speak at a conference meeting at the Christian church in Portland, where Elder Brown was pastor. Here she told the simple story of Jesus' love, speaking "with subdued heart and tearful eyes." Many were weeping and praising God as a result of the power that came upon the assembled people.

After this, Ellen was invited to many religious gatherings to

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[13] E. G. White, Life Sketches, pp. 38-39.

tell her story. Often she arranged meetings with her young friends, some of whom were married, and at these little meetings she exhorted and prayed for each one personally. She reports that several entire nights were spent by her in prayer for these youthful friends. Some came to hear her from curiosity, but this soon changed. The indifferent and careless became deeply concerned for their own salvation. Before long, "every one was converted to God," Ellen later reported.[14]

One day overhearing a conversation concerning the non-immortality of the soul, Ellen was greatly distressed, but her mother assured her that the commonly held conception that the soul was immortal was without Bible support. A few months later when she heard the subject presented with strong Bible support by one of the ministers who preached the second advent. She believed it to be the truth and found that the mystery surrounding the resurrection vanished.

Ellen and the six other members of the Harmon family faithfully adhered to the cardinal tenet of Millerism, which was a belief in the imminent return of Christ. Devotedly they sought to share this faith with others, noting that not a few in other countries had likewise been led to a study of the prophecies bearing on the end of the world.[15]

At this point there came an event which served to deepen even more fully her religious convictions--the "disfellowshipping" of the entire Harmon family from the Methodist Church and the subsequent finding

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[14]E. G. White, Life Sketches, p. 42.

[15]For a full discussion of the Advent Awakening in other countries and a full treatment of the Millerite Movement, the reader is referred to LeRoy Edwin Froom, The Prophetic Faith of Our Fathers, Vols. III & IV (Washington, D.C.: Review and Herald Publishing Association, 1946, 1954). Cited hereafter as Froom, Prophetic Faith.

of fellowship with those who held the Advent belief. Briefly the facts were these:

In 1840, the Methodist Maine Conference decided against Miller, condemning his views and requiring its ministers to refrain from disseminating them. Discipline was duly applied to lay members; and nonconformists in time were disfellowshipped with, of course, the Harmon family among them. In the minutes of the church clerk's records this explanation of their expulsion was given: . . . "long absence from our Church and ordinances and supporting anti-Methodist doctrines and congregation, viz: Millerism."[16]

This was a serious blow to the Harmon family as "Father Harmon was the main pillar in the local Methodist church, being an exhorter and class leader."[17] They soon found fellowship, however, with others--among them pastors of the Methodist, Baptist, and Christian churches--who, like them, had recently lost their church membership because of their Advent beliefs and met with them to worship and study in Portland's Beethoven Hall.

Among local ministers who accepted expulsion, loss of credentials, and support, was the Methodist pastor, Elder Stockman, from whom Ellen had received encouragement. Though the loss of church membership was a painful experience, it served to draw Ellen closer to those who expected the Lord to come and deepened her own religious experience. As the

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[16]F. D. Nichol, The Midnight Cry; a Defense of William Miller and the Millerites (Washington, D.C.: Review and Herald Publishing Association, 1944), note to p. 457. Cited hereafter as Nichol, The Midnight Cry.

[17]Spalding, There Shines a Light, p. 25.

expected day of hope drew nearer, there was much introspection and heart searching. All this took place while Ellen was in her mid-teens, and this impressionable period of life felt the force of a deep religious conviction brought through the certain expectancy of a world cataclysm. It served to intensify her zeal to warn and save others from the impending doom to be meted out to the "ungodly and unready."

The bitter disappointment of 1844.--In the study of the time prophecies of the book of Daniel, the Baptist layman, William Miller, focused upon the culmination of a period of 2300 days.[18] This span of symbolic time, when calculated on the "year-day" principle of prophetic interpretation, had its beginning with "the commencement to restore and to build Jerusalem."[19] History records this event as taking place in the fall of 457 B.C. Miller first held that the span of 2300 years would thus close in the year 1843 A.D., and because the Jewish time reckoning brought the year to a close in the spring the prophetic period could be expected to extend to March, 1844.[20] Keen indeed was the disappointment that came to Miller and his followers when the Lord did not come within the period of expectation. In reviewing that period just prior to the disappointment, Ellen noted:

> Worldly business was for the most part laid aside for a few weeks. We carefully examined every thought and emotion of our hearts, as if upon our deathbeds, and in a few hours to close our eyes forever upon earthly scenes. . . .
>
> But the time of expectation passed. This was the first close test brought to bear upon those who believed and hoped that Jesus

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[18] Daniel 8:14: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

[19] Daniel 9:25.

[20] A thorough discussion of Miller's prophetic calculations appears in two books: Nichol, The Midnight Cry, pp. 444-53; and Uriah Smith, The

would come in the clouds of heaven. The disappointment of God's waiting people was great.[21]

The mistake that William Miller and several of his associates made in reckoning the time elements of the prophetic periods was not at first discovered, but after re-study, it was ascertained that the decree to rebuild Jerusalem was given near the close of 457 and hence the prophetic period must reach, so it was calculated, to the fall of the year 1844 A.D. Accordingly, the believers looked to October 22, 1844, as the date for the return of the Lord. The specific day was arrived at by drawing an analogy with the day of atonement of the typical service in the ancient tabernacle service of Israel of old.

Again deep piety and devotion marked the Advent believers. During the summer of 1844 the cry, "Behold the Bridegroom cometh; go ye out to meet him,"[22] went from city to city and into the remote country regions. How Ellen related herself to the revised expectation is expressed in these words:

> This was the happiest year of my life. My heart was full of glad expectation; but I felt great pity and anxiety for those who were in discouragement and had no hope in Jesus. . . .
>
> We needed great patience, for the scoffers were many. We were frequently greeted by scornful references to our former disappointment. The orthodox churches used every means to prevent the belief in Christ's soon coming from spreading. No liberty was granted in their meetings to those who dared to mention a hope of the soon coming of Christ.[23]

To Ellen every moment of the 1844 expectant year seemed of utmost

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Prophecies of Daniel and the Revelation (Washington, D.C.: Review and Herald Publishing Association, 1897), pp. 208-23.

[21] E. G. White, Life Sketches, pp. 56-57.

[22] See Matthew 25:1-13.

[23] E. G. White, Life Sketches, pp. 59-60.

importance. She often visited families, engaging in earnest prayer with those oppressed by fears and despondency. Often she joined with the other believers who assembled in orchards and groves to commune with God. As the expected day drew on

> The waiting people of God approached the hour when they fondly hoped their joys would be complete in the coming of the Saviour. But the time again passed unmarked by the advent of Jesus. It was a bitter disappointment that fell upon the little flock whose faith had been so strong and whose hope had been so high. But we were surprised that we felt so free in the Lord, and were so strongly sustained by His strength and grace.
>
> The experience of the former year was, however, repeated to a greater extent. A large class renounced their faith. . . .
>
> We were disappointed, but not disheartened. . . .
>
> We were firm in the belief that the preaching of definite time was of God.[24]

After the disappointment of 1844, the Millerite movement lost membership, some moving to other localities and many who had accepted the teachings, for fear of the end of the world, denied ever being associated with it. Those who sincerely believed the message gave themselves to renewed study of the scriptures, and in this study they found solace and new direction. Speaking of this, Ellen Harmon wrote:

> But after our disappointment the Scriptures were carefully searched with prayer and earnest thought; and after a period of suspense, light poured in upon our darkness; doubt and uncertainty were swept away.
>
> Instead of the prophecy of Daniel 8:14 referring to the purifying of the earth, it was now plain that it pointed to the closing work of our High Priest in heaven, the finishing of the atonement, and the preparing of the people to abide the day of His coming.[25]

As Ellen came to her seventeenth birthday in the fall of 1844, her physical condition was poor. Though she had spiritually weathered the storm of disappointment that brought scorn and ridicule, she was far

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[24] E. G. White, Life Sketches, pp. 61-62.

[25] E. G. White, Life Sketches, p. 63.

from well. Among other things, for a number of weeks she had scarcely been able to speak above a whisper. One physician concluded that her trouble was "dropsical consumption," noting a decay of her right lung and considerable disease in the left one and an impairment of her heart. He gave her but a short time to live and expressed his judgment that she was likely to drop away at any time.[26] Because it was almost impossible to breathe when lying down, at night she was propped up in a sitting position. Frequent coughing and hemorrhaging from the lungs reduced her physical strength. With such unpromising circumstances one might wonder how such a frail girl would ever accept the challenge of public ministry. Leslie Hardinge postulates this thesis which is quite typical of the Advent believers.

> With such a background did Providence prepare His messenger, a girl of seventeen, to bear His messages to the disheartened remnant of the Millerite movement. Ellen Harmon, the weakest of the weak, was being fitted for service. The fires were hot; the steel proved worthy.[27]

The challenge to public speaking.--In December, 1844, Miss Harmon was visiting in the home of Mrs. Haines at Portland, Maine. They earnestly sought light concerning their experience of the disappointment of October 22. In the morning five women knelt in family worship. Each one prayed; and lastly Miss Harmon began to pray, speaking only in a whisper because of her weakness. In the midst of her prayer, Ellen, in relating this experience said, "The power of God came upon me as I had

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[26]J. N. Loughborough, The Great Second Advent Movement (Washington, D.C.: Review and Herald Publishing Association, 1909), p. 202. Cited hereafter as Loughborough, The Great Second Advent Movement.

[27]Leslie Hardinge, "An Examination of the Philosophy of Persuasion in Pulpit Oratory Advocated by Ellen Gould White" (unpublished Master's Thesis, Seventh-day Adventist Theological Seminary, Washington, D.C., 1950), p. 46. Cited hereafter as Hardinge, "Persuasion."

never felt it before."[28] All present were affected as they bore witness to what came to be known as Ellen's first vision. In the vision she seemed to witness the travels of the Advent people to their heavenly home. It gave assurance that God had not forsaken those who were faithful in their trust in God. Commenting on this experience, she said,

> After I came out of this vision I was exceedingly troubled. My health was very poor, and I was but seventeen years old. . . . I went to the Lord in prayer and begged Him to lay the burden on some one else. It seemed to me that I could not bear it. I lay upon my face a long time, and all the light I could get was, "Make known to others what I have revealed to you."[29]

About a week after the first vision, Ellen was given a second. Instead of scenes of glory, she beheld a view of the trials through which she would pass. She was told to go and relate to others what God had revealed, and would reveal, to her--messages of rebuke, of encouragement, of correction. "It was shown me that my labors would meet with great opposition, and that my heart would be rent with anguish; but that the grace of God would be sufficient to sustain me through all."[30] Conscious of her poor health and being unable to depend upon her brother, Robert, only two years older than herself and even more timid than she, Ellen became very hesitant to go unattended from place to place. Though her own father encouraged her to follow the biddings of her vision, she expressed her reluctance with these words: "I coveted death as a release from the responsibilities that were crowding upon me."[31] Nevertheless,

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[28] E. G. White, Life Sketches, p. 64.

[29] Ellen G. White, Early Writings of Mrs. White (Washington, D.C.: Review and Herald Publishing Association, 1929), p. 20. Cited hereafter as E. G. White, Early Writings.

[30] E. G. White, Life Sketches, p. 69.

[31] E. G. White, Life Sketches, p. 70.

Ellen began to travel and speak in public at the request of Advent believers in different places. With strong resolution and prayer this frail girl, weighing only seventy pounds,[32] undertook speaking appointments. One of the first was at Poland, Maine. Because of irritated lungs and throat she could but speak in a whisper and continued that way for about five minutes when the soreness and obstruction left and her voice became clear and strong. She spoke with perfect ease and freedom for two hours.[33] When she was through speaking, her voice again left her until she stood once more before the people, and then she experienced the same singular freedom and force in speaking. Soon Ellen Harmon gained confidence and assurance in the thought that she was "doing the will of God," and she noted marked results attending her efforts.

The Married Life of Ellen Harmon White: 1846-1881

The marriage of Ellen and James White.--When visiting Orrington, Maine, Ellen met an ex-schoolteacher-preacher, James White, then 24 years of age. He heard her message and believed that her visions were from the Lord. He also felt that Ellen needed a protector and a companion; accordingly he arranged to travel with her, in company with a member of her family. He already was an ardent Christian worker, having been ordained a member of the Christian Connection in 1843. He also adhered to the Advent faith.[34]

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[32]Glen Milton Carley, "A Rhetorical Study of Selected Sermons of Ellen G. White on Righteousness by Faith" (unpublished Master's Thesis, Seventh-day Adventist Theological Seminary, Washington, D.C., 1954), p. 9. Cited hereafter as Carley, "Rhetorical Study."

[33]E. G. White, Life Sketches, p. 72.

[34]Carley, "Rhetorical Study," pp. 9-10.

James White's and Ellen Harmon's traveling associations brought about a bond of affection between them; and after assuring themselves that the Lord was guiding them, they were united in marriage August 30, 1846.[35]

During the next thirty-five years they shared a joint ministry, each having complementary gifts that brought organization and expansion to the Advent believers. They had born to them four children, all boys, only two of whom survived. The first-born, Henry, died when sixteen years of age. Herbert, the youngest, died as a babe. The two remaining, James Edson and William Clarence, lived to manhood. The Whites also took into their home several other children and provided training and education for them.[36]

During the first few weeks following their marriage, the Whites studied earnestly a tract published by Joseph Bates of New Bedford, Massachusetts. The tract, which was entitled "The Seventh Day Sabbath," set forth scriptural evidence for the sacredness of the seventh day. They accepted the views presented in the Bates' tract as correct.

Later, on Sabbath, April 7, 1847, Ellen White reported that she was shown in vision the law of God in the heavenly sanctuary with a halo of light about the fourth commandment. This view is said to have brought a clearer understanding of the importance of the Sabbath and confirmed the confidence of Adventists in the Sabbath doctrine.[37] From this time

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[35]Everett N. Dick, "Ellen Gould Harmon White," Dictionary of American Biography, XX (New York: Charles Scribner's Sons, 1936), p. 98.

[36]Spalding, There Shines a Light, p. 47.

[37]E. G. White, Early Writings, pp. 32-35

> and it will be a success from the first. From this small beginning it was shown me to be like streams of light that went clear around the world."[39]

In the summer of 1849, James White began the publication of the first journal, Present Truth. This eight-page paper became the first periodical publication work of Seventh-day Adventists, though as yet the body was unnamed and unorganized. In 1850 it was changed into the journal of regular issuance and retitled Second Advent Review and Sabbath Herald. This has continued until the present day as the official church paper. Ellen White contributed a number of articles for the Present Truth in which she set forth prophetic views of the future of the church and sounded notes of warning and counsel.[40]

The next year, 1851, Mrs. White's first book appeared. It was a paper-covered work of sixty-four pages, A Sketch of the Christian Experience and Views of Ellen G. White.[41] The next year the Whites began the publication of a periodical for the youth called The Youth's Instructor, which has continued to the present day as the official church periodical for young people.

Between 1852 and 1855, a hand press was secured, and a printing office was rented in Rochester, New York. These years of early publishing endeavors were trying ones financially for the Whites. Their own home and the printing office became the headquarters of the Advent Sabbath believers. During these years poverty, sickness, and bereavement brought distress and discouragement to the Whites; but the tide turned

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[39] E. G. White, Life Sketches, p. 125.

[40] Spalding, There Shines a Light, pp. 40-41.

[41] A. L. White, Notes and Papers, p. 20.

on the Sabbath tenet became a major subject of consideration in the speaking of the Whites.

In their early married life James and Ellen White faced conditions of poverty and sometimes distress. Because there was no church organization at the time to provide for their regular support, James White's time was divided between traveling and preaching, and earning a living in the forest, on the railroad, or in the hay field.[38]

After the birth of their first child, August 26, 1847, new responsibilities came to the White home. Though the babe was a comfort and joy, Ellen soon found that it was necessary to entrust her child to friends in order to continue her work of traveling and speaking.

Publishing as well as speaking.--During the year 1848, a series of six "Sabbath Conferences," as they were called, was held by James and Ellen White and other workers. These Conferences were effective in harmonizing and binding together the believers and in aiding the Whites to learn methods of effective presentation. At the fifth Conference in Topsham, Maine, they discussed the possibility of issuing a periodical to serve as a means of communication between believers. No money was on hand, however, to finance such a publication. At Dorchester, then a southern suburb of Boston, Massachusetts, the next month, Mrs. White received a vision while the people were praying. When she came out of the vision, she said to her husband,

> "I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print,

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[38] Arthur L. White, Notes and Papers Concerning Ellen G. White and the Spirit of Prophecy (Washington, D. C.: General Conference of S.D.A., 1958), p. 19. Cited hereafter as A. L. White, Notes and Papers.

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[39] E. G. White, Life Sketches, p. 125.

[40] Spalding, There Shines a Light, pp. 40-41.

[41] A. L. White, Notes and Papers, p. 20.

when an invitation came to move to Battle Creek, Michigan.[42]

The move to Battle Creek, Michigan.--Because Adventist friends in Battle Creek invited the Whites to move and offered to provide a new building for their hand press and other printing equipment, they moved in November, 1855, from the Rochester, New York, rented quarters. Soon thereafter, a conference was held to consider the publishing need. At the close of the general meeting a number of matters were revealed to Mrs. White that pertained to the church at large. These she wrote out and read on the following Sabbath evening to the Battle Creek church. Members voted that the messages should be published--the first of a series of writings that eventually in fifty-five years aggregated nearly 5,000 pages comprising nine volumes of Testimonies for the Church.

The history of Ellen White as wife, mother, and accepted Messenger of Divine instruction is inextricably entwined with the growth of Battle Creek institutions and organizations. In going over the records, her grandson, Arthur White, notes that

> Ellen White's diaries for the late fifties reveal that not all her time was devoted to writing and public work; but household duties, friendly contacts with neighbors, especially those in need, claimed her attention, and occasionally she helped to fold and stitch papers and pamphlets, when there was a rush of work at the Review office.[43]

During the late fifties and early sixties, the Whites gave themselves to establishing firmly the publishing work and to strengthening the church organization. They made frequent journeys by train, wagon, and sleigh, suffering from severe cold in long journeys through sparsely

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[42]A. L. White, Notes and Papers, p. 20.

[43]A. L. White, Notes and Papers, p. 21.

settled country. In this itinerant preaching, Ellen gained much valuable assistance from her husband. She describes their experiences in this graphic paragraph:

> We travelled extensively. Sometimes light would be given to me in the night season, sometimes in the daytime before large congregations. The instruction I received in vision was faithfully written out by me, as I had time and strength for the work. Afterward we examined the matter together, my husband correcting grammatical errors, and eliminating needless repetition.[44]

In their speaking engagements, whether in private home meetings, in school houses, or in public auditoriums, the order of presentation was always the same. First, James White would address the congregation; and then his wife, Ellen, would continue the discourse, giving words of admonition. Often they would conduct meetings all day long for a week or more. This pressure of speaking appointments, with the added burden of editorial work and administrative demands, proved a severe physical strain on Ellen's husband.

Some idea of the kind and amount of organizational work that drew upon James White's leadership can be gained from a brief review of the developing church organization in the early 1860's. After the denomination had taken the name of "Seventh-day Adventist" in the fall of 1860, they organized, in the following autumn, the Michigan Conference, which was the first collective church organization among Seventh-day Adventists. By May, 1863, the General Conference held its first session in Battle Creek, Michigan. In all of this, the ministries of Ellen and James White were manifest with James White leading out in evangelism and

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[44]Ellen G. White, The Writing and Sending Out of the Testimonies to the Church (Mountain View, California: Pacific Press Publishing Association, 1913), p. 24.

organization. In 1865, he was elected president of the General Conference. In addition to his presidential duties, the pressure of vigorously promoting evangelistic work resulted in a stroke of paralysis, from which he rallied after a three-year recuperation that involved treatments, rest, and quiet farm life. Much of this period was spent away from Battle Creek; but the renewed emphasis on health reform led, in 1866, to the opening of the Western Health Reform Institute, an institution that later became the Battle Creek Sanitarium.

Mrs. White's devotion to her husband during his struggle back to health was manifested in her serving as his nurse, watching his diet, giving him treatments, taking him out to ride and to walk, and leading him into exercise. Later as his strength improved, and her consciousness of the importance of healthful living increased, she addressed large crowds in many communities in Michigan and New England on healthful Christian living.[45] Though to these meetings she took her husband with her, and he sometimes briefly addressed the people, the burden of speaking rested largely on her. Besides all this public speaking her pen was busy writing out "testimonies" she had received in vision. Because these visions formed an important background for much of her speaking and writing, it is appropriate to note what happened to her during these occasions:

> When she was in vision, Ellen White was formidable. Her husband in 1868 gave what is probably the most comprehensive description. She was utterly unconscious of everything around her, he said, and viewed herself as being removed from this world and surrounded by heavenly beings.
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> Sometimes, in a trancelike condition, she appeared to suspend her breathing for a period of from 15 minutes to three hours. Her

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[45] E. G. White, Life Sketches, pp. 167-89.

> muscles became rigid, and her joints were fixed. On coming out of a vision, of which she had between 100 and 200, her power of sight did not return for about three hours. Her visions came on her anywhere: as she preached, while praying or in her home. Ellen White was accused of suffering from everything from epilepsy to schizophrenia, but no doctor was ever able to make any such diagnosis stick.[46]

The expanding work of the Whites.--During the years that followed the recovery of James White, the travels of the Whites became even more extensive and their fields of labor increased. In speaking of this enlarged ministry, Mrs. White said:

> . . . Though I took the stand as a speaker timidly at first, yet as the providence of God opened the way before me, I had confidence to stand before large audiences. Together we attended our camp meetings and other large gatherings, from Maine to Dakota, from Michigan to Texas and California.
>
> The work begun in feebleness and obscurity has continued to increase and strengthen. . . .
>
> The later history of my life would involve the history of many of the enterprises which have arisen among us, and with which my life work has been closely intermingled. For the upbuilding of these institutions, my husband and myself labored with pen and voice.[47]

In the seventies, several trips were made to the West Coast. Tent meetings were opened in Oakland, California, in 1874, during which time James White started the publication of The Signs of the Times, a journal which has had a continuing publication.

The same year, 1874, the Whites returned to Michigan; and in the fall of that year they assisted in the Biblical Institute, both of them taking a leading part especially in Sabbath services. Both, likewise, took a prominent part in the dedication on January 4, 1875, of Battle Creek College, the parent collegiate institution of Seventh-day Adventists, which, though transferred to Berrien Springs, Michigan, in

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[46]Hartzell Spence, "The Story of Religions in America — Seventh-day Adventists," Look, XXII (June 24, 1958), pp. 79-80.

[47]E. G. White, Life Sketches, pp. 195-96.

1903, and renamed Emmanuel Missionary College, continues to operate on lines laid down by its founders. In telling of this dedication, the grandson, Arthur White, mentions the part Mrs. White had in this service:

> . . . As Ellen White stood before the group who had gathered from a number of states to dedicate this, our first educational institution, she related what had been shown to her the day before in a vision which accompanied her physical healing. The enlarging picture of the work that must be accomplished by Seventh-day Adventists, which she presented, impressed the assembled workers and believers with the importance and need of the college. Among other things, she told of having been shown printing presses operating in other lands, and a well-organized work developing in vast world territories which Seventh-day Adventists up to that time had never thought of entering.[48]

During the remainder of the seventies, Mrs. White addressed many large audiences, the largest being a late-in-August, 1877, Sunday afternoon camp meeting congregation at Groveland, Massachusetts. At that occasion an audience estimated from 15,000 to 20,000 people heard her speak on Christian temperance. She was writing and speaking incessantly during this decade; and her travels took her east, west, and to the Pacific Northwest. She appeared before temperance groups and filled appointments at the town square and at the state prison. Her husband, during these years, started the Pacific Press at Oakland, California; and he planned for, and raised, money to enlarge the Battle Creek Sanitarium and to build the Tabernacle there. In 1878 a newly-established health institution was opened to the public at St. Helena, California.

Death of James White.--To help recover his failing health James White sojourned in Texas during 1878 and 1879. For a while during the next two years he was able to continue with his work; but his long years of mental and physical overwork had diminished his strength, and he

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[48] A. L. White, Notes and Papers, p. 23.

passed to his rest in Battle Creek, Sabbath afternoon, August 6, 1881. At the time of the funeral, Ellen White pledged herself, though deprived of her husband's companionship and help, to press on in the work to which they had dedicated their energies.

The Later Life of Ellen G. White, 1881-1915.

Visit to Europe.--Immediately after the death of her husband, Mrs. White spent some time on the Pacific Coast, where she busied herself in writing. Soon an invitation came for her to visit the denomination's European missions. Her health was frail, and it seemed unlikely that she could undertake the journey; however, with the aid of her third son, William Clarence, then thirty-one years of age, she was enabled to travel from country to country and fill speaking engagements to various kinds and sizes of audiences from the fall of 1885 to the summer of 1887. While abroad, her main place of residence was Basle, Switzerland, which was the headquarters for the Adventist work in Europe; and from there Mrs. White made trips to England, Germany, France, Italy, Denmark, Norway, and Sweden. An account of her travels, her speaking engagements, together with a large number of the addresses she delivered, was published in book form at Basle.[49]

Mrs. White found special interest in her three visits to the Waldensean valleys of Italy. The reason for this is explained by her grandson, ". . . she viewed with her natural sight, places she had seen in vision in connection with the Dark Ages and the Reformation."[50]

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[49](Compiler and editor not given), Historical Sketches of the Foreign Missions of the Seventh-day Adventists (Basle, Switzerland: Imprimerie Polyglotte, 1886), pp. 119-249. Cited hereafter as Historical Sketches.

[50]A. L. White, Notes and Papers, p. 24.

In addition to her public addresses abroad, Mrs. White gave in committee meetings counsel that dealt with the formation of policy for the establishment of the organized work there.

On her return from Europe, Mrs. White made her home at Healdsburg, California. Here she completed the work on her books, The Great Controversy, 1888, and Patriarchs and Prophets, 1890. Between times she attended the doctrinally significant General Conference at Minneapolis, Minnesota, in 1888. Her addresses given there and at other subsequent ministerial gatherings helped to clarify denominational views on righteousness by faith.[51]

Stay in Australia.--In response to a General Conference invitation, Mrs. White set out for Australia in 1891, accompanied by her son, William, and several assistants. Here she remained until 1900, where, in addition to speaking and counseling, she fostered the pioneer enterprise known as the Avondale School, purchasing a home location next door where she could oversee its development.[52] This school set the pattern for future Seventh-day Adventist educational institutions.

Counsel on the organization of denominational church work was another contribution of Mrs. White's, and it was under her guidance that the Australasian Union Conference was organized--the first Union Conference in Seventh-day Adventist history. Mrs. White gave strong moral support to the starting of medical missionary work and contributed liberally to make a Sanitarium enterprise possible. Besides furnishing

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[51]An analysis of these addresses has been made by Glen Milton Carley in his "Rhetorical Study," to which reference has been made.

[52]A. L. White, Notes and Papers, p. 25.

articles for church periodicals, her eight years' stay in Australia brought the completion of three volumes, Thoughts From the Mount of Blessing, 1896; The Desire of Ages, 1898; and Christ's Object Lessons, 1900.

Return to America.--Leaving Australia in 1900, Ellen White returned to the United States and made her home at "Elmshaven," a few miles from the country town of St. Helena in northwestern California. Here she spent the fifteen remaining years of her life in book preparation, writing, personal labor, and travel.

In 1901 she was called to the General Conference session at Battle Creek where she spoke in support of a re-organization of the work of the Seventh-day Adventist General Conference. In essence, this session distributed responsibilities that had been carried largely by a few men and, in the organizational set-up, placed union conferences between the local conferences and the General Conference.

In 1903, Mrs. White encouraged a transfer of the denomination headquarters from Battle Creek to the East Coast. In harmony with this, the offices of the General Conference and the Review and Herald Publishing Association were established at Takoma Park, a suburb of Washington, D. C. To give personal direction at this critical juncture, Mrs. White left her California home and moved to Takoma Park, where she remained for several months. Returning to California she aided in starting the Paradise Valley Sanitarium near San Diego. She personally made a part of the original investment in the institution. In Washington again the next year for a session of the General Conference, she encouraged the purchase of property at Loma Linda, California, for a Sanitarium.

Mrs. White's book, Education, was also published in 1903; and

on her return to St. Helena in 1905, her book, Ministry of Healing, came from the press dedicated to the interests of the healing of body and mind.

Last trip East.--The last General Conference which Mrs. White attended in person was at Washington, D. C., in 1909. On this visit East in fulfillment of a long-felt desire, she returned to her old home city of Portland, Maine, where her work had had its beginning sixty-five years earlier. Here at the age of 81 she gave a number of addresses at several large public meetings.

The following description of the closing of the 1909 General Conference session provides us with a vivid impression of Mrs. White's final act on that occasion:

> Well I remember the last words this faithful servant ever spoke in the general assembly of the movement. At a world's General Conference in Washington, D. C., she came to the platform, on the last day of the session, to speak a farewell word to the delegates who had come in from the four quarters of the earth. She felt impressed that she would never attend another General Conference; and she never did. What would be the last message by personal presence, in such an assembly, by one who had been so many years the agent through whom the writings of the Spirit of prophecy had come? Mrs. White spoke a few words of good cheer and farewell, and then turned to the pulpit, where lay a Bible. She opened the book, and held it out with hands that trembled with age. And she said:
>
> "Brethren and sisters, I commend unto you this Book."
>
> Without another word, she closed the book, and walked from the platform. It was her last spoken word in the world assembly.[53]

After this session Ellen White returned to her California home and during the six remaining years of her life gave herself intensely to the writing of a number of books. In 1911, Acts of the Apostles appeared; in 1913, Counsels to Teachers was issued; in 1914, Gospel

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[53] William A. Spicer, The Spirit of Prophecy (Takoma Park, Washington, D.C.: Review and Herald Publishing Association, 1937), p. 30. Cited hereafter as Spicer, The Spirit of Prophecy.

Workers was sent to press. The closing months of Mrs. White's life were devoted to the book, Prophets and Kings.

On February 13, 1915, Mrs. White sustained a fall which resulted in the breaking of her hip; and for five months she was confined to her bed or wheel chair. On July 16, 1915, the life labors of Ellen Gould Harmon White, now at the advanced age of eighty-seven years, came to a close. She was buried beside her husband in Oakhill Cemetery at Battle Creek, Michigan.

An Overview of Mrs. White as a Religious Spokeswoman

As a speaker.--Professor M. E. Cady, highly respected educator among Seventh-day Adventists, once commented on an evaluation of her speaking as follows:

> In later years, while at a camp meeting near Boston, Dr. Emerson, president of the Emerson School of Oratory, heard Mrs. White speak. He remarked that her voice was remarkable for its resonant quality and its flexibility. He further said that from beginning to end of the sermon the speaker did not violate a single rule governing correct expression.[54]

From American Biographical History we find the following:

> As a speaker, Mrs. White is one of the most successful of the few ladies who have become noteworthy as lecturers, in this country, during the last twenty years. Constant use has so strengthened her vocal organs as to give her voice rare depth and power. Her clearness and strength of articulation are so great that, when speaking in the open air, she has frequently been distinctly heard at the distance of a mile. Her language, though simple, is always forcible and elegant. When inspired with her subject, she is often marvelously eloquent, holding the largest audiences spellbound for hours without a sign of impatience or weariness.
>
> The subject matter of her discourses is always of a practical character, bearing chiefly on fireside duties, the religious education of children, temperance, and kindred topics. On revival occasions, she is always the most effective speaker. She has frequently spoken to immense audiences, in the large cities, on her

[54] Spicer, The Spirit of Prophecy, p. 52.

favorite themes, and has always been received with great favor. On one occasion in Massachusetts, twenty thousand persons listened to her, with close attention, for more than an hour.[55]

On the occasion of the passing of James White, the following appeared in the Lansing paper:

> He has been admirably aided in his ministerial and educational labors by his wife, Ellen G. White, one of the ablest platform speakers and writers in the west.[56]

At the same time, Detroit papers carried this profile:

> In 1846 he married Ellen G. Harmon, a woman of extraordinary endowments, who has been a co-laborer in all his work and contributed largely to his success by her gifts as a writer and especially her power as a public speaker. Her authority in the powerful denomination which she has helped to build up is almost absolute.[57]

As a writer.--Since the speaking of Mrs. White was often attended with presentations of materials that she had written, one must consider, in evaluating her as a communicator, her effectiveness as a writer as well as a speaker.

> Mrs. White is the Author of numerous works which have had a wide circulation. Her writings are characterized by the same simplicity and practical nature which are conspicuous in her speaking. They enter into the home-life of the family circle in a manner which rivets the attention of the candid reader, and cannot fail to instruct in the solemn duties of practical life. Her printed volumes aggregate more than five thousand pages.[58]

A more recent appraisal of her writings has been made by Hartzell Spence:

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[55] American Biographical History of Eminent and Self-Made Men of the State of Michigan (Third Congressional District, 1878). Western Biographical Publishing Co., Cincinnati, Ohio. 1874.

[56] Lansing Republican, August 1, 1881.

[57] The Echo (Detroit), August 10, 1881; also Detroit Commercial Advertiser and Michigan Home Journal, August 12, 1881.

[58] American Biographical History of Eminent and Self-Made Men of the State of Michigan (Third Congressional District, 1878), p. 108.

> During these formative years and until her death in 1915, Mrs. White was the acknowledged inspiration of the movement, though the administration remained in the hands of many men. Her writings were accepted by Adventists as having been produced under divine guidance. They were not viewed as supplements to the Bible, but merely as guides to doctrine in many fields. From her visions and admonitions, which embrace 53 volumes, 4,500 articles and great quantities of personal letters, Adventists received their direction. So great was Mrs. White's literary output that, in her books alone, she wrote 6,000,000 words. She probably wrote another 19,000,000 words in her articles. Her ideas established the mold of Adventism in its medical, educational and missionary work around the world.[59]

Just before Mrs. White's death, a comment on the voluminous quality of her writings was made by George Wharton James:

> This remarkable woman, also, though almost entirely self-educated, has written and published more books and in more languages, which circulate to a greater extent than the written works of any woman in history. They are shipped by the carload.[60]

The Ellen G. White Estate, Incorporated with its offices in Washington, D. C., has been established in harmony with the provisions of Mrs. White's will as it relates to the continuing custody of her writings. Mrs. White herself appointed the original group of trustees to care for her literary properties. The present board of nine is made up of successors to the original trustees appointed in harmony with the provisions of the Ellen G. White will having to do with the perpetuation of the trusteeship. A complete listing of her published works, with the exception of unpublished manuscript articles, has been prepared by that office.[61] A listing of her current publications will be found in Appendix IX of this study.

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[59]Hartzell Spence, "The Story of Religions in America - Seventh-day Adventists," Look, XXII, (June 24, 1958), p. 79.

[60]George Wharton James, California Romantic and Beautiful (Boston: The Page Company, 1914), p. 320.

[61]Arthur L. White, Ellen G. White--Messenger to the Remnant (Washington, D.C.: Ellen G. White Publications, 1956), p. 128. Cited hereafter as A. L. White, Messenger to the Remnant.

CHAPTER II

ELLEN G. WHITE AND THE WORLD IN WHICH SHE LIVED

Learning About the World Around Her

Range of interests.--During her span of life that covered eighty-seven years, 1827-1915, Mrs. White shared interests in the growing country that was bold with adventure and friendly to innovations of many kinds. As she began her public career, the American frontier was sweeping westward to the Pacific. Individualism was the normal and inevitable way of life. She began her public speaking amidst the conservative backgrounds of New England in the mid-eighteen forties at the time of the invention of the telegraph and the presidential administration of John Tyler. In the mid-fifties she and her husband located in Michigan, and from there journeyed back and forth across the continent many times during the next twenty-five years of their married life. Their travels, by train, carriage, and boat, took them to speaking appointments at conferences, camps, churches, and public halls where they associated with a wide variety of people with backgrounds just as varied. The normal responsibilities of motherhood were shouldered by Mrs. White in the bearing of four children. Not infrequently, however, while on speaking itineraries, she sacrificed normal home interests to further church interests. Her diary[1] lists, for example, such "between-

[1] E. G. White, Diary, March 25, 28, 1859, April 11-13, 1859, June 7, 1859.

times" activities as sewing, gardening, entertaining, washing, and carrying on such activities at the bindery at the printing office as folding and stitching papers and books.[2]

After her husband's death, in 1881, Mrs. White extended her travels to include a two-year stay in Europe and a nine-year residence in Australia. On each of these continents her interest in other cultures and nationalities manifested itself in her public utterances. Though not a linguist, she came close to the people she visited and from them drew materials for her talks to meet needs as she discerned them.

The great range of her writings and the similar breadth of her experience and interests, as well as of her speaking, have been noted by one investigator as follows:

> The range of the writer's interests seemed as wide as all human experience. There seem to be but few subjects that escaped some words from her ready pen. It matters little, if it concerned the life of her followers, whether it was agriculture or prize fights, bicycles or spiritualism, camp meetings or Uncle Tom's Cabin, the Civil War or the latter rain, dancing or the judgment, dress or the San Francisco fire, faith or flesh foods, Luther or Tom Paine, missions or slavery, education or disease, Shem or wages, the stomach or the universe. Her people were instructed regarding them all and many, many more.[3]

Education through living.--In his speech on "The Scholar in a Republic," Wendell Phillips observes the value of self-education:

> Gibbon says we have two educations,--one from teachers, and the other we give ourselves. This last is the real and only education of the masses,--one gotten from life, from affairs, from earning one's bread; the necessity, the mother of invention; responsibility,

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[2]E. G. White, Diary, January 5, March 28, 29, 1859.

[3]Homer W. Teesdale, "Ellen G. White: Pioneer, Prophet," (unpublished doctoral dissertation, University of California, Berkley, 1933), p. 65. Cited hereafter as Teesdale, "Pioneer."

that teaches prudence, and inspires for the right.[4]

Because of her childhood accident, Mrs. White was denied the advantages of a formal education; and she did not attend school after she was twelve years old. However, her ambition to become a scholar was very great.[5] One might assume that, in view of the lack of formal schooling and realizing the breadth of her speaking interests, it would be natural to conclude that she must have read widely. When first married, she read aloud to her husband from such books as Merle d'Aubigne's History of the Reformation. Frequently she referred to historical events and quoted not infrequently from historians; but as Mrs. White believed that Divine revelation was the greatest source of knowledge, she claimed that the content of her presentations came essentially from divine revelation rather than from reading or personal experience. Her revelations were given to her at times in open vision before assemblies or groups at prayer, and frequently by communications in night vision. Her grandson recalls the inquiry that his father made of Mrs. White.

> At one time Mrs. White's son, W. C. White, made this inquiry of her: "Mother, you often speak of matters being revealed to you in the night season. You speak of dreams in which light comes to you. We all have dreams. How do you know that God is speaking to you in the dreams of which you so frequently speak?"
>
> "Because," she answered, "the same angel messenger stands by my side instructing me in the visions of the night, as stands beside me instructing me in the visions of the day." The heavenly being referred to was at other times spoken of as "the angel," "my guide," "my instructor," "the young man," etc.[6]

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[4]Wayland Maxfield Parrish and Marie Hochmuth, American Speeches (New York: Longmans, Green and Co., 1954), p. 342. Cited hereafter as Parrish, Speeches.

[5]E. G. White, Testimonies, Vol. I, p. 13.

[6]A. L. White, Messenger to the Remnant, p. 7.

Mrs. White often referred to things, both in her speaking and in her writing, as having been shown to her. In a 295-page book, Spiritual Gifts, Vol. I, published in 1858, the expression "I saw" occurs more than 150 times.

In reviewing the limited formal education of this religious spokesman, one might say that this was, to a degree, compensated for by extensive travel, wide reading, association with people, and a heightened spiritual sensitivity that claimed access to Divine revelation.

The Changing World

A growing country.--As the decades rolled by, from the time of Mrs. White's birth in 1827, her country grew approximately ten-fold in population--from, roughly, ten million to one hundred million in 1915 at the time of her death. State after state joined the ranks of the Union; Alaska was purchased, and other territories added. The popular stagecoach was supplanted by the steam locomotive. In contrast to the twenty-seven miles of railroad tracks laid at the time she was born, the Baltimore and Ohio in time developed into several systems, and railroad empires took over the transportation in the expanding West.

Even as railroads joined distant points in a network of transportation, so the growing country was, at the same time, in a sense, a shrinking country. Electric street cars brought people together in urban life; and telephones, at the turn of the century, shrank the barriers of time and distance. What the telegraph and telephone did for communication in this country, the laying of the trans-oceanic cables and Marconi wireless did for international communications. Her several months' stay in Washington, D. C., coincided with a new era in travel,

for in 1903 the Wright brothers made the historic Kitty Hawk flight, and put wings on the world. The next year the digging of the Panama Canal began, and a decade later the two largest oceans were linked. In the spring of 1909, while Mrs. White was speaking beneath a canvas oval, delivering her messages, Robert Peary was exploring the top of the globe, staking claim to the North Pole.

A scientific world.--Perhaps some of the greatest developments during the period of Mrs. White's life were in the area of science and invention. The growth of the patent office during Mrs. White's lifetime was a singular phenomenon. The inventive genius manifested itself in ways to reduce labor and provide a measure of better living. For example, McCormick's reaper heralded a lighter load for the farmer, rotary presses spurred the advent of the mass media, and Edison's electric light and arc lamp were considered revolutionary. His invention of the motion picture heralded an era of education and entertainment that brought with it a change in social patterns; and the sewing machine altered woman's home life.

Man's quest for further knowledge in the sciences was of contemporary interest in Mrs. White's lifetime. In the year of her marriage, ether was introduced as an anesthetic; and by the turn of the century Roentgen had discovered the x-ray. Robert Koch isolated the tuberculosis germ, and Louis Pasteur added further knowledge to the germ theory of disease. Mrs. White's emphasis on healthful living, found in numerous of her speaking manuscripts, reflects a pioneer emphasis on the prevention and rational treatment of disease.

Science also turned its interest into the mysteries of space,

and astronomers were seeking to explore the mystery of the heavens. As we shall see later, Mrs. White had considerable to say about the "open space" in the heavens; and she gave planetary descriptions that predated actual telescopic knowledge of the time and even referred to the habitation of other worlds. By the time of her death, what many considered to be the most revolutionary scientific theory of all time, was propounded by Albert Einstein--the theory of relativity.

A struggling world.--During the White era, however, all was not bright. Struggles among nations and peoples, unfortunately, offset peaceful advances in other areas of life. The spirit of nationalism in this and other countries manifested itself in various ways. France was a nerve center of European political activity. "When anything happened in France, or to France, a great part of the continent seemed to be affected by it. When France had a cold, all Europe sneezed, it was said."[7] While Ellen Harmon was going from girlhood through her teens, France was going through the Revolutions of 1830; and other nations were going through the 1830 Year of Revolutions, and the 1848 Year of Revolutions. Shortly thereafter, Russia reached over into Europe and became involved in the Crimean War. England, though stabilized by the long reign of Queen Victoria, 1837 to 1901, nevertheless, had a series of Reform Bills that extended the rights of voting. Here, as elsewhere, even in Italy, and in the United States, there was a growing sentiment against discrimination and neglect of the rights of the comman man for participation in governmental affairs. Democracy was fighting for

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[7]R. O. Hughes, The Making of Today's World, (New York: Allyn and Bacon, 1940), p. 45. Cited hereafter as Hughes, Today's World.

realism and not idealism.

The fates and fortunes of peace and war in the Western world led to expansion in the Orient. China was being partitioned with such rapidity that Dr. Sun Yet-Sen gave repeated warnings. At the turn of the century in his round-the-world tour, having observed the Lincoln principles of "government of the people, by the people, for the people," he indicted the western nations for the Asian exploitation with these words: "The rest of mankind is the carving knife . . . while we are the fish and the meat."[8]

What influence these fates and fortunes abroad had on the speaking of Mrs. White cannot be fully known; but, her view of world powers with their current and historical significance, was aptly stated by her in these words:

> To understand these things,--to understand that "righteousness exalteth a nation;" that "the throne is established by righteousness," and "upholden by mercy;" to recognize the outworking of these principles in the manifestation of His power who "removeth kings, and setteth up kings,"--this is to understand the philosophy of history.[9]

The struggling world was a dark picture to Mrs. White; especially so were her country's conflicts. During her life five wars drew their blood from her nation's soldiers. Three were minor: the Black Hawk War of 1832; the war with Mexico, 1846-1848; and a half century later the Spanish-American War. Two other wars were major; these she framed with

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[8]Houston Peterson, Ed., A Treasury of the World's Great Speeches, (New York: Simon and Schuster, 1954), p. 665. Cited hereafter as Peterson, Great Speeches.

[9]Ellen G. White, Education, (Mountain View, California: Pacific Press Publishing Association, 1903), p. 175. Cited hereafter as E. G. White, Education.

black in public utterance before they actually struck: the Civil War and World War I.

On January 12, 1861, three months before the Civil War opened with the bombardment of Fort Sumter, Mrs. White was at Parkville, Michigan, for the dedication of the new Seventh-day Adventist meeting house at that place. At the close of the discourse by Elder White, Mrs. White gave a stirring exhortation; then she took her seat on the platform, where she was "taken into vision." The house was crowded with people who watched with heightened interest and tense expectancy. After her vision Mrs. White rose and, looking about the house, said,

> There is not a person in this house who has even dreamed of the trouble that is coming upon this land. People are making sport of the secession ordinance of South Carolina, but I have just been shown that a large number of States are going to join that State, and there will be a most terrible war. In this vision I have seen large armies of both sides gathered on the field of battle. I heard the booming of the cannon, and saw the dead and dying on every hand. Then I saw them rushing up engaged in hand-to-hand fighting (bayoneting one another). Then I saw the field after the battle, all covered with the dead and dying. . . . I was taken to the homes of those who had lost husbands, sons, or brothers in the war. I saw there distress and anguish. . . . There are those in this house who will lose sons in that war.[10]

J. N. Loughborough, who was at this occasion, reported that Mrs. White's prediction "there are those in this house who will lose sons in that war," came to pass in at least ten cases.[11]

Many had hoped for an early end to the Civil War. Many believed that the war would end soon, inasmuch as there was a greater effort on

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[10]J. N. Loughborough, Rise and Progress of the Seventh-day Adventists With Tokens of God's Hand in the Movement and a Brief Sketch of the Advent Cause From 1831 to 1844. (Battle Creek, Michigan: General Conference Association of the Seventh-day Adventists, 1892), pp. 236-37. Cited hereafter as Loughborough, Rise and Progress.

[11]Loughborough, Rise and Progress, p. 237.

the part of the leaders over the preservation of the Union than toward emancipation of the slaves. As Lincoln himself stated in his letter to Horace Greeley, 1862, "My paramount object in this struggle is to save the Union, and is not either to save or to destroy slavery."[12] But Mrs. White saw the moral issues involved. To her, the emancipation of the slaves was, of the two issues, the one of prime importance. She stated at a New York Conference, August 3, 1861:

> God is punishing this nation for the high crime of slavery. He has the destiny of the nation in His hands. He will punish the South for the sin of slavery, and the North for so long suffering its overreaching and overbearing influence.[13]

And the four devastating years of the Civil War sustained Mrs. White's conviction that God would deal severely with a nation tolerating slavery. The punishment meted out to both sides, in dollar cost and loss of life, has been variously estimated. The Encyclopaedia Britannica concludes that the Civil War resulted in

> . . . a total of some $11,450,500,000 for the North alone. But the cost to the South also was enormous; $4,000,000,000 cannot be exaggeration. It follows that, up to 1909, the cost of the war to the nation had approximated the tremendous total of $15,500,000,000. . . . and the death of probably 300,000 men on each side, . . .[14]

Not only did Mrs. White express apprehension, prior to its outbreak, as to the severity of the Civil War, but for some time before

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[12]Abraham Lincoln, "Letter to Horace Greeley," 1862, American Writers, eds. Tom Peete Cross, Reed Smith, Elmer C. Stauffer, and Elizabeth Collette (New York: Ginn and Co., 1946), p. 136.

[13]This statement appears in connection with a vision she reports to have had while in attendance at a Conference assembly in Roosevelt, New York, wherein she was "shown the sin of slavery, which has so long been a curse to this nation." The full text of this is found in E. G. White, Testimonies, Vol. I, pp. 264-68.

[14]"The Civil War," Encyclopaedia Britannica, 11th ed., Vol. XXVII, p. 710.

World War I she publicly spoke of concern for the future. Even before the first summer of the Civil War had closed, at the occasion in Roosevelt just referred to, she said:

> I was shown the inhabitants of the earth in the utmost confusion. War, bloodshed, privation, want, famine, and pestilence were abroad in the land. . . . Suffering, perplexity, and privation caused reason to resume its throne, and the passionate and unreasonable man became sane, and acted with discretion and wisdom.
>
> My attention was then called from the scene. There seemed to be a little time of peace. Once more the inhabitants of the earth were presented before me; and again everything was in the utmost confusion. Strife, war, and bloodshed, with famine and pestilence, raged everywhere. Other nations were engaged in this war and confusion. War caused famine. Want and bloodshed caused pestilence. And then men's hearts failed them for fear, "and for looking after those things which are coming on the earth."[15]

During the three decades following the Civil War, America took its place among the world powers. The interests and problems of Europe and the rest of the world became of concern to the United States. Mrs. White shared this concern as the decades rolled by, expressing it in 1890 in these words:

> The tempest is coming, and we must get ready for its fury by having repentance toward God, and faith toward our Lord Jesus Christ. The Lord will arise to shake terribly the earth. We shall see troubles on all sides. Thousands of ships will be hurled into the depths of the sea. Navies will go down, and human lives will be sacrificed by millions.[16]

Mrs. White's interest in world affairs was apparent at the last world Conference that she attended in 1909, in Washington, D. C., at which representatives were present "from every part of Europe, from Asia, Africa, South America, Australasia, and the islands of the sea." To these delegates, she declared, "Very soon the strife and oppression

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[15] E. G. White, Testimonies, Vol. I, p. 268.

[16] Spicer, The Spirit of Prophecy, pp. 110-11. (Quoted from the periodical Signs of the Times, April 21, 1890.)

of foreign nations will break forth with an intensity that you do not now anticipate."[17] While Mrs. White never lived to see the complete fulfillment of these forecasts which she said were "soon to be witnessed among the nations of the earth," she did live to see the beginning of the First World War, and she heard of the Battle of the Marne and the sinking of the "Lusitania." She never knew that her prophecy of thousands of ships to be sunk and the millions of lives to be lost was literally fulfilled and was as much beyond accurate computation as was the identification of the Unknown Soldier.

The Intellectual World

Political currents.--Having observed how Mrs. White recognized the moral issues involved in this country's Civil War and her expressed concern over, and prediction of, the wholesale loss of life and property resulting from it; and also having noted her expectation, stated prior to the full fury of World War I, that huge naval warfare and disaster could be expected, we shall now consider certain aspects of the political scene contemporary with Mrs. White's public speaking and her relationship to some of the significant ideologies of her time. These include, besides the issue of slavery already discussed, temperance reform, separation of church and state, voting responsibility, and monetary reform.

As a feminine religious spokesman, Mrs. White lived to see many political theorists come and go. Twenty-two presidents occupied the

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[17] General Conference Bulletin, 1909, p. 57. (Referred to in E. G. White, Life Sketches, p. 421; and in Spicer, The Spirit of Prophecy, p. 110.

White House during the more than three-quarters of a century of her life. Political parties, such as the Democrats, Whigs, newly-organized Free-soilers, and Republicans issued platforms thought to be suitable to the times to attract the voters of the country. The Constitution was amended with five articles that included abolition of slavery; guarantee of citizenship to all who were born in the United States; right of citizens to vote, regardless of race or color; establishment of income tax; and the change in method of electing Senators.

While Mrs. White adjured the leaders and ministers of the denomination "not to spend their time talking politics or acting politics; . . . Do not take part in political strife,"[18] she taught strict allegiance to duly constituted authority and counseled the Christian against aloofness toward his fellow citizen.

> The question may be asked, Are we to have no union whatever with the world? The word of the Lord is to be our guide. Any connection with infidels and unbelievers that would identify us with them, is forbidden by the Word. We are to come out from among them, and be separate. In no case are we to link ourselves with them in their plans of work. But we are not to live reclusive lives. We are to do worldlings all the good we possibly can.[19]

Further, she said, "Teach the people to conform in all things to the laws of their State, when they can do so without conflicting with the law of God."[20]

On certain political issues where moral principles were involved, Mrs. White urged her followers to take a decided stand. Among such

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[18]E. G. White, Gospel Workers, (Washington, D. C.: Review and Herald Publishing Association, 1920), p. 395.

[19]E. G. White, Gospel Workers, p. 394.

[20]E. G. White, Testimonies, Vol. IX, p. 238.

issues was slavery, as previously noted, temperance, and the citizen's responsibility in his community for civic improvement. While Frances Willard was organizing the Women's Christian Temperance Union,[21] Mrs. White was vigorously crusading through press and platform. Temperance was her favorite theme for speaking, and with it she drew her largest non-Adventist crowds, both in America and abroad. The following is an example of the program of temperance that she advocated:

> . . . In our favored land, every voter has some voice in determining what laws shall control the nation. Should not that influence and that vote be cast on the side of temperance and virtue? . . .
>
> . . . but of what avail are all our efforts while liquor-selling is sustained by law? . . .
>
> . . . The advocates of temperance fail to do their whole duty unless they exert their influence by precept and example--by voice and pen and vote--in favor of prohibition and total abstinence. We need not expect that God will work a miracle to bring about this reform, and thus remove the necessity for our exertion. We ourselves must grapple with this giant foe, our motto, No compromise and no cessation of our efforts till the victory is gained. . . .
>
> What can be done to press back the inflowing tide of evil? Let laws be enacted and rigidly enforced prohibiting the sale and the use of ardent spirits as a beverage. Let every effort be made to encourage the inebriate's return to temperance and virtue. But even more than this is needed to banish the curse of inebriety from our land. Let the appetite for intoxicating liquors be removed, and their use and sale is at an end. This work must to a great degree devolve upon parents. Let them, by observing strict temperance themselves, give the right stamp of character to their children, and then educate and train these children, in the fear of God, to habits of self-denial and self-control. Youth who have been thus trained will have moral stamina to resist temptation, and to control appetite and passion. They will stand unmoved by the folly and dissipation that are corrupting society.
>
> The prosperity of a nation is dependent upon the virtue and intelligence of its citizens. To secure these blessings, habits of strict temperance are indispensable. The history of ancient kingdoms is replete with lessons of warning for us. Luxury, self-indulgence, and dissipation prepared the way for their downfall. It remains to be seen whether our own republic will be admonished

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[21]Harvey Wish, Society and Thought in Modern America, (New York: Longmans, Green and Co., 1952), p. 126. Cited hereafter as Wish, Society and Thought.

by their example, and avoid their fate.[22]

Mrs. White, in her temperance speaking, did not resort to violent demonstrations nor encourage the friends of temperance to extreme agitation.[23] In the main, as the foregoing selection indicates, her program advocated uniting with other Christian people; using the prerogatives of mass communication; using the ballot to enact laws favoring prohibition; educating for total abstinence; encouraging parental responsibility for education of youth by precept and example; and studying how intemperance in all its forms played a part in the downfall of nations.

Another moral issue that found many advocates among religionists was the use of the law to enforce the tenets of the church. This practice Mrs. White firmly opposed. She hearkened back to the German princes who assembled at the Diet of Spires in 1529, when the Emperor sought to restrict religious liberty and who rejected the decree and stated their view in these historic words: "Let us reject this decree. In matters of conscience the majority has no power." Mrs. White maintained that "This principle we in our day are firmly to maintain." Further, she stated:

> We are to recognize human government as an ordinance of divine appointment, and teach obedience to it as a sacred duty, within its legitimate sphere. But when its claims conflict with the claims of God, we must obey God rather than men. God's word must be recognized

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[22]E. G. White, Gospel Workers, pp. 387-88.

[23]This was in direct contrast to a belligerent technique such as a Mrs. Carry Nation applied. "She began her crusade to enforce the state's dry law by destroying the saloon in Medicine Lodge, Kansas. After public prayer she clutched a wildly swinging hatchet and smashed beer kegs, whisky bottles, and other saloon property until the United States and even Europe paused to listen to her propaganda for prohibition." Wish, Society and Thought, p. 126.

> as above all human legislation. A "Thus saith the Lord" is not to be set aside for a "Thus saith the church" or a "Thus saith the state." The crown of Christ is to be lifted above the diadems of earthly potentates.
>
> We are not required to defy authorities. Our words, whether spoken or written, should be carefully considered, lest we place ourselves on record as uttering that which would make us appear antagonistic to law and order.[24]

These principles which she advocated guided the Seventh-day Adventist Church when waves of Sunday Blue Law enforcement swept the country in different sections and in different periods of time. It also guided the church in its stand on the draft and noncombatancy at the time of the Civil War and since.[25] These distinctive characteristics (shared by the Quakers, the Mennonites, and lesser bodies) brought added state and church complications due to the strict observance of the seventh-day Sabbath. Accordingly, the principle of religious liberty, exemplified by Christ and His apostles, reaffirmed at the Protestant Reformation, and guaranteed by the first amendment to the Constitution, was incorporated in Seventh-day Adventist faith and practice through the preachments of Ellen and James White.[26]

Attitudes toward personal involvement in politics.--Ellen G. White consistently through the years admonished the leaders of the church to take care lest they become involved in politics, as such, or political controversy. As we shall see, neutrality in politics when no such issue was involved seems to have been a guiding conviction. One of the first

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[24] E. G. White, The Acts of the Apostles, (Mountain View, California: Pacific Press Publishing Association, 1911), pp. 68, 69. Hereafter cited as E. G. White, The Acts of the Apostles.

[25] Spalding, Captains of the Host, pp. 284-303.

[26] Spalding, There Shines a Light, p. 48.

evidences of this may be seen in expressions of Mrs. White and her husband in 1860, when Adventist participation in the current election was being considered. Reflecting his concern--and that of his wife--that political strife would seriously damage the growing work of the church, James White wrote:

> The political excitement of 1860 will probably run as high as it has for many years, and we would warn our brethren not to be drawn into it. We are not prepared to prove from the Bible that it would be wrong for a believer in the third angel's message to go in a manner becoming his profession, and cast his vote. We do not recommend this, neither do we oppose. If a brother chooses to vote, we cannot condemn him, and we want the same liberty if we do not.
>
> But we do believe that he who enters into the spirit of the coming contest, loses the spirit of the present truth and endangers his own soul. Our brethren out with the tents will probably see it necessary to move back into small places away from the heat of political strife, or close up the season in holding tent conferences.[27]

Two years later James White commented on the 1860 election in a way that indicates there was no censure upon those who voted in it: "Those of our people who voted at all at the last presidential election, to a man voted for Abraham Lincoln."[28]

Just before her husband died, the question of voting in favor of prohibition or the restraint of the liquor traffic was raised at a camp meeting in Des Moines, Iowa which Mrs. White was attending early in 1881. The delegates were considering a resolution which called for action at "the ballot box," and some urged its deletion.[29] Mrs. White,

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[27]The Advent Review and Sabbath Herald, August 21, 1860. Cited hereafter as Review and Herald and/or R & H.

[28]James White, "The Nation," Review and Herald (August 21, 1862).

[29]Review and Herald (July 5, 1881).

though in attendance at the camp meeting, had retired, but was summoned to give her counsel. Writing of it at the time, she says: "I dressed and found I was to speak to the point of whether our people should vote for prohibition. I told them, 'Yes,' and spoke twenty minutes."[30]

In the middle and late 1890's, Mrs. White spoke out on a political issue that was of national concern. This was the currency issue.[31] Though she was in Australia at the time when the General Conference was to have its session, she sent a special communication of concern for the excitement that the workers had on the political issue of "The changing of the circulating currency":

> I was surprised as I saw men who claim to believe the truth for this time, all excited in regard to matters--which relate to the Lord Jesus and eternal interests? No; but they seemed to be wonderfully excited in regard to the currency. Some ministers were distinguishing themselves by weaving these subjects into their discourses. They were excitably involving themselves, taking sides in regard to these questions that the Lord did not lay upon them the burden to engage in.[32]

She further warned that, "There is in this excitement just what

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[30]E. G. White Letter 6. 1881.

[31]This issue is referred to as "Bi-metalism." In his now famous "Cross of Gold" speech, delivered at the Democratic Convention at Chicago in 1896, William Jennings Bryan supported the Silver Platform. In it he noted the strong feelings that the currency question created:

> "Never before in the history of this country has there been witnessed such a contest as that through which we have just passed. Never before in the history of American politics has a great issue been fought out as this issue has been, by the voters of a great party. . . . In this contest brother has been arrayed against brother, father against son. The warmest ties of love, acquaintance and association have been disregarded; . . ."

Parrish, Speeches, pp. 493-94.

[32]E. G. White, Testimonies to Ministers and Gospel Workers (Mountain View, California: Pacific Press Publishing Association, 1923), p. 332. (Written December 27, 1896.) Cited hereafter as E. G. White, Testimonies to Ministers.

separates those of the same faith."[33] She then made it clear that "Those who have been walking humbly with God will not be engrossed in advocating either side of this question."[34]

Thus Mrs. White sought to influence church members to stay aloof from temporal issues which might tend to divert their attentions from matters of spiritual significance.

Voting, according to Mrs. White, should be considered a personal matter and not an affair for direction by the church. She put it this way: "Keep your voting to yourself. Do not feel it your duty to urge everyone to do as you do."[35]

A brief summary of Mrs. White's position on the question of voting and political issues is included in a letter addressed to "The Teachers and Managers of Our Schools," written June 16, 1899. It will be noted that the counsel is addressed to Seventh-day Adventist workers and contains no prohibition of the individual's quietly casting his vote.

> The Lord would have His people bury political questions. On these themes silence is eloquence. . . . We cannot with safety vote for political parties; for we do not know whom we are voting for. We cannot with safety take part in any political schemes. . . .
>
> Those who stand as educators, as ministers, as laborers together with God in any line, have no battles to fight in the political world. Their citizenship is in heaven. The Lord calls upon them to stand as a separate and peculiar people. He would have no schisms in the body of believers. His people are to possess the elements of reconciliation. Is it their work to make enemies in the political world?--No, no. They are to stand as subjects of Christ's kingdom, bearing the banner on which is inscribed, "The

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[33]E. G. White, Testimonies to Ministers, p. 333.

[34]E. G. White, Testimonies to Ministers, p. 334.

[35]E. G. White Letter 4, 1898.

commandments of God, and the faith of Jesus."[36]

Though neutrality in politics was to be the position of the minister and the church, Mrs. White gave positive counsel to the leaders regarding the attitude they should sustain to affairs of the State: "We are to recognize human government as an ordinance of divine appointment, and teach obedience to it as a sacred duty, within its legitimate sphere."[37]

Evolution as an issue.--It is almost a commonplace to observe that the issue of "evolution" had important manifestations and implications in what may be called the "biological" realm and also the "economic and social" realm.

With respect to this new and popular socio-scientific philosophy Mrs. White was extremely outspoken. Although she was primarily a religious spokesman, and never laid claim to being a scientific theorist, during the epoch of her public ministry she joined in frontal attack against the increasing acceptance of the doctrine of evolution. The ground work of this doctrine had been made by Lamarck, who introduced the developmental conception; and Lyell, who in the second third of the nineteenth century postulated gradual evolution. Charles Darwin culminated these studies with his Origin of Species which appeared in 1859. The impact of the doctrine of evolution was upsetting to traditional supernaturalism. One notable historian put it in this perspective:

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[36]Ellen G. White, Fundamentals of Christian Education, Instruction for the Home, the School, and the Church (Nashville, Tennessee: Southern Publishing Association, 1923), pp. 475, 478-79. Cited hereafter as E. G. White, Fundamentals of Christian Education.

[37]E. G. White, Acts of the Apostles, p. 66.

> The most striking fact in the intellectual history of the last third of the nineteenth century was the blow to the historic doctrine of supernaturalism by new developments in the biological and physical sciences. . . .
>
> By marshalling overwhelming evidence against the reality of fixed species Darwin and his school took the props from under the supernatural belief that man was especially created by God and in His image. . . . If organic evolution was accepted, the Bible was wrong in holding that man had fallen from an elevated state; rather he had slowly, almost imperceptibly ascended from simple animal origins. If man evolved through natural selection, . . . it was hard to believe that an all-wise and all-beneficent Creator had presided over a single act of creation.[38]

Gradually, notable scientists and teachers such as Asa Gray, Harvard botanist, and George Wright, Oberlin geologist, overcame their reluctance to evolution. Likewise, liberal theological leaders accepted the position that evolution is in harmony with Christian thought. No minister commanded so wide a hearing as the Brooklyn preacher, Henry Ward Beecher, who said that evolution was merely "the deciphering of God's thought as revealed in the structure of the world."[39] Likewise, Washington Gladden in Ohio proclaimed in favor of evolution. Phillips Brooks, in Boston's Trinity Church, saw no conflict for the Christian in accepting evolution.

However, the sturdiest and most authoritative opponent of Darwin was Louis Agassiz, who to his death in 1873 refused to accept his teachings. Another was President Barnard of Columbia College, a distinguished scientist, who wrote in 1873 that the existence of God and the immortality of the soul could not be maintained if organic evolution were true.

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[38]Merle Curti, The Growth of American Thought (New York: Harper and Brothers, 1951), pp. 531, 548. (Awarded the Pulitzer Prize) Cited hereafter as Curti, American Thought.

[39]Henry Ward Beecher, Evolution and Religion (New York: Fords, Howard and Hulbert, 1885), pp. 45-46.

Thus also, Mrs. White, being a staunch fundamentalist, took strong issue with the evolutionary theory. To her the Bible was infallible. It gave as the reason for the observance of the seventh-day Sabbath a keeping in memory of God's creation of man and the world in a literal six-day week. Frequently in her public utterances, as well as in her writings, she expressed her convictions in language similar to the following:

> Inferences erroneously drawn from facts observed in nature have however, led to supposed conflict between science and revelation; and in the effort to restore harmony, interpretations of Scripture have been adopted that undermine and destroy the force of the Word of God. Geology has been thought to contradict the literal interpretation of the mosaic record of the creation. Millions of years, it is claimed, were required for the evolution of the earth from chaos; and in order to accommodate the Bible to this supposed revelation of science, the days of creation are assumed to have been vast, indefinite periods, thousands or even millions of years.
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> Such a conclusion is wholly uncalled for. The Bible record is in harmony with itself and with the teaching of nature. Of the first day employed in the work of creation is given the record, "The evening and the morning were the first day." And the same in substance is said of each of the first six days of creation week. Each of these periods Inspiration declares to have been a day consisting of evening and morning, like every other day since that time. In regard to the work of creation itself the divine testimony is, "He spake, and it was; He commanded, and it stood fast." With Him who could thus call into existence unnumbered worlds, how long a time would be required for the evolution of the earth from chaos? In order to account for His works, must we do violence to His word?[40]

To Mrs. White evolution struck not only at the Biblical record of the creation of the world but also at the scriptural claim of man's divine birthright:

> "So God created man in His own image; . . . male and female created He them." Here is clearly set forth the origin of the human race; and the divine record is so plainly stated that there is no occasion for erroneous conclusions. God created man in his

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[40]E. G. White, Education, pp. 128-29.

> own image. Here is no mystery. There is no ground for the supposition that man was evolved, by slow degrees of development from the lower forms of animal or vegetable life. Such teaching lowers the great work of the Creator to the level of man's narrow, earthly conceptions. Men are so intent upon excluding God from the sovereignty of the universe, that they degrade man, and defraud him of the dignity of his origin. . . . The genealogy of our race, as given by Inspiration, traces back its origin, not to a line of developing germs, mollusks, and quadrupeds, but to the great Creator. Though formed from the dust, Adam was "the Son of God."[41]

During Mrs. White's lifetime "economic and social evolution" influenced the thinking and planning of many leaders in American social development. Harvey Wish takes note of this influence:

> Just as Copernicus and Galileo had deprived the earth of its traditional central position in the universe, so Darwin and other evolutionists had reduced man's godlike status by linking him closely with the animals. Social evolutionists, reasoning by analogy, went on to reduce men's ideas and institutions to mere evolutionary products, still imperfect, but destined to evolve toward perfection. In still another direction, "Social Darwinists" applied the ideas of the survival of the fittest in crude jungle style to the justification of acquiring empire from "backward nations" or to the defense of economic monopoly over less efficient business rivals.[42]

While Mrs. White never accepted the evolutionary thesis, she did accept the principle of growth, development, and subsequent change. It was in the personal study of the Bible and its application in daily life that she held the greatest change to be possible to the individual and to society:

> He who with sincere and teachable spirit studies God's word, seeking to comprehend its truths, will be brought in touch with its Author; and, except by his own choice, there is no limit to the possibilities of his development.[43]

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[41]Ellen G. White, The Story of Patriarchs and Prophets (Mountain View, California: Pacific Press Publishing Association, 1890), pp. 44-45. Cited hereafter as E. G. White, Patriarchs and Prophets.

[42]Wish, Society and Thought, p. 302.

[43]E. G. White, Education, p. 125.

Some social economists[44] in observing the amassing of wealth by the entrepreneurs of industry, proposed to abolish large fortunes and to provide a decent and secure living for the plain people. Mrs. White was conscious of wrongs of the period and aware of the proposed solutions. Within two years after Henry George delivered his address before the Young Men's Hebrew Association in San Francisco appealing to the Mosaic code for a blue-print of economic recovery, she likewise appealed to the Mosaic code and decried the extremes of wealth and poverty:

> The Lord declared to Israel: "The land shall not be sold forever; for the land is mine; for ye are strangers and sojourners with me." The people were to be impressed with the fact that it was God's land which they were permitted to possess for a time; that he was the rightful owner, the original proprietor, and that he would have special consideration made for the poor and unfortunate. It was to be impressed upon the minds of all that the poor have as much right to a place in God's world as have the more wealthy. . . .
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> The Lord would place a check upon the inordinate love of property and power. Great evils would result from the continued accumulation of wealth by one class, and the poverty and degradation of another. Without some restraint, the power of the wealthy would become a monopoly, and the poor, though in every respect fully as worthy in God's sight, would be regarded and treated as inferior to their more prosperous brethren. There would be a feeling of despair and desperation which would tend to demoralize society, and open the door to crimes of every description. The regulations that God established, were to promote social equality. The provisions of the sabbatical year and the jubilee would, in a great measure, set right that which during the interval had gone wrong

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[44]Henry George had observed in California in the eighteen-sixties that land monopolists had gained access to the most valuable properties. He proposed a single tax upon land values that would give equal opportunity for all to live moderately well. His views presented in his book, Progress and Poverty, published in 1879, were basic in his lecturing here and abroad. He received the support of trade unions and socialists when he entered the New York mayoralty campaign in 1886. John Dewey rated him among the ten greatest world philosophers and Tolstoy idolized him as the man who had opened the road to an immediate solution of the Russian land problem. His plan entailing a revolution against capitalism did not succeed because of the disinterest of the small propertied class, the farmers, and corporation holders. (See Curti, American Growth, pp. 614-17).

in the social and political economy of the nation.

> These regulations were designed to bless the rich no less than the poor. . . . The poor are not more dependent upon the rich than upon the poor. While the one class ask a share in blessings which God has bestowed upon their wealthier neighbors, the other need the faithful service, the strength of brain and bone and muscle, that are the capital of the poor.[45]

Mrs. White did not, however, advocate a social and economic equality as did some of her contemporaries:

> There are many who urge with great enthusiasm that all men should have an equal share in the temporal blessings of God. But this was not the purpose of the Creator. A diversity of condition is one of the means by which God designs to prove and develop character. Yet he intends that those who have worldly possessions shall regard themselves merely as stewards of his goods, as intrusted with means to be employed for the benefit of the suffering and the needy.[46]

As economic reform followed the application of social evolution in the United States, Mrs. White offered a diagnosis and prescription for the grievances between rich and poor, capital and labor. She proposed a hearkening back to Old Testament times, when each family was self-sustaining through the tilling of the land and the plying of a trade:

> There are largehearted men and women who are anxiously considering the condition of the poor and what means can be found for their relief. How the unemployed and the homeless can be helped to secure the common blessings of God's providence and to live the life He intended man to live, is a question to which many are earnestly endeavoring to find an answer. . . .
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> If men would give more heed to the teaching of God's Word, they would find a solution of these problems that perplex them. Much might be learned from the Old Testament in regard to the labor question and the relief of the poor. In God's plan for Israel every family had a home on the land, with sufficient ground for tilling. Thus were provided both the means and the incentive for a useful, industrious, and self-supporting life. And no devising of men has ever improved upon that plan. To the world's departure

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[45] E. G. White, Patriarchs and Prophets, pp. 534-35.

[46] E. G. White, Patriarchs and Prophets, p. 535.

> from it is owing, to a large degree, the poverty and wretchedness that exists today. . . .
>
> In Israel industrial training was regarded as a duty. Every father was required to teach his sons some useful trade. The greatest men in Israel were trained to industrial pursuits. A knowledge of the duties pertaining to housewifery was considered essential for every woman. And skill in these duties was regarded as an honor to women of the highest station.
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> Various industries were taught in the schools of the prophets, and many of the students sustained themselves by manual labor. . . .
>
> The plan of life that God gave to Israel was intended as an object lesson for all mankind. If these principles were carried out today, what a different place this world would be![47]

Mrs. White believed in social reform through the medium of church-supervised schools. To her a Christian college with a Bible-centered curriculum was a bulwark against evolution, which she considered tended toward unbelief and infidelity. In an address to the Union College faculty at Lincoln, Nebraska, in 1901, she emphasized the study of the Bible with its account of creation as of foremost importance. She stressed the need for equal development of the mind and the body, and pressed the need for students to acquire practical knowledge.

> The question is asked, What is the higher education? There is no education higher than that contained in the principles laid down in the words I have read to you from this sixth chapter of Second Corinthians. Let our students study diligently to comprehend this. . . . Let us advance in our work just as far as the word of God will lead us. Let us work intelligently for this higher education. . . .
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> . . . The divine Mind and Hand has preserved through the ages the record of creation in its purity. It is the word of God alone that gives to us an authentic account of the creation of our world. This word is to be the chief study in our schools. . . .
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> We are to educate the youth to exercise equally the mental and the physical powers. The healthful exercise of the whole being will give an education that is broad and comprehensive. . . .
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> Instruct the students not to regard as most essential the

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[47]Ellen G. White, The Ministry of Healing (Mountain View, California: Pacific Press Publishing Association, 1905), pp. 183-88. Cited hereafter as E. G. White, Ministry of Healing.

theoretical part of their education.[48]

Concurrent religious movements.--Because Mrs. White's life was devoted primarily to the developing of a religious movement, a discussion, therefore, of other ascendent religious movements of her day is essential to an understanding of the world in which she lived. Brief mention, in this connection, will be made of Spiritualism, Christian Science, Mormonism, and the Salvation Army.

When Mrs. White began her public career, modern psychology was still in the womb. Credulousness and superstition and faith in supernaturalism played a large role in popularizing the cult of mesmerism and "animal magnetism." One of its chief exponents, Andrew Jackson Davis, claimed occult powers for mesmerists. Claims were made that mesmerism could not only heal the body but regenerate society.[49] A physician, who was a celebrated mesmerist, told Mrs. White that her views were mesmerism and that he could mesmerize her and give her a vision. She submitted to his test, but was unaffected.[50] She subsequently classed mesmerism, animal magnetism, and hypnotism as unworthy of a Christian's participation.[51]

In the mid-nineteenth century the rappings of Margaret and Kate Fox which took place in Hydesville, New York, and considered by some to be false and due to trickery and by others to be evidence of

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[48]E. G. White, Fundamentals of Christian Education, pp. 534-39.

[49]Curti, American Thought, pp. 340-41.

[50]E. G. White, Early Writings, p. 21.

[51]E. G. White, Testimonies, Vol. I, pp. 290-302. This thirteen-page article, titled "Philosophy and Vain Deceit," was published as a warning in the Review and Herald in 1862.

communication with the dead, caused a wave of interest in clairvoyance; and the phenomena of Spiritualism spread on this continent and abroad. To this, Mrs. White reacted, specifically, adversely. She objected to Spiritualism because of the purported claim that communication between the living and the dead could occur. She held this as contrary to scriptural teaching that "the dead know not anything."[52] In warning against any experimentation with Spiritualism she observed:

> There are many, however, who regard Spiritualism as a mere imposture. The manifestations by which it supports its claims to a supernatural character are attributed to fraud on the part of the medium. But while it is true that the results of trickery have often been palmed off as genuine manifestations, there have also been marked evidences of supernatural power. . . .
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> . . . Spiritual beings sometimes appear to persons in the form of their deceased friends, and relate incidents connected with their lives, and perform acts which they performed while living. In this way they lead men to believe that their dead friends are angels, hovering over them, and communicating with them. Those who thus assume to be the spirits of the departed, are regarded with a certain idolatry, and with many their word has greater weight than the word of God.[53]

Other religious movements flourished during the time that Mrs. White gave guidance to the Seventh-day Adventists, and she expressed her opinion regarding certain features of some of them. Some she admired; and some she held as being in error, although usually she gave their relation to scriptural truth as she regarded it as reasons for her attitude. Such was the case with Spiritualism. Such was the case with Pantheism and its overtones in the Emersonian Transcendentalism and Over-Soul. She regarded it as akin to oriental mysticism, and grouped it along with Madame Blavatsky's Theosophy Society, founded in

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[52]Ecclesiastes 9:5.

[53]E. G. White, Patriarchs and Prophets, pp. 685, 684.

1875, whose platform fused spiritualism with the Brahmanic and Vedaic teachings of India.[54] Five years before her death she expressed her misgivings:

> The warnings of the Word of God regarding the perils surrounding the Christian church belong to us today. As in the days of the apostles men tried by tradition and philosophy to destroy faith in the Scriptures, so today, by the pleasing sentiments of "higher criticism," evolution, spiritualism, theosophy, and pantheism, the enemy of righteousness is seeking to lead souls into forbidden paths. To many, the Bible is as a lamp without oil, because they have turned their minds into channels of speculative belief that bring misunderstanding and confusion. The work of "higher criticism," in dissecting, conjecturing, reconstructing, is destroying faith in the Bible as a divine revelation. It is robbing God's Word of power to control, uplift, and inspire human lives. . . .[55]

Another feminine religious spokesman's life and work paralleled in point of time and, in some respects, the labor and teachings of Mrs. E. G. White. Mary Baker Eddy, founder of the Christian Science Church, was born in 1821, six years before Mrs. White, and died in 1910, five years before Mrs. White. Several parallels between these two women are significant: both women lacked formal education; both laid great emphasis upon the scriptures; both emphasized principles of health; both founded colleges; both put an emphasis on the power of the mind; and both battled for health. Three years before Mary Baker Eddy synthesized her ideas in Science and Health in 1875, Mrs. White, in writing of the newly-established Sanitarium in Battle Creek, spoke of the responsibility of the physicians in this interesting way, "Great wisdom is needed by the physicians at the Institute in order to cure the body through the mind," and as she emphasized the power of the mind over the body, she

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[54]Curti, American Thought, p. 536.

[55]E. G. White, Acts of the Apostles, p. 474.

went on to say: "A great deal of the sickness which afflicts humanity has its origin in the mind, and can only be cured by restoring the mind to health.[56] However, besides differences in basic theological views such as the origin of sin, the nature of man, the atonement, and the future life, Mrs. White differed sharply with Mrs. Eddy on the cause and cure of illness.[57]

Yet another religious movement sprang into prominence in the nineteenth century. The year Mrs. White was born, young Joseph Smith, in upstate New York, claimed to have been visited by an angel. With the help of two transparent stones he claimed to read hieroglyphic characters engraved on two golden plates that told the story of the ancestors of the American Indians and the prophecies of the prophet Mormon, especially designed for God's people in America. A trek to the West led eventually to Salt Lake City, which was the center of Brigham Young's flourishing Mormon empire.

There were certain similarities of doctrine and yet wide differences between Mormonism and Adventism. Both believed in, and practiced, tithing. Both emphasized habits of temperance. Both had elders in their church organization. But the differences outnumbered the likenesses. Their view of the day of rest and of the purpose of baptism, their regard for the marriage institution, their use of the tithe, and their recreational pursuits were but a few of these differences. However, Mrs. White was strangely silent in her public utterances

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[56]E. G. White, Testimonies, Vol. III, p. 184.

[57]She deals with this theme in Ministry of Healing in the chapter, "Mind Cure," pp. 241-58.

regarding the Mormons, although she delineated these differences through an enlargement of the scriptural principles that she affirmed.

About 1800, General Booth's Salvation Army was introduced into the United States.[58] It appealed to the lower fringes of city life by its colorful uniforms, brass music, and gospel hymns. It gave material inducement to those who were down and out in the form of cheap shelter, coffee, and doughnuts. Mrs. White had a decided view regarding Salvation Army methods. While in Australia she wrote in 1899 to the medical superintendent of the Battle Creek Sanitarium:

> The Lord has marked out our way of working. As a people we are not to imitate and fall in with Salvation Army methods. This is not the work that the Lord has given us to do. Neither is it our work to condemn them and speak harsh words against them. There are precious, self-sacrificing souls in the Salvation Army. We are to treat them kindly. There are in the Army honest souls, who are sincerely serving the Lord, and who will see greater light, advancing to the acceptance of all truth. The Salvation Army workers are trying to save the neglected, downtrodden ones. Discourage them not. Let them do that class of work by their own methods and in their own way. But the Lord has plainly pointed out the work that Seventh-day Adventists are to do.[59]

Summary.--Mrs. White had a wide range of interests that was nurtured by the growing world around her. Though she lacked a formal education, she developed early in life a heightened interest in people's social and religious obligations. In some respects she held herself aloof from many of the philosophic and political ideologies of her day because her concern was greater in preparing for life in the future world than in the establishment of a temporal Utopia. Therefore, such a scientific philosophy as Evolution and economic theories that involved

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[58]Curti, American Thought, p. 534.

[59]E. G. White, Testimonies, Vol. VIII, pp. 184-85.

tax and currency reform were, in her way of thinking, either to be opposed or ignored, depending upon their clash or agreement with Christian doctrine as she came to understand it. While she took a stand on the complete separation of church and state, yet she upheld the advisability of a Christian's extending his full support to civic responsibilities when they were not at variance with the conscience of the individual. A number of religious movements of a reform nature came into being during her day. Some of these were untenable to her, some others she ignored, and some she commended.

CHAPTER III

MRS. WHITE'S RELATION TO THE SEVENTH-DAY ADVENTIST CHURCH

Participation in the Development of Church Faith and Doctrine

Belief in the second advent of Christ.--When William Miller preached the doctrine of the second coming of Christ he was, up to the year 1840, welcomed by the ministers and laymen of all evangelical denominations.[1] His preaching centered in this cardinal doctrine of Scripture. Because his study of the prophecies led him to the conclusion that the coming of Christ might be expected during the year of 1843-1844, there gradually developed a spirit of dislike and suspicion toward Miller and his followers. Most church leaders, being post-millenialists, expected the coming of Christ to take place after a period of 1000 years of temporal prosperity, whereas Miller, being a premillenialist, held that Christ's coming would usher in and precede the golden age. Notwithstanding organized church resistance to Miller's views, many ministers and Bible students did accept them.[2] One of

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[1] M. Ellsworth Olsen, A History of the Origin and Progress of Seventh-day Adventists (Washington, D. C.: Review and Herald Publishing Association, 1932), p. 143. Cited hereafter as Olsen, Origin and Progress.

[2] Estimates of his followers run from a conservative minimum of fifty thousand up to a million. Among these there were reported to be 1500 to 2,000 lecturers who joined in the preaching of the speedy coming of Christ. The doctrine received discussion and acceptance not only in the United States but in numerous countries abroad. (See Froom, Prophetic Faith, Vol. IV, pp. 686, 699, 711-18).

those who attended the Portland, Maine, series of William Miller's lectures[3] in 1839, was Ellen Harmon--then but a girl of twelve. These lectures led her to an interest in the doctrine of the second coming of Christ and aroused a personal interest in her to seek preparation for that event. She regarded these lectures as having "a great effect" upon her. A second series was held in 1841, which she attended and at which she responded to William Miller's calls to come forward. "I believed the truth I heard Wm. Miller proclaim; but realized that a mere belief in the second coming of CHRIST would not save me."[4] Shortly thereafter she was baptized, accepted into the Methodist church, and subsequently disfellowshipped, along with seven others, for absenting from church and attending "other meetings." Quite tersely, Ellen reported "We were all pushed out of the church because we believed and talked the near coming of our SAVIOUR."[5]

Most of the "Advent Believers" (as they were called) expected the Lord to come in 1843. In preparation for that event Ellen Harmon

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[3]Something of the widespread lecturing of William Miller can be gained from a published address in January, 1844, in which he said, "I have preached about 4,500 lectures in twelve years, to at least 500,000 different people." (Signs of the Times, Boston, January 31, 1844, p. 196). He lectured in more than 4,000 communities. Often the largest hall in the biggest cities were too small to accommodate the crowds that came to hear him. The most detailed, comprehensive and authoritative account of William Miller's public speaking, audiences, and their reactions is found in Charles Elliott Weniger's doctoral dissertation, "A Critical Analysis and Appraisal of the Public Address of William Miller, Early American Advent Lecturer" 1948, University of Southern California. Chapters III, VII, and VIII are pertinent to his influence as a speaker.

[4]Ellen G. White, Spiritual Gifts (Battle Creek: James White, 1860), pp. 14-15. Cited hereafter as E. G. White, Spiritual Gifts.

[5]E. G. White, Spiritual Gifts, p. 25.

prayed daily, but the day of expectation passed. The scoffers were bold in scoffing. A restudy of the prophecies led to a belief that in the year 1844, on October 22, the Lord's coming could be expected. "We frequently went to the orchards and groves, and sent up our earnest cries to God, 'Restore unto us the joys of thy salvation.'"[6] Again there was bitter disappointment. Shortly after this, Ellen Harmon began her public ministry in a response to visions she reportedly received wherein she saw the "Advent Believers" journeying to the heavenly city, and for their encouragement she was commissioned to travel and minister in their behalf relating the things which had been shown to her. Though unmarried, she traveled extensively through New England and met with various small groups of "Advent Believers"--often in homes and sometimes in halls or churches. Reactions of the people were not uniform; some accepted her messages readily, others questioned, and still others rejected and opposed.

After the 1844 experience, Sabbathkeeping Adventists had not been organized into a group. Some individuals among the founders of the Seventh-day Adventist church, at least on two different occasions--in 1845 and 1851--were involved in setting a time for the return of the Lord. Neither the group as a whole nor Ellen Harmon gave credence to this time-setting. While at Carver, Massachusetts, she passed on some information she reported to have received in vision, a warning that those who looked to the autumn of 1845 for the second coming would be disappointed. Again, in 1851, there were some in New Hampshire and Vermont who likewise looked to the fall of that year. In a warning she sent

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[6]E. G. White, Spiritual Gifts, p. 29.

from Camden, New York, she told of a vision she had received in which this time-teaching was condemned as an error.[7] Largely through her personal work and the revelations she received, which many considered inspired, any further temptations to time-setting and subsequent disappointments were repressed; but a staunch belief in the imminence of the second coming was fostered by her and is retained by the Seventh-day Adventist church as a cardinal dogma. It is a matter of record that Sabbathkeeping Adventists as a body, and the Seventh-day Adventist church, have never set time, nor has the published organ of the group, the Review and Herald, ever advocated a definite time for the appearance of Christ.[8]

Acceptance of the seventh-day Sabbath.--The doctrines held by Seventh-day Adventists did not originally come to them through the guidance of Ellen Harmon White, but rather by earnest individual and group Bible study. Often as the pioneers studied their Bibles they were confronted with difficulties, although conclusions which they reached were sometimes later confirmed by her. Such is the history of the group's acceptance of the seventh-day Sabbath.

About the time of the October, 1844, disappointment, a Seventh Day Baptist woman, Rachel Preston, convinced some of the Adventists at Washington, New Hampshire, of the correctness of the Sabbath doctrine. Early the next year, Joseph Bates, who was a retired sea captain turned

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[7] The Advent Review and Sabbath Herald, Extra, July 21, 1851, p. 2, col. 2.

[8] A. L. White, Messenger to the Remnant, p. 31.

preacher, read an article on the Sabbath published by T. M. Preble in The Hope of Israel. He accepted the teaching and in turn urged his views upon Ellen Harmon and James White when they were in New Bedford early in 1846. They did not see any light in following his views. Ellen Harmon expressed her reaction thus: "I did not feel its importance, and thought that he erred in dwelling upon the fourth commandment more than upon the other nine."[9] However, later the same year Joseph Bates published his views in a forty-eight-page tract, "The Seventh-day Sabbath a Perpetual Sign." A copy of this reached James and Ellen White about the time of their marriage. They studied the scriptural evidence presented and accordingly accepted Saturday as the Sabbath, with the result that soon they were not only keeping but teaching the Sabbath. "In the autumn of 1846 we began to observe the Bible Sabbath, and to teach and defend it."[10] It was seven months after the Whites began keeping and teaching the Sabbath that Mrs. White reported a vision stressing its importance:

> I believed the truth upon the Sabbath question before I had seen anything in vision in reference to the Sabbath. It was months after I had commenced keeping the Sabbath before I was shown its importance and its place in the third angel's message.[11]

In explaining the details of this vision which stressed the importance of observing the Sabbath, Mrs. White told of being given a view of the sanctuary in heaven wherein was the ark of God on the end of which two angels spread their wings over the mercy seat and their faces turned

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[9]E. G. White, Life Sketches, p. 95.

[10]E. G. White, Testimonies, Vol. I, p. 75.

[11]E. G. White, Letter 2, 1874.

toward it. This, she was told by her accompanying angel, symbolized the heavenly hosts' reverential awe for the law of God which had been written by the finger of God. She told of seeing Jesus raise the cover of the ark and of beholding inside the tables of stone. To her amazement she saw the fourth precept encircled with a halo of light. This, the angel explained to her, was the only one of the ten precepts which defined the living God as the Creator. At the beginning of the world the foundation of the Sabbath was instituted; and further, the angel explained, if the Sabbath had been faithfully observed, the world would have been preserved from idolatry. The cause of Sabbath desecration and a world-wide movement calling for Sabbath restitution was also a part of the vision:

> The man of sin, who exalted himself above God, and thought to change times and laws, brought about the change of the Sabbath from the seventh to the first day of the week. In doing this he made a breach in the law of God. Just prior to the great day of God, a message is sent forth to warn the people to come back to their allegiance to the law of God, which antichrist has broken down. Attention must be called to the breach in the law, by precept and example.
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> I was shown that the precious promises of Isaiah 58:12-14 apply to those who labor for the restoration of the true Sabbath.
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> I was shown that the third angel proclaiming the commandments of God and the faith of Jesus, represents the people who receive this message, and raise the voice of warning to the world to keep the commandments of God and His law as the apple of the eye; and that in response to this warning, many would embrace the Sabbath of the Lord.[12]

Prior to this vision there were only about twenty-five Sabbath-keeping Adventists through the State of Maine, and a similar number in other parts of New England.[13] Following this vision Mrs. White and her husband felt it their duty to visit these Sabbathkeepers frequently in

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[12]E. G. White, Life Sketches, p. 96.

[13]E. G. White, Testimonies, Vol. I, p. 77.

their homes and to strengthen them. There was a difference of opinion among them as to when the Sabbath day began and ended. Midnight, sunset, six P.M., and sunrise were some of the times practiced by various individuals. Mrs. White followed the example of Joseph Bates, from whom she received the Sabbath doctrine. Being a sea captain it was natural for him to mark the days with the six P.M. hour. For ten years the Sabbathkeeping Adventists, in the main, followed this custom.[14] November, 1855, at a Sabbath morning church service in Battle Creek, Michigan, when a general conference was in session, the Bible Study prepared by John Andrews, at the request of James White, was presented giving a summary of his study on the time for Sabbath observance. He presented nine Old Testament and two New Testament texts that demonstrated that "even" and "evening" were identical with sunset. Sunset time was then accepted by all at this conference except Joseph Bates and Ellen White. At the close of the session a special season of prayer was held, by ministers and others especially interested, for the prosperity of the cause. In that meeting Mrs. White had a vision, one item of which was that sunset time was correct.[15] This settled the matter for the church, and the custom of observing the Sabbath from sunset Friday to sunset Saturday has since prevailed.

Dealing with fanaticism.--Within a few months after the bitter disappointment of 1844, occasioned by the passing of the time for the expected advent, Ellen Harmon related to various groups of Adventists the prophetic views which she claimed to have been given of the experience

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[14]Review and Herald, December 4, 1855.

[15]E. G. White, Testimonies, Vol. I, p. 116.

of the Advent band, the journey ahead, and the final rewards of the faithful. Those of her acquaintance received the revelations as from God. Others questioned them, and still others rejected and opposed. One of the leading features of her work during 1845-46 was laboring for those who discredited the truths she felt called upon to teach. She likewise endeavored to rescue those who had fallen into fanaticism which manifested itself in different ways both among Sabbatarian and nominal Adventists. Among the errors she felt called upon to condemn were the following:

1. "The Cannot-Sin Theory" was claimed by some who held that those who are sanctified cannot sin.[16] Under this delusion the doctrine of spiritual free love was advocated, leading to the worst sins under the garb of sanctification.

2. False enthusiasm led some to think that religion consisted of great excitement and noise. "Men would say, I have the Holy Spirit of God, and they would come into meeting and roll just like a hoop."[17] Later, in recalling such scenes, Mrs. White noted:

> There was much excitement, with noise and confusion. . . . Some appeared to be in vision and fell to the floor. Others were jumping, dancing, and shouting. They declared that as their flesh was purified, they were ready for translation. This they repeated again and again. I bore my testimony in the name of the Lord, placing His rebuke upon these manifestations.[18]

3. "No Work" doctrine was held by some in Paris, Maine, who believed it was a sin to work. In meeting the leader of this movement,

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[16]E. G. White, Life Sketches, p. 83.

[17]E. G. White, Manuscript 97, 1909. Cited hereafter as MS.

[18]E. G. White, General Conference Bulletin, 1901, April 23.

Mrs. White stated: "The Lord gave me a reproof for the leader in this error, declaring that he was going contrary to the word of God in abstaining from labor, . . ."[19]

4. False humility was assumed by some who "professed great humility, and advocated creeping on the floor like children."[20] "I ever bore the testimony God gave me that He did not require this groveling exercise of His children,"[21] reported Mrs. White.

These are but a few of the excesses suffered by the early Advent cause against which Ellen Harmon bore strong reproof. The scattered fanatical movements of 1845 and 1846, brought a stain upon the Adventist cause; but Mrs. White's guarding influence spared it from falling into like errors in the years that followed.

Clarifying and binding the doctrines together.--During the formative period of the Adventist church there was no formal denominational statement of doctrine. The earliest move in that direction was a series of six Sabbath conferences in 1848. These were at Rocky Hill, Connecticut, April 20-24; Volney, New York, beginning August 18; Port Gibson, New York, August 27, 28; Rocky Hill, Connecticut, September 8, 9; Topsham, Maine, October 20-22; and Dorchester, Massachusetts, November 18.[22]

The Whites attended all of the conferences and took a leading

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[19]E. G. White, Life Sketches, p. 86.

[20]E. G. White, Life Sketches, p. 85.

[21]E. G. White, Letter 2, 1874.

[22]The location of these conferences, workers attending, and subjects studied receive elaboration by Spalding, Captains of the Host, pp. 175-78.

part in the discussions. Some, led by Bible study to certain doctrinal conclusions, presented their findings to the groups of workers attending these conferences. On some points there was unanimity--on others wide divergence of opinion, . . ."hardly two agreed. Each was strenuous for his views."[23] The distinctive truths would be studied and restudied by such men as Bates, White, Edson, Gurney, Chamberlain, and Pierce. At each of the conferences Mrs. White was given one or two visions, although the visions were not considered as a substitute for intensive Bible study. Just how she fitted into these discussions as a religious spokesman she recalled in 1903:

> Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word.
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> Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, "We can do nothing more," the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the Scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me.[24]

She freely acknowledged that often in those Bible study sessions her mind did not follow the deep meanings of the Scriptures. She continues the above account:

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[23]E. G. White, Spiritual Gifts, Vol. II, p. 97.

[24]Ellen G. White, Special Testimony, Series B., No. 2, pp. 66-67.



> During the whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind, until all the principal points of our faith were made clear to our minds, in harmony with the word of God. The brethren knew that when not in vision, I could not understand these matters, and they accepted as light direct from heaven the revelations given.[25]

In spite of the high regard which Sabbatarian Adventists had for Mrs. White as a counsellor and spokesman, it is a point of denominational historicity that Seventh-day Adventists did not receive a single tenet of doctrine originally through her. Joseph Bates pressed the Sabbath doctrine, bringing it to the attention and acceptance of the Whites. A subsequent vision of the importance of the Sabbath was given Mrs. White who, with others, brought it to the attention of the Advent believers. Likewise with another doctrine, Hiram Edson, Doctor Hahn, and O. R. L. Crosier in their study of the Sanctuary truth reached the conclusion that the two phases of ministry in the earthly sanctuary were a type of Christ's ministry in the heavenly sanctuary and that the events which were to come to pass, beginning October 22, 1844, were events taking place in heaven. Mrs. White attested to this view in a vision she received, the while not knowing the scriptural evidence that had been gathered by the above mentioned Bible students.[26] Thus, the introduction of the Sabbath truth and the Sanctuary truth, pivotal doctrines held by Seventh-day Adventists through the years, illustrates that Mrs. White did not run ahead of private initiative in a study of the Scriptures nor superimpose her own scriptural interpretations toward unity of belief.

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[25]E. G. White, Special Testimonies, Series B., No. 2, pp. 56-57.

[26]A. L. White, Messenger to the Remnant, pp. 36-37.

By 1850 the lines of fundamental truth were quite well understood and clearly defined among the Sabbatarian Adventists. Unbounded confidence in this regard was uttered by Mrs. White in the fore part of 1849: "Our position looks very clear; we know we have the truth."[27] Thus the six Sabbath Conferences of 1848 had contributed to vital "essentials," "pillars," "foundations." A list of these constituted the firm platform which was described by Mrs. White upon which "nearly all stood firm."[28] Reviewing them thirty years later,[29] they included (1) The second advent of Christ; (2) The binding claims of the seventh-day Sabbath; (3) The third angel's message of Revelation 14 in correct relationship to the first and second angels' messages; (4) The ministry of Christ in the heavenly sanctuary, which ministry would cease not long before the second advent (with emphasis on the work beginning the tenth day of the seventh month, 1844); (5) The nonimmortality of the soul.

The relation which Mrs. White sustained to the formation of fundamental beliefs was clearly stated by James White when he affirmed that all the "views as held by the body of Sabbath keepers were brought out from the Scriptures before Mrs. White had any view in regard to them. These sentiments were founded upon the Scriptures as their only basis."[30] Later, in 1867, the editor of the Review could say in regard to doctrines that whatever theory entered into the system of belief was

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[27]Ellen G. White Letter, March, 1849, Record Book I, p. 72.

[28]E. G. White, Early Writings, p. 259.

[29]MS 13, 1889.

[30]James White, R & H, VII, (1855), p. 61.

proved by the Bible and the Bible alone. "The visions were not given for the purpose of establishing a rule of faith and were not designed to be quoted for that purpose."[31]

> In contrast to this, Seventh-day Adventists did not receive the doctrines they hold through the study or teachings of a single man who may be pointed out as the founder of the church. Various individuals made their contributions and at length came into unity of belief only after earnest, prayerful study together in groups, aided and sometimes corrected by manifestation of the gift of prophecy. The full development of the system of doctrine covered a period of years.[32]

When the system of doctrines had been carefully wrought, Mrs. White warned against any trifling with the foundation truths. To those who would engage in fanciful interpretations of the Scriptures, she recommended a close confinement to the explanation of those Scriptures which had already been examined and their meaning defined by the church body. They were urged to

> lean upon the faith of the body. No new views should be advocated by preachers or people upon their own responsibility. New ideas should be thoroughly investigated and decided upon. It was not in the order of God for one in a position of responsibility to feel at liberty to express his views independently of the body. All had a part to act but that part must be in union with the body.[33]

> When God's Word is studied, comprehended, and obeyed, a bright light will be reflected to the world; new truths, received and acted upon, will bind us in strong bonds to Jesus. The Bible, and the Bible alone, is to be our creed, the sole bond of union; all who bow to this Holy Word will be in harmony. Our views and ideas must not control our efforts. Man is fallible, but God's Word is infallible. Instead of wrangling with one another, let men exalt the Lord. Let us meet all opposition as did our Master, saying,

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[31]Uriah Smith, R & H, XXX, (1867), p. 104.

[32]Dores Eugene Robinson, The Story of Our Health Message (Nashville, Tennessee: Southern Publishing Association, 1943), p. 53. Cited hereafter as Robinson, Story of Health.

[33]MS. Letter to Robert Sawyer. Undated. About 1862.

"It is written." Let us lift up the banner on which is inscribed, "The Bible our rule of faith and disciplines.[34]

When once the fundamentals of belief were settled upon, Mrs. White realized that some men would become satisfied with the system of doctrines, and would permit no new ideas to enter in. They would

> discourage any further investigation of the Scripture, become conservative, and seek to avoid discussion. The fact that there is no controversy or agitation among God's people, should not be regarded as conclusive evidence that they are holding to sound doctrine. When no new questions are started by investigation of the Scripture, when no difference of opinion arises which will set men to searching the Bible for themselves, to make sure they have the truth, there will be many now, as in ancient times, who will hold to tradition, and worship they know not what. Whatever may be man's intellectual advancement, let him not for a moment think that there is no need of thorough and continuous searching of the Scriptures for greater light.[35]

Likewise people were warned against receiving the words of those who might come with messages contradicting the special points of the faith. Any peculiar application of Scripture that might

> move one pillar of the foundation that had been sustained for half a century would constitute a great mistake. He who makes such an application knows not the wonderful demonstration of the Spirit that gave power and force to the past messages that have come to the people of God.[36]

Thus the emerging points of faith developed into a body of doctrine, and with it the necessity of interpretation arose. Mrs. White filled an important role in helping determine what should be orthodox. As we shall see in the next section, after organizing in 1863, the General Conference decided such problems. At such times the advice and counsel of Mrs. White were often determining factors. As

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[34]E. G. White, R & H, December 15, 1885.

[35]E. G. White, Testimonies, Vol. V, pp. 707-708.

[36]MS. Letter to J. A. Burden, December 11, 1905.

we have noted earlier in this chapter, when Bible students would meet for study they would often present their results to her. Where differences of interpretation appeared, her writings formed the basis for settlement. Once a doctrine was accepted, controversy within the ranks of the believers subsided. In this way the unity of doctrine was achieved. Her counsel, in due time, came to be regarded as a gift for the Church and received recognition as prestige authority, especially when, as we shall see, the Church took action to accept it as such.

Contribution to Unity and Church Organization

Early advent bodies without effective organization.--The experience of anticipating the visible appearance of Jesus Christ in the clouds of heaven in 1844, brought tremendous disappointment to Adventist circles when the Lord did not appear. Disappointed hopes resulted in a large "falling away." Confusion and chaos were the pattern of the following decade. William Miller and his associates never intended to create a new church.[37] When they and the followers were cast out of their mother churches, they were held together by no ecclesiastical organization but by a common hope and the fellowship that came of sharing coming disappointment. There were natural prejudice and mistrust of church organization, and consequently these advent believers became a prey to diverse teachings by leaders whose views could not be easily reconciled. Their antipathy to church organization prevented a unity of effort that would otherwise have strengthened them in the building of

[37]Froom, Prophetic Faith, Vol. IV, p. 451.

an effective religious movement. That branch of Advent people who accepted and followed Sabbath observance differed from those who continued to set other dates for the return of the Lord. The latter fractioned and splintered into several bodies,[38] but the leaders of the Sabbath group from the beginning saw more or less the need for order, decorum, authority, and property rights to be established by church government. However, the full realization of such church governing aids did not come all at once; the task had to wait on the creation of a brotherhood of love, faith, and hope equal to offsetting the spirit of independence. To this task Ellen Harmon White felt called. With great reluctance she bore the role of counselor and messenger. From the time of her first vision in 1844, she dealt very understandably with the unstable state in men and movements. One denominational historian comments thus on her role:

> The fact stands out to us now, that in that early time, when there was no church organization and no ecclesiastical authority among the Sabbathkeeping Adventists, the Spirit of prophecy in Ellen G. White and the faith of the believers in her divine commission constituted the sole disciplinary agent of the body, the one rallying point of the faithful, the final court of appeal. Yet how modestly, with what godly fear, in what travail of soul, did she bear her testimony! No other agency could have so united while purifying. The outcome was a nuclear body comparatively clean, disciplined, and directed.[39]

The first thirty years of organization among Sabbathkeeping Adventists were traced by Mrs. White in an account she wrote from Australia to the brethren assembled in General Conference in 1893. She began the account with this statement:

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[38]Olsen, Origin and Progress, p. 164.

[39]Spalding, Captains of the Host, p. 267.

> I was one of the number who had an experience in establishing it [gospel order] from the first. I know the difficulties that had to be met, the evils which it was designed to correct, and I have watched its influence in connection with the growth of the cause. At an early stage in the work, God gave us special light upon this point; and this light, together with the lessons that experience has taught us, should be carefully considered.[40]

She recalled a number of the problems faced during those formative years of church organization. The work was aggressive, but the numbers were few, and mostly of the poorer class. The views of the church were almost unknown to the world. There were no houses of worship, limited facilities, and but few publications. The first gatherings for worship were in private houses, large kitchens, barns, groves, and schoolhouses. Soon humble houses of worship were added. Soon the need for organization became apparent to support the ministry, to carry work into new fields, to protect the churches and ministry from unworthy members, to hold church property, to publish the church truths through the press. All of this was not achieved easily. From Mrs. White's point of reference

> . . . organization was indispensable.
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> Yet there was strong feeling against it among our people. The First-day Adventists were opposed to organization, and most of the Seventh-day Adventists entertained the same ideas. We sought the Lord with earnest prayer that we might understand His will, and light was given by His spirit, that there must be order and thorough discipline in the church, that organization was essential. System and order are manifest in all the works of God throughout the universe. Order is the law of heaven, and it should be the law of God's people on the earth. . . .
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> We had a hard struggle in establishing organization. Notwithstanding that the Lord gave testimony after testimony upon this point, the opposition was strong, and it had to be met again and again. But we knew that the Lord God of Israel was leading us, and guiding by His providence.[41]

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[40] General Conference Bulletin, 1893, January 29, 30, p. 22.

[41] General Conference Bulletin, 1893, January 29, 30, pp. 22-24.

In this above-mentioned letter she summarized the progress the church had made organizationally. She made note of the establishment of schools, health institutions, publishing plants, and a work supported, not by large gifts and legacies, but by "systematic benevolence." Then with a note of courage and caution she counselled: "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."[42]

First steps in denominational organization.--Though church organization was not developed until the late fifties and early sixties, and that largely through the organizational leadership of James White, yet the influence of Ellen White was early manifested. A vision is reported to have been given her December 24, 1850.[43] She reported seeing that everything in heaven was in perfect order. "Said the angel, 'Look ye, Christ is the head, move in order, move in order. Have a meaning to everything.'" The first evidence of organization was the appointment of deacons in each band or church and then the selection of a local elder.[44] This practice appeared in 1853. The same year cards were issued to ministers who were in accord with the principles of gospel order to certify them for public teaching and preaching.[45] January 1, 1854, there appeared a comprehensive article entitled "Gospel Order," in the second Ellen G. White pamphlet.[46] In this article she

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[42]General Conference Bulletin, 1893, January 29, 30, p. 24.

[43]MS 11, December 25, 1850.

[44]Spalding, Captains of the Host, p. 268.

[45]Olsen, Origin and Progress, p. 246.

[46]This has been reprinted in the E. G. White book, Early Writings, pp. 97-104.

stated that the Lord showed her that gospel order had been "too much neglected and feared."

The following year, in 1855, the Whites moved from Rochester, New York to Battle Creek, Michigan. Here was opened a new chapter in their leadership. In a conference held there that year a resolution was adopted stating that the counsel that came through Mrs. White "brought unity into the hearts of the saints, led to meekness, humility and holy living, incited to deep heart searching before God, and to confession of wrongs."[47] This same conference resolution declared that the church did not exalt the gifts or their manifestations above the Bible but on the contrary tested them by it.

By this time the larger part of the group of Sabbathkeeping believers had accepted Mrs. White's visions as of value. The policies of the organization were being shaped in harmony with them. Now the question arose as to whether membership in the group would be determined by accepting or rejecting them; in other words, was belief in them a test of fellowship? This question came from critics outside the church rather than from church members themselves. In 1855, James White denied that "the Review and its conductors had made the views of Mrs. White a test of doctrine and Christian fellowship." Quite to the contrary, he declared that the sentiments in the paper were all drawn from the Scriptures and that no writer had ever referred to Mrs. White's views as authority on any point. The Review and Herald for five years had not published one of them. Its motto had been, "the Bible and the Bible

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[47]Resolution of the Battle Creek Conference, November 16, 1855, R & H, Vol. VII, 1855, p. 79.

alone."

James White held, though, that there was no reason why God might not reveal the fulfillment of His word in the last days by dreams and visions. "True visions were given to lead to God and to his written word; but those that were given for a new rule of faith and practice, separate from the Bible, could not be from God and should be rejected."[48] A church committee testified in a Review and Herald Extra of March, 1855, that they had never known Mrs. White and her husband to urge the visions on any one as a portion of religious faith, or make them a test of fellowship.

Somewhat of a change of sentiment came about. In November, 1855, the Battle Creek Conference pointed out the inconsistency of saying that the visions were of God and yet those who did accept them refused to be tested by them. To do so would be to say that God's will was not a test or rule for Christians, which would be both inconsistent and absurd.[49] James White, the following year, took note of the fact that the leaders of the church had been charged with testing all men by the visions, and of making them the rule of faith. Such misrepresentation he branded as a "bold untruth." Yet for those who professed to believe them and still say they would in no wise be tested by them was, to him, most irrational. He personally, however, believed them to be the property of the church and a test to those who believed them.[50]

Not long afterward there was a meeting of the Battle Creek church

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[48]James White, R & H, Vol. VII, 1855, pp. 61-62.

[49]Joseph Bates, R & H, Vol. VII, 1855, p. 79.

[50]James White, R & H, Vol. VII, 1856, p. 158.

at which about two hundred fifty members considered the subjects of unity and the gifts of the church. At that time Mrs. White read a paper which was received as the voice of the Lord to His people. When a vote was taken proposing to publish her paper, more than two hundred favored it.[51] By 1861, the fear of making the visions a test had not subsided, but it was being assumed that any who professed to believe them would not refuse to be tested by them. Those who rejected them were said to have no true union with the body.[52] There was a growing sentiment within the group of Sabbathkeeping Adventists that all who wished to be corrected and have their errors exposed would be glad and rejoice that God had placed a gift in the church that would do such service.[53] A survey of many who had believed the visions "the longest and the strongest," was reported by a minister who had traveled in fourteen states. In talking with them he was convinced that God had been with Mrs. White and her husband from the beginning and that they were the humble, devoted children of God.[54] Significantly, after the Michigan Conference and General Conference were organized in the early sixties, the delegates in session heard part of the manuscript prepared by a prominent church leader and editor that was an answer to certain objections brought against the visions of Mrs. White. They expressed their hearty approval of the paper.[55] Thus the authority of the revelations of Mrs. White

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[51]James White, R & H, XI, 1857, p. 4.

[52]Uriah Smith, R & H, XIX, 1861, pp. 52-53.

[53]A. P. Lawton, R & H, XXX, 1867, p. 42.

[54]M. E. Cornell, R & H, XXVII, 1866, p. 40.

[55]Uriah Smith, R & H, XXVIII, 1866, p. 16.

became established and recognized.

An example of personal endeavor to preserve unity and encourage leadership.--Before there was any official church name or organization, the problem of holding together isolated groups of Sabbathkeeping Adventists claimed much of Mrs. White's attention. Several of the believers in the eastern states had migrated to the now Mid-west, being drawn there by the prospect of better economic opportunity. Some, whose time and effort had previously been devoted to advancing the interests of the church, had become apathetic and even disaffected. Mrs. White, in the winter of 1856, felt urged to visit the group at Waukon, Iowa, shortly after the Whites established themselves at Battle Creek. While attending a conference at Round Grove, Illinois, in November, she purposed to visit the northeastern Iowa town, which was ten miles from the Mississippi.[56] When she and her husband departed, sleighing was good, but soon rain began to fall. Then during the night the rain turned to snow and the journey continued by sleigh. A severe snow storm set in, followed by a protracted rain. Fearing disaster, when they reached the Mississippi, they urged the team on and crossed the river at Dubuque with a foot of water on top of the ice. Learning of others who had escaped only with their lives, they felt that their passage was little short of miraculous. The reception accorded them by the Waukon company of believers was about as cold as that they had received from the elements. Soon, however, hearts began to melt. Mrs. White received a "vision" for the company. She invited them to clear the way, confess their

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[56]A full account of this trip and visit appears in Spalding's chapter, "Dash to Waukon," Captains of the Host, pp. 253-62.

wrongs, and to unite with the fold more fully. Under her exhortation confessions began, and "the flood-gates of heaven seemed suddenly opened." Mrs. White "was prostrated by the power of God." Another woman "fell from her chair, helpless. It seemed to be an awful, yet glorious place." The next day the meeting continued and "others were slain by the power of God."[57]

As an illustration of Mrs. White's ministry in behalf of unity and leadership development, it is interesting to observe that at that Waukon meeting three men, later prominent in denominational work, were reclaimed for the church. One was J. N. Loughborough, prominent west-coast leader for twenty-five years; another was J. N. Andrews, who later wrote the denomination's outstanding treatise on the Sabbath, who for a brief time was president of the General Conference, and who, in 1874, sailed for Europe becoming the first Seventh-day Adventist missionary; and the third, G. I. Butler, became an able defender of the leadership of Ellen G. White and her husband, and for eleven years served as president of the world organization, carrying on the policies of James White, whom he succeeded.

Mrs. White's trip to northern Iowa is representative of her dedicated efforts to preserve group unity and purity of doctrine, and to develop continuity of leadership.

Plan for the support of the ministry.--In the early days of the Advent cause voluntary offerings supported the work of the ministry. As the movement grew, a more certain support was found necessary. The brethren were called together to give study to the

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[57]Ellen G. White, My Christian Experience, Views and Labors, (Battle Creek, Mich.: Published by James White, 1860), pp. 217-21.

systematic plan for the support of the ministry. It was suggested in 1859, that each man should set aside weekly five to twenty-five cents and each women two to ten cents. An additional sum should also be deposited with the church treasurer on the basis of personal property--one to five cents for each hundred dollars of property possessed. These funds, collected on the first of the month, were to be distributed "according to the wishes of the church."[58]

"Systematic Benevolence" is what this plan was called and later developed into the denomination's present tithing system, an adaptation of the ancient Hebrew tithing plan. It was unanimously adopted in January, 1859, by the Battle Creek, Michigan church,[59] from where it spread into other churches.[60] To begin with, individual churches dispensed their own funds; and later the major part went into a general fund being dispensed by duly appointed authorities.

Mrs. White, in a testimony published in 1859, gave uncompromising support to the Systematic Benevolence arrangement:

> The plan of systematic benevolence is pleasing to God. . . . There is order in Heaven, and God is well pleased with the efforts of his people in trying to move with system and order in his work on earth. I saw that there should be order in the church of God, and that system is needed in carrying forward successfully the last great message of mercy to the world. God is leading his people in the plan of systematic benevolence, and this is one of the very points to which God is bringing up his people which will cut the closest with some.[61]

In her advocacy of systematic benevolence Mrs. White used

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[58]Uriah Smith, R & H, XIII, 1859, p. 88.

[59]James White, R & H, XIII, 1859, p. 84.

[60]R & H, XV, 1859, pp. 1, 20, 36.

[61]E. G. White, Testimonies, Vol. I, pp. 190-91.

Malachi's appeal to support it,[62] but almost twenty years passed before the denomination's present system of tithing became general. Her writings and preachments have encouraged a diligence in the practice of tithing, but the church has left the conscience of the believer to be the factor in effective enforcement.

Selection of a church name--After the move to Battle Creek in the mid-fifties, the subject of church organization began to be debated in the ranks of Sabbathkeepers. From early years prejudice against church organization had delayed some systematic method of maintaining order, handling church funds, and protecting church property. Besides church buildings the one property belonging to the associated brethren was the publishing house in Battle Creek. Some way had to be found to hold the property legally. This called for incorporation. In the fall of 1860, representatives from five states met in Battle Creek to discuss the question of organization and particularly the publishing house. The report of this conference is one of the most minutely reported of the early conferences.[63] Before incorporation a name for the organization had to be selected. In the fifth session the question of a name was settled. It occurred this way:

> So far they had made shift with various more or less vague terms: "the brethren," "the little flock," "the remnant people," "Sabbathkeepers," and "the church of God." This last term seemed to some ideal as an official name, despite the fact that it was already used by several bodies, and besides had rather an arrogant sound. But others desired a distinctive name which would express their principal beliefs, and they proposed the name Seventh-day Adventist, which had already been applied to them as much as any

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[62] Malachi 3:8-11.

[63] Three numbers of the R & H, October 9-23, 1860, quote the main speakers verbatim.

> other. This name Mrs. White supported, saying, "The name Seventh-day Adventist carries the true features of our faith in front, and will convict the inquiring mind. Like an arrow from the Lord's quiver, it will wound the transgressors of God's law, and will lead to repentance toward God and faith in our Lord Jesus Christ."[64]

Thus Mrs. White's sentiment endorsed the name chosen for the church.

Next, the way was prepared for incorporation of the publishing house which was consummated seven months later, on May 23, 1861. This was made possible through an enactment of the legislature of the State of Michigan early in 1861. That act was set up "to provide for the incorporation of associations for the publication of periodicals, newspapers, books, tracts, documents, and other publications," and signed by the governor, March 7, 1861.[65]

Further organizational development.--Following the selection of a denominational name it was but natural to see churches band together in closer cooperation. Michigan, in October, 1861, was the first state conference to organize as a separate conference.[66] This body was the first collective church organization among Seventh-day Adventists. During the next year and a half, six other such conferences were formed. In May of 1863, these conferences sent delegates to the first General Conference of Seventh-day Adventists, held in Battle Creek. James White was elected the first president, but declined the office to avert any criticism that his urging of more complete organization was for personal advancement. Accordingly John Byington accepted the post and served for

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[64]Spalding, Captains of the Host, pp. 275-76.

[65]C. C. Crisler, Organization, Its Character, Purpose, Place, and Development in the Seventh-day Adventist Church (Washington, D. C., 1938), p. 84. Cited hereafter as Crisler, Organization.

[66]R & H, October 8, 1861, pp. 148-49.

two years.

It is interesting to note that White did hold the post, alternating with three other men, until the time of his death. It is understandable that his strong organizational capacities, together with his marriage to Ellen Harmon, who so earnestly gave guidance in organizational planning, proved a stabilizing influence during the eighteen-sixties and seventies. Associating with the Whites was a group of strong men who aided greatly in evangelism and organization,

> . . . but one and all they listened to the voice of the Spirit of Prophecy in times of stress and crises of policy. Their decisions and their methods were largely formed and safeguarded by the counsel of Mrs. White.
>
> It was not under the lash of a despot that this guidance and control was exercised.[67]

One might well ask what was the kind of guidance Mrs. White gave the organization.

> . . . The ministry of Mrs. White from first to last was personal; and it was this spirit, allied to her evident divine commission, that made her general counsels effective. Her deep understanding, her sympathetic spirit, her readiness to help in sickness, disaster, sorrow, and poverty gained for her the love and attachment of her fellow members. They were not all saints. As in every collection of mortals, there were men and women selfish, sensual, censorious, uncontrolled, and they were the objects of her ministry in correction and counsel, not always to their pleasure. . . .
>
> Through those early years of the church's history, while its membership was small, she proved the genuineness and value of her commission by meticulous attention to the building of character in individual members; for if the new church was to fulfill its destiny, it must in the beginning lay a foundation of strict probity, sincere obedience to God, and consecrated talent. This objective Mrs. White retained through all her life, ...[68]

Camp meetings contribute to organization and unity.--During one of the White's visits to Wright, Michigan, northwest of Grand Rapids

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[67]Spalding, There Shines a Light, pp. 45-46.

[68]Spalding, There Shines a Light, pp. 46-47.

and near Lake Michigan, study was directed to the question of holding of general denominational camp meetings. The next year, 1868, on the Root farm in Wright, the first Seventh-day Adventist camp meeting was held.[69] This Michigan camp meeting featured, among others, Ellen White. This camp proved most satisfying to the leaders and those attending. About three hundred camped on the ground, and it is reported that at its height the attendance was over two thousand. Mrs. White encouraged the camp meeting idea, and the various states of the east and mid-west soon planned flourishing ones for their constituencies. In the year 1870, the Whites attended fifteen camp meetings. Special meetings were held for the youth from the very beginning. The social and spiritual benefits that have accrued to the church from the annual encampments are testified to by the countries and continents which have adopted the plan.

The earlier camp meetings were planned not only for the spiritual blessing of the church members but also as an evangelistic means of reaching the public. With this in mind it was natural to change the location of the camps from year to year. Much of the preaching, especially in the evening and on Sunday, was with this purpose in mind. Mrs. White advocated this plan as late as 1900:

> The camp-meeting is one of the most important agencies in our work. It is one of the most effective methods of arresting the attention of the people, and reaching all classes with the gospel invitation.[70]

Her instruction was very specific on camp meeting order and included principles on location, layout, sanitary provisions, type of

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[69]Spalding, Captains of the Host, p. 354.

[70]E. G. White, Testimonies, Vol. VI, p. 31.

services, duties of the ministers, kinds of sermons, and responsibilities of the laity. Even the work to be done in the surrounding community before the pitching of the camps, together with the follow-up work at the close of the camp, was fully delineated.[71]

Changing the ministerial pattern of preaching.--Undoubtedly the most important conference that had been held since the organization of the General Conference in 1863 was the Minneapolis conference of 1888. The problem that claimed attention was a right understanding of, and a proper emphasis on, the meaning of true Christian experience. It seems that too much attention had been given to the preaching of logically reasoned Biblical sermons, and in many of them the love and appeal of Christ and his righteousness had been lacking. Some of the ministers who had more recently accepted the faith took eagerly to argument and debate in their public evangelistic work, and recourse to argumentative preaching was vitiating the church. Over-emphasis on the legal aspects of Christian living by such preaching was a deep concern to Mrs. White. Being one of the speakers at an institute preliminary to this conference, she stressed the need of dwelling on such truths as righteousness and justification by faith in Christ.[72] Her counsel had a restraining influence on some, but others were little affected at the time. As the last day of the session came, Mrs. White changed her tone entirely. At her last address at the session she stood pleading with men to take Christ--for to her it seemed, they for the most part had turned away

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[71]E. G. White, Testimonies, Vol. VI, pp. 31-88.

[72]A full discussion of this preaching crisis occurs in Spalding, Captains of the Host, Chapter 36, "The Lord Our Saviour," pp. 583-602.

from Him. Then she lashed out with "burning words." Her address was impromptu, perhaps more searching than if planned. In part she said:

> Now our meeting is drawing to a close, and not one confession has been made. There has not been a single break so as to let the Spirit of God in. . . . I have been awake since two o'clock, and I have been praying, but I can not see the work making the advancement that I wish I could. I have been talking and pleading with you, but it does not seem to make any difference with you. . . .
>
> I never was more alarmed than at the present time. . . .
>
> . . . How can you listen to all that I have been telling you all through these meetings, and not know for yourselves what is truth? If you will search the Scriptures on your knees, then you will know them, and you will be able to give to every man that asketh you a reason of the hope that is within you.[73]

Some persons evidently did not apprehend the spiritual bearings of the question at issue, nor realize how fundamental, to Mrs. White's mind, were the truths involved. There was a change of presidents at this conference; and sometime later Mrs. White joined the new president, O. A. Olsen, in a series of meetings at Battle Creek. The intent of these meetings was to urge a more spiritual view of the reform truths and to appeal for more tender regard of workers for one another.

> These meetings were held partly in the Review and Herald chapel, partly in the east vestry of the Tabernacle. O. A. Olsen often led out in the consideration of the situation, and its demands upon God's people. Mrs. White bore a very plain testimony, holding up day after day the great spiritual truths connected with the advent message, and insisting on the need of everyone's entering into a fuller Christian experience than many had yet known, and of all uniting heartily together in giving the message to the world.
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> The result of the giving of this instruction was a marked accession of spiritual power in camp meetings and other representative gatherings.[74]

From Battle Creek to New England to California, Ellen White traveled and preached during the months following the Minneapolis

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[73]MS 9, 1888.

[74]Olsen, Origin and Progress, p. 627.

conference. Wherever she preached she urged the believers to accept Christ as a personal Saviour and not to present their own righteousness to God. After the sermons were preached in the churches, many of them were printed in the Review and Herald so that all believers could have access to them. Denominational leaders concur that Mrs. White's visits, sermons, and articles helped to bridge this time of question of unrest and to stabilize both believers and workers.

Developing union organization.--During the last nine years of the nineteenth century Mrs. White resided in Australia. In addition to pioneering and fostering educational and medical work there, she encouraged the development of a more efficient type of conference organization. Though able to attend only one of the General Conference sessions in America during the nineties, she did send messages of counsel and instruction to the delegates. With the expanding foreign mission program she called for well-defined plans that would take wider counsel from the world fields, provide better distribution of finances, and allow for considerable freedom of action on the part of local administrators.

The full fruitage of her counsel was not immediately seen, but during her stay in Australia she worked very closely with the brethren over there--with A. G. Daniells in particular, in organizing the Australasian Union Conference into a working body that later became the model for the reorganization of the world work into unions that linked the local conferences more closely with the General Conference and yet left them free to supervise the work of the several local conferences. In this union conference model a strong and representative executive committee was aided by fully organized departments representing the

publishing, educational, medical, and religious liberty interests. This blue-print of organization had a marked effect upon subsequent Adventist organizational design.

> . . . It was largely upon the model of this union conference, as developed through the years from 1894-1901, that the district conferences in America and elsewhere reorganized into union conferences.[75]

The reorganization of 1901.--When Mrs. White returned to America, after almost a decade in the Antipodes, she settled in Northern California and made her home at Elmshaven, being seventy-two years of age, but the largest organizational planning was still in the future. In 1901, she crossed the states to attend the General Conference at Battle Creek, enroute meeting numerous speaking appointments. Her attendance at this session was under strong compulsion of spirit, but she was reluctant because she did not want to go. During her absence in Australia the work had grown in area of operations and in institutional primacy. In fact, some of the institutional operations were taking unusually strong leads in policy planning superseding that of the General Conference itself. Along with a need to strengthen the operating of finances, the main problem that faced this 1901 General Conference session and its 237 delegates was one of organization. It became increasingly necessary to redistribute responsibilities and thus reduce the authority of a small group that freedom to operate might be granted workers in local and regional territories. Many of the agencies such as the International Health and Temperance Association, the International Medical Missionary and Benevolent Association, Foreign Mission Board, International

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[75]Crisler, Organization, p. 148.

Religious Liberty Association, publishing houses, and educational institutions were independent or semi-independent and sometimes worked at cross purposes. Nominally the General Conference was the parent of all of them; but because there was some inter-locking on their boards, control became centered in the hands of a few men. Mrs. White denounced this type of control as "kingly power."

It had been thirty-eight years since the original organization of the denomination had taken place. In the passing of the years most of the original pioneers had passed off the stage of action. She alone remained to guide. As soon as she arrived in Battle Creek, she went right to work. The day prior to the opening of the conference she called a meeting in the college library of the heads of the work--conference officials, educators, physicians, publishers--and "outlined to them in unmistakable language the dire situation and the need of a reorganization. It was a preview of her address to the conference the following day."[76] There was to be an end to kingly power; greater liberty must be accorded; a regeneration of men or weeding out of unprofitable workers must be pursued; better trained and consecrated business men must be brought to safeguard denominational finances; and debt was "to be shunned like leprosy." There must be a "pressing together" in all lines of endeavor--organically and fraternally. At that library pre-council meeting it was decided to present an entirely new program to the conference at the first session the next morning. Thus the next day, after the opening remarks by the president, G. A.

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[76]A. W. Spalding, Christ's Last Legion (Washington, D. C.: Review and Herald Publishing Association, 1949), p. 43. Cited hereafter as Spalding, Legion.

Irwin, the Conference was formally announced as opened, and as presiding chairman he asked, "What is your pleasure?" Thereupon Mrs. White came forward and spoke as follows:

> I feel a special interest in the movements and decisions that shall be made at this Conference regarding the things that should have been done years ago, and especially ten years ago, when we were assembled in Conference, and the Spirit and power of God came into our meeting, testifying that God was ready to work for this people if they would come into working order. The brethren assented to the light God had given, but there were those connected with our institutions, especially with the Review and Herald office and the Conference, who brought in elements of unbelief, so that the light that was given was not acted upon. It was assented to, but no special change was made to bring about such a condition of things that the power of God could be revealed among His people.
>
> Why, I ask you, are men who have not brought self into subjection allowed to stand in important positions of truth and handle sacred things? . . .
>
> . . . You have no right to manage unless you manage in God's order. Are you under the control of God? Do you see your responsibility to Him? . . .
>
> That these men should stand in a sacred place, to be as the voice of God to the people, as we once believed the General Conference to be,--that is past. What we want now is a reorganization. We want to begin at the foundation, and to build upon a different principle. . . .
>
> . . . There must be a renovation, a reorganization; . . .[77]

The reaction to this speech was significant as she outlined in even greater detail what she had presented to the select company of workers the evening before. In the words of one recorder:

> The whole conference heard; the people heard; and there was rejoicing. If any were confounded, they kept silent. Indeed, there was in the congregation a spirit of confession, a spirit of humility, a spirit of reform, a spirit determined to take right steps, to cut off the evil and to espouse the good.[78]

After Mrs. White's appeal, the chair opened the way for business. Forthwith A. G. Daniells, who had been chairman of the previous evening's meeting, came forward and called for action, and presented a resolution calling

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[77] General Conference Bulletin, 1901, pp. 23-26.

[78] Spalding, Legion, p. 46.

for a large committee representing every department of the work to recommend to the conference what procedures it should take. Having been associated with Mrs. White for the past decade in Australian organization, he was the logical appointee to the chairmanship of the new committee. A thorough-going reorganization resulted from this Committee on Counsel with its appropriate subcommittees, especially the committee on reorganization, of which William C. White, Mrs. White's son, was chairman. Initiative in reorganization was taken at the second and third meetings of the conference by the Southern field of North America. Mrs. White's son, J. Edson White, had led out in the Negro work in the South in response to her testimonies of instruction, and furthermore Mrs. White had visited the South and consulted with the church leaders there while enroute to the Battle Creek Conference. Two small conferences in that area were organized, and a third applied for membership; and together they presented a memorial asking for financial support and a union type of organization. To this point Mrs. White made an address and pleaded for the Southern field and the principles of local government and personal responsibility to God. In brief

> . . . she advocated for all America and for the whole world the same type of organization which the South had proposed. The memorial was adopted; and the delegates from the South proceeded to draft a constitution which became the model of the other unions into which, before the conference closed, the entire field was divided.[79]

The net result of Mrs. White's appeal to the delegates and the ensuing work of the Committee on Reorganization and the Finance Committee brought about among others, these changes: 1. The world field was

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[79]Condensed by Spalding, Legion, p. 48, from the General Conference Bulletin, 1901, pp. 67-70, 132, 185.

divided into union conferences and union missions; 2. The General Conference was to be composed of twenty-five members (soon expanded), representing all phases of the work and all great areas; 3. The Foreign Mission Board, which had been independent, was brought under closer General Conference control, as was the International Medical Missionary and Benevolent Association; 4. Union conferences were to be self-governing and as far as possible self-supporting through a plan which developed eventually in local conferences giving a tithe of their income to the unions, and the unions giving a tithe to the General Conference; 5. All the leading lines, such as the Sabbath school, education, medical, religious liberty, and publishing work, were made departments of the General Conference, and the chairman of each of these departments was placed on the General Conference Committee; 6. The ownership and management of all institutions and enterprises of the cause were to be transferred to the organization with which they were by location directly connected; and 7. A plan was adopted to relocate Battle Creek College to a rural area.[80] On the last named item Mrs. White made a significant speech on the floor during the fourteenth meeting of the conference on the morning of April 12.[81]

In the midst of her talk she said:

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[80]Synthesized from the 1901 General Conference Bulletin, 1901, and reviewed by A. G. Daniells, R & H, March 29, 1906.

[81]The background for this speech was occasioned by Professor P.T. Magan, who had been reporting to the delegates on the promotion that had been given to the sale of one of Mrs. White's books, Christ's Object Lessons. The year prior (see R & H, May 1, 1900, p. 283) she had offered this freshly prepared manuscript to relieve the debts of the schools, provided the publishing houses relinquished their profits and the church members took hold of the sale of the books without commission.

> The school, although it will mean a fewer number of students, should be moved out of Battle Creek. Get an extensive tract of land, and there begin the work which I entreated should be commenced before our school was established, - to get out of the cities, to a place where the students would not see things to remark upon and criticise, where they would not see the wayward course of this one and that one, but would settle down to diligent study. . . . Some may be stirred about the transfer of the school from Battle Creek. But they need not be. This move is in accordance with God's design for the school before the institution was established.[82]

In accordance with her counsel, as soon as the conference was over, the president of the college, E. A. Sutherland, and the dean, P. T. Magan, took a bicycle trip into southwestern Michigan looking for an appropriate location, finally settling on a 272 acre farm site in Berrien County. Less than three months after Mrs. White's speech, sixteen freight cars of furniture, library materials, and other items of equipment were shipped to Berrien Springs. A new location for the college called for a new name: Emmanuel Missionary College.[83]

That Mrs. White's speech had long-range effects might be assumed from a recall of her counsel to seek a rural location for educational enterprises.[84]

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[82] General Conference Bulletin, 1901, p. 215.

[83] The name "Emmanuel" selected by Prof. Homer R. Salisbury, a faculty member, was invoked as a prayer and a promise -"God With Us." See Spalding, Legion, p. 58.

[84] When the denomination gave thorough study to a building site for a proposed denominational university at its Fall Council session in Washington, D.C., in October 1958, her counsel was used as one of the leading arguments for transferring the newly chartered Potomac University in Washington, D.C. to non-urban Berrien Springs, Michigan.

In reporting to the Emmanuel Missionary College faculty and students in a chapel service, October 31, 1958, Dr. F. O. Rittenhouse, President of the newly authorized university, Seventy-day Adventist Theological Seminary, and Emmanuel Missionary College, stated that the foregoing instruction of Mrs. White was a determining factor in selecting Berrien Springs for the new school of graduate studies. A four-page, four-point,

Looking back to the General Conference of 1901 and the contribution which Mrs. White made to the world-wide plan of reorganization, the General Conference Committee drafted the following expression of appreciation five years later:

> We wish here to express our appreciation of the counsel given by the Spirit of prophecy to reorganize. No mistake was made in that counsel. The great benefits that have come from decentralization, from distributing responsibilities in harmony with the counsel given at the 1901 conference, have been seen and felt in our cause from the headquarters to the remotest conference and mission station in the great field of our operations. . . .[85]

Removal of the headquarters from Battle Creek to Washington, D. C.--Two destructive fires wreaked havoc on vital Seventh-day Adventist institutions in Battle Creek. The night of February 18, 1902, the Battle Creek Sanitarium and its hospital, which had become world-famed, burned to the ground. Ten months later, on December 30, the publishing house of the Review and Herald, which was the largest in the state, was also destroyed by fire. Immediately after the Sanitarium fire, plans were discussed for rebuilding another medical institution on the same site. The townspeople and Dr. J. H. Kellogg urged such a program, and the General Conference committee voted to recommend its rebuilding.[86] However, Mrs. White, though sanctioning the rebuilding, cautioned simplicity and economy, looking forward to the estab-

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mimeographed "Memorandum Regarding the Location of the Adventist University," dated July, 1958 (unsigned) contained much of Mrs. White's instruction on the importance of getting out of the cities. It was circulated freely among General Conference officers and delegates to the Fall Council, according to Dr. Rittenhouse.

[85]"A Statement," published by the General Conference Committee, May, 1906, p. 24.

[86]General Conference Bulletin (1903), pp. 82-83.

lishment of other small sanitariums in different places.[87] As the rebuilding progressed, the idea of simplicity was lost sight of, however; and elegance in design, finishing, and furnishing brought about a large indebtedness. Mrs. White disapproved of this but spoke for the maintenance of the institution and its support in order that its abandonment might not prove a disgrace to the denomination.[88]

The Review and Herald fire brought added consternation to laity and leaders. The question echoed: "Was this a repeated signal to leave Battle Creek?" Prior to the fires, serious consideration had been given to removing the church's headquarters from Battle Creek to the East. The 1903 General Conference convened at Oakland, California, with the removal question as a topic high on the agenda. Tied in with this consideration were the ownership and management of the Sanitarium, which was run somewhat independently. Dr. J. H. Kellogg, its chief administrator, was operating it under the organization known as the International Medical Missionary and Benevolent Association, and he stressed an undenominational front.

At last a break came, and the institution passed out of denominational hands when a resolution of the 1903 General Conference passed a series of recommendations which provided that all institutions formed by the denomination should be owned by the people through their conference organizations.[89] Voluntary enlistment of personnel brought

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[87]General Conference Bulletin (1903), p. 31.

[88]General Conference Bulletin (1903), pp. 59, 67, 86, 104.

[89]General Conference Bulletin (1903), p. 67.

many of the Sanitarium's doctors and nurses under the jurisdiction of the General Conference Medical Department. It was but natural to also consider the removal of other institutions from Battle Creek, especially, when the large publishing interests had suffered serious loss by fire in the same locality. Therefore, at the Oakland meeting when the question of the removal of the General Conference and the Review and Herald was proposed, the counsel of Mrs. White was keenly awaited. She spoke with decision saying:

> In reply to the question that has been asked in regard to settling somewhere else, I answer, Yes. Let the General Conference offices and the publishing work be moved from Battle Creek. I know not where the place will be, whether on the Atlantic Coast or elsewhere. But this I will say. Never lay a stone or a brick in Battle Creek to rebuild the Review Office there. God has a better place for it. He wants you to work with a different influence, and [to be] connected with altogether different associations from what you have had of late in Battle Creek.[90]

A committee was appointed, representing both the General Conference and the Review and Herald, to investigate opportunities and locations on the Atlantic seaboard. New York was seriously considered and Washington slightly, along with other east coast cities. During the perplexity of settlement on a site for the headquarters, a series of three letters was received from Mrs. White, the last one saying definitely that the publishing work should be carried on near the national capital. At the midsummer of the same year, after the following instruction by letter from Mrs. White, the committee went to Washington and settled on a location.

> From the light given me, I know that, for the present, the headquarters of the Review and Herald should be near Washington. If there is on our books and papers the imprint of Washington, D.C., it

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[90] General Conference Bulletin (1903), pp. 85, 86.

> will be seen that we are not afraid to let our light shine. Let the publishing house be established near Washington.[91]

A five-acre plot within the District of Columbia thus became, what is still today, the location of the Review and Herald and the world headquarters of the General Conference of Seventh-day Adventists. A mile farther out in Maryland, on the banks of the Sligo creek, a fifty-acre plot was purchased, on which later the Washington Sanitarium and Washington Missionary College were located. In a very definite way Mrs. White gave guidance at the same time with respect to the establishment of these last two named institutions:

> . . . wherever the office of publication is established, preparation must also be made to fit up a small sanitarium and to establish a small agricultural school. We must, therefore, find a place that has sufficient land for these purposes.[92]

That her counsel was a deciding factor in guiding the committee charged with finding a suitable location is made clear by the statement of A. G. Daniells, who as President of the General Conference served also as chairman of the location committee:

> These letters settled the question as to the general location. When we started out, none of the committee was favorable to Washington, and the Lord's servant had no definite light as to the city we should select. Now the Lord had given his servant clear, direct light, and those who had come face to face with the conditions in and near Washington, felt clear in their own minds as the result of their personal observation. At the beginning of our search we were instructed to give different places diligent and prayerful study, and were assured that the Lord would make the way plain. This was fulfilled. The conditions we saw convinced our judgment, and at the same time the Lord gave definite light through the spirit of prophecy. . . .

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[91]Article by A. G. Daniells, "The Removal to Washington," Review and Herald, August 20, 1903, p. 4.

[92]E. G. White letter to the General Conference Committee quoted in article by A. G. Daniells, "Removal to Washington," Review and Herald, August 11, 1903, p. 6.

> In all our travels and searching, we found no other spot that filled so fully the specifications of the Testimonies as this one. We believe the providence of God has led us to the place he would have us occupy.[93]

Contribution to Unity and Church Organization in Retrospect.--In reviewing Mrs. White's contribution to unity and church organization, it would seem that she served in the role of guide and counsellor. From 1844, when the Advent believers gave first ear to her messages, until her death in 1915, her voice was raised in authority and assurance. She rallied the disheartened fragments of a scattered New England people in the mid-nineteenth century into an organized and disciplined group. That group accepted a world-wide task of mission advance. It had, for support, at the time of Mrs. White's death, a membership of 138,000 people whose plan of organization had been endorsed and sponsored by herself. A half century after her passing from the scene her voice, though stilled by death, continued to call for advance moves. Those who associated with her the most and knew her best looked this way upon her leadership:

> Sister White has never claimed to be the leader of the Adventist Church. Again and again she has defined her work as merely a voice--a messenger bearing a message from God to His people to bring them to Christ. She has never assumed the role of dictator to the church. She has publicly and in her writings proclaimed Christ as the head of His church on earth, and always urged the people of every communion to make Him their counselor and guide. . . .
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> . . . she was a great spiritual factor in holding the church to a spirit of sacrifice and missionary endeavor.[94]

Encouragement of Denominational Publishing Endeavors

Ellen Harmon's early use of the press.--Within a year after Ellen

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[93]A. G. Daniells, "The Removal to Washington," Review and Herald, August 20, 1903, pp. 4, 5.

[94]I. H. Evans, Review and Herald, July 29, 1915, p. 5.

Harmon began relating her experiences to scattered groups of New England Advent believers her first vision was published.[95] Her second published item was a communication from her, dated February 15, 1846,[96] that gave an account of her view of Christ's ministry in the heavenly sanctuary. The periodical that carried both of these articles was just one of a whole battery of second advent periodicals that resulted from the Millerite revival.[97] It was but natural that Ellen Harmon would make use of the printed media, since she reported that in her second vision the Lord showed her that she was "to relate to others" what had been revealed to her.[98]

Others began to take an interest in extending the reach of her ministry. One man, H. S. Gurnery, was so impressed by her speaking at New Bedford that he traveled to Portland and asked Ellen Harmon's father, Robert Harmon, for the privilege of making Ellen's aquaintance. After a three-week visit in the home he arranged for the printing of her first vision. He also arranged for another brother, James White, to share half of the expense of printing the broadside.[99] Soon afterwards, the Whites were married; and together they attended, during 1848, a series of six

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[95]In a letter in the Day-Star (Cincinnati), Jan. 24, 1846.

[96]In a letter in the Day-Star (Cincinnati), March 14, 1846.

[97]See chart by Froom, Prophetic Faith, pp. 624-25.

[98]E. G. White, Life Sketches, p. 69.

[99]Loughborough, Rise and Progress, pp. 124-25. See also Spalding's footnote to p. 175 that is amplified in his Appendix, pp. 677-78, in Captains of the Host. Loughborough, it would seem, is not clear in his time sequence. He gives 1847 as the year Gurney arranged for the printing and then he proceeds to tell of the Harmon-White marriage which was August 30, 1846.

Sabbath conferences. At the last one held in Dorchester (now South Boston), Mass., Mrs. White was given a view of the proclamation of the sealing message, and of the "duty of the brethren to publish the light that was shining upon our pathway." When she came out of the vision, she said to her husband:

> I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world.[100]

During the next eight months James White became discouraged in not finding adequate financial backing for the printing venture. He contemplated working in the hayfield to furnish means for the printing. Mrs. White's concern over this was so intense that she fainted, was prayed for, revived, and subsequently had a vision in which she was shown that her husband "must write, write, write, and walk out by faith." The result was that

> My husband immediately commenced to write. When he came to some difficult passage we would call upon the Lord to give us the true meaning.[101]

The first periodicals.--While the Whites were residing at Rocky Hill, Connecticut, in the summer of 1849, copy was prepared by James White for an eight-page paper. Arrangements were made for its printing in Middletown, eight miles away. The paper was called Present Truth and contained a presentation of the seventh-day Sabbath. A thousand copies were brought home by buggy, folded, addressed, and carried back in a

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[100] E. G. White, Life Sketches, p. 125.

[101] E. G. White, Spiritual Gifts, Vol. II, p. 115.

carpet bag by James White to Middletown, where they were mailed. Mrs. White's part in the launching of this six-by-nine-and-a-half-inch periodical is given in her own account:

> The precious printed sheets were brought into the house and laid upon the floor, and then a little group of interested ones were gathered in, and we knelt around the papers, and with humble hearts and many tears besought the Lord to let His blessing rest upon these printed messengers of truth.[102]

Thus began Seventh-day Adventist periodical publication. When James White began preparing copy for Present Truth, Volume I, Number 1, dated July, 1849, he expected to issue no more than two or three numbers. Though no subscription price was set, money sufficient to meet the cost of the first four numbers began to come in from recipients of the paper.[103] With the publishing work started, the Whites continued to fill preaching appointments as they traveled from place to place proclaiming the doctrines they had recently learned. In the fall of 1849, their attendance at speaking appointments necessitated their suspending publication. When publication was undertaken again, the response was not as hearty as when the paper first came out, and James White abandoned the printing project--only to have his plans changed by what he considered providential interposition:

> Last night [January 9, 1850] . . . Ellen had the following view in relation to The Present Truth: "I saw the paper, and that it was needed, that souls were hungry for the truth that must be written in the paper. I saw that if the paper stopped for want of means and those hungry sheep died for want of the paper, it would not be James' fault, but it would be the fault of those to whom God had lent His money. . . . I saw that God did not want James to stop yet, but he must write, write, write, write, and speed the message and let it go.

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[102] E. G. White, Life Sketches, p. 126.

[103] Present Truth, December, 1849, p. 47.

I saw that it would go where God's servants cannot go." [104]

Thus the paper was continued for a total of eleven issues. During this time Ellen White contributed seven articles. In addition, another paper, The Advent Review, was produced during the summer of 1850; and in turn these were both succeeded in November, 1850, by an enlarged journal called The Second Advent Review and Sabbath Herald, whose publication has continued for more than a century and through the years has been the official church paper of the Seventh-day Adventist Church.

In the first years of their married lives the Whites moved frequently. Between 1846 and 1852 they resided briefly in four towns in Maine, one town in Connecticut, three towns in New York, finally settling in Rochester, New York, where they remained for three years carrying on their publishing venture. It was here in Rochester that they purchased their own Washington hand press which went into use as they began publishing the third volume of The Advent Review and Sabbath Herald. Here the Press was moved into a building of its own, and James White began publishing, in August, 1852, a periodical especially for the young people entitled The Youth's Instructor. One of the interesting features of this periodical was a series of Sabbath School lessons prepared by James White that represented the first attempt of its kind among Adventists.[105] Here also tracts and leaflets were put on a price basis and periodicals on a subscription plan. Ellen White's part in this growing publishing endeavor was one of constant encouragement. Typical of their joint interests and

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[104]James White Letter, January 10, 1850, Record Book I, pp. 51,52.

[105]Olsen, Origin and Progress, pp. 213-17.

labors is her comment on their activities while living at Rochester:

> From time to time we went out to attend Conferences in different parts of the field. My husband preached, sold books, and labored to extend the circulation of the paper. We traveled by private conveyance, and stopped at noon to feed our horse by the roadside, and to eat our lunch. Then with paper and pencil, on the cover of our dinner box or the top of his hat, my husband wrote articles for the Review and Instructor. The Lord greatly blessed our labors, and the truth affected many hearts.[106]

In 1855, the Whites, in counsel with other Advent believers, transferred their residence and publishing activities to Battle Creek, Michigan. For the first time permanent headquarters were established. A building was erected for the publishing house, and counsel and financial support were pledged. It is significant that the publishing project, which had been started in fulfillment of the commission given through the vision of Ellen White, was incorporated May 3, 1861, becoming the denomination's first legal body.

The first books.--The same year in which the periodical Present Truth was begun, 1849, James White compiled the first hymnal for Sabbath-keeping adventists.[107] Two years later, in the summer of 1851, there was printed by the Davidson Printing Company of Saratoga Springs, New York, a sixty-four page pamphlet entitled, A Sketch of the Christian Experience and Views of Ellen G. White. This was her first book. It contained not only articles from her pen that had formerly appeared in print, but other items that had been revealed to her but not previously published. This book now forms the first part of Early Writings printed in 1882.

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[106]E. G. White, Testimonies, Vol. I, p. 91.

[107]This Hymns for God's Peculiar People that Keep the Commandments of God and the Faith of Jesus omitted the tunes because the believers were familiar with them. It was printed at Oswego, New York, by Richard Oliphant. See Olsen, Origin and Progress, pp. 207-208.

To supplement the oral testimonies that she gave to the small company of believers as she and her husband traveled from place to place, Mrs. White wrote out by hand messages for leaders and individuals; however, with the move to Battle Creek a new opportunity for extending the reach of her counsels presented itself. At the close of a conference meeting, November 20, 1855, Mrs. White received a vision. Six leading men, who were eyewitnesses, deemed it "highly necessary that it [the vision] should be published, for the benefit of the church, on account of the important truths and warnings which it contains."[108]

At the next Sabbath evening service, the entire church, upon hearing the reading of the written version of the vision, unanimously voted that it should be published. Accordingly the material was set in type, along with some other testimony material, and then printed and bound in the form of a sixteen-page tract. This was the first of a series of "Testimonies for the Church," numbering thirty-seven, which later were bound into a nine-volume set that in the course of fifty-five years amounted to nearly five thousand pages.[109]

Publishing begins in the West.--Under the encouragement of Mrs. White, publishing work in the East grew from a small periodical venture called Present Truth, in 1849, to a fully equipped publishing plant consisting of three brick buildings in Michigan twenty-five years later. But this was not enough. In 1873-1874, the Whites made their second visit to California. One day, while crossing the San Francisco Bay on the ferry, Mrs. White said to her husband, "Somewhere in Oakland is the place to

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[108]E. G. White, Testimony for the Church, No. 1, 1855, p. 8.

[109]A. L. White, Messenger to the Remnant, pp. 63-67.

locate the paper."[110] And on June 4, 1874, James White did on the west coast what he had done previously in the East twenty-five years before--issued the first number of a missionary paper, entitling it the Signs of the Times. By spring of 1875, the Pacific Press Publishing Company was formed; and a building of the same design as the Review and Herald in Battle Creek, but frame instead of brick, was erected in Oakland. This publishing plant grew to be one of the strongest denominational enterprises.[111]

Publishing begins abroad.--No sooner had the west coast venture in denominational printing gotten under way, under the encouragement of Mrs. White and the editorial and managerial leadership of James White in 1874, than expansion of publishing interests overseas was envisioned and urged by Mrs. White. From Oakland, California, April 1, 1874, Mrs. White called for advances that would embrace the whole world. "The whole world . . . is God's great vineyard," were the words that had been given to her in a vision. Then she presented the cities and villages of earth as a beckoning challenge.

> Never lose sight of the fact that the message you are bearing is a world-wide message. . . . You are not to localize the proclamation of the message.
>
> . . . ideas of the work for this time are altogether too limited. Your light must . . . be placed on a candlestick, that it may give light to all that are in God's house,--the world.[112]

Within five months the General Conference selected its first

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[110] Spalding, Captains of the Host, p. 476.

[111] Mrs. White reported that while she was in California in 1874, she had a prophetic dream in which she saw "that there would be a paper published upon the Pacific coast, . . . and a publishing house created." See E. G. White, Life Sketches, pp. 208-10.

[112] E. G. White, Testimonies, Vol. VII, p. 36.

foreign missionary, J. N. Andrews, who, on September 15, 1874, sailed from Boston for Europe, and two years later began publishing at Basle, Switzerland, a new monthly journal, Les Signes des Temps.[113] That Mrs. White had a definite part in selecting a man of such experience and learning to be not only the first foreign representative but editor of the first denominational journal printed abroad would seem to be attested to by a statement she made a decade later to a group of European church workers: "We sent you the best man among us."[114]

Concern for a world work was uppermost in Ellen White's mind as 1874 drew to a close. She and her husband had returned to Battle Creek for a brief stay, and attendance at the Biblical Institute, but wished to get back to Oakland and the Signs of the Times before the end of the year. The work there needed their personal guidance, but the denominational leaders urged them to stay in Battle Creek for the dedication of Battle Creek College scheduled for January 4, 1875. A few days before, Mrs. White became a victim of an influenza epidemic that had swept through the city. The day before the dedication, the sanitarium physician was summoned as her fever was high and pneumonia was feared. James White then called for the elders of the church to come to the house to engage in special prayer for his wife. She herself joined in the prayer. Rather suddenly her demeanor changed. She looked intently into the distance for about five minutes, commented on the darkness, then exclaimed, "A light, a little light, more light, much light."[115] Her recovery was immediate.

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[113]Olsen, Origin and Progress, pp. 303-305.

[114]Spalding, Captains of the Host, p. 517.

[115]For a full account of this experience see: F. C. Gilbert,

She attended the closing session of the Biblical Institute held at the church that Monday evening. The next day she stood before the group who had gathered from a number of states to dedicate the church's first college. She related what she had seen the previous afternoon in a vision that accompanied her healing. It was a picture of an enlarging work to be carried on by Seventh-day Adventists in vast world territories where, up to that date, they had not even thought of entering. The world as it was spread out before her seemed to have darkness about it like the pall of death; but as she continued to look, she saw a little light spring up in one place, then another, and these lights increased until the whole world was encircled in light. Then she said: "I have been shown printing presses in other countries, printing the message in many languages, and it was scattered like the leaves of autumn."[116]

At this point her husband stopped her and asked her if she could name any of the countries. She replied that the angel did not tell her the names but that Australia was mentioned. "She stated that although she could not name the countries, she would recognize the places should she ever see them, because the picture was very distinct. . . ."[117] One who heard her mention Australia that day was S. N. Haskell, who made up his mind to carry the message to that island continent in the Pacific, a resolution which he carried out ten years later.

The inspiration of her address led to overseas publishing

Divine Predictions Fulfilled (South Lancaster, Massachusetts: Good Tidings Press, 1922), pp. 251-65; W. C. White, "A Comprehensive Vision," Review and Herald, February 10, 1938, pp. 6-7 and February 17, 1938, pp. 9-11.

[116]A. L. White, Notes and Papers, pp. 23, 144.

[117]E. G. White, Life Sketches, pp. 282-83.

endeavors. The first overseas publishing was done in Switzerland in 1876, in Norway in 1879, in England in 1880. By 1885, publishing houses were functioning in Basle, Switzerland, and Christiania (now Oslo), Norway. The following year, Australia had outfitted its publishing business at Melbourne. It is of interest to note that Mrs. White visited the last three named publishing centers and in each instance recognized typical features of the plants, the presses, and the personnel, though ten to sixteen years elapsed between her reported vision and her personal visits.

The colporteur plan.--To keep the publishing houses busy and operating with success financially, some means had to be devised for reaching the general public with books and periodicals at a price within reach. Tract and missionary societies during the early seventies had created a growing demand for Adventist literature thanks to the leadership of S. N. Haskell. The preachers also depended upon literature to reinforce their public meetings. But Mrs. White brought to the fore another method: ". . . the most important step in the history of the denominational publishing work was the adoption of the plan of selling books by subscription. This plan was first proposed by Mrs. E. G. White in a testimony dated 1879."[118]

The plan she proposed[119] recommended that the office of publications put books in circulation, not by lowering the prices, but by selecting canvassers from among those "who have good address, tact, keen foresight, and ability." These men she urged to be trained "to visit families at their homes and talk and pray with them," obtain subscribers for

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[118]Olsen, Origin and Progress, p. 426.

[119]E. G. White, Testimonies, Vol. IV, pp. 388-93.

periodicals, including the health journal, books, and pamphlets. When the work would be faithfully done, "the efficient colporteur should," like the minister, "have a sufficient remuneration." Regarding future possibilities for such work, she saw relief for the publishing houses financially as well as enlightenment for the general public:

> Our publishing houses should show marked prosperity. Our people can sustain them if they will show a decided interest to work our publications into the market. . . . There are many who are seeking for light in the darkness. If our papers, tracts, and books, expressing the truth in plain Bible language, could be widely circulated, many would find that they are just what they want. . . .
>
> . . . We must carry the publications to the people, and urge them to accept, showing them that they will receive much more than their money's worth. Exalt the value of the books you offer. You cannot regard them too highly.[120]

Mrs. White's counsel on a plan to organize and train canvassers evolved into world-wide operation. The man who convinced the publishing leadership that the plan was workable was George King. The decade that followed his introduction of door-to-door subscription book sales in 1881 was one of publishing prosperity. Though colporteur salesmanship was first demonstrated in this country, the plan Mrs. White envisaged was not to be limited to one continent or country. Some of the new converts in Europe were inclined to regard door-to-door religious book sales as an American phenomenon not adaptable to Old World customs. Mrs. White, however, relieved them of this obsession during her two-year visit in Europe, 1885-1887. Consequently colporteur sales in Scandinavia and on the continent matched American records.

Because of the depressive economic conditions in this country and the transfer of many of the best colporteurs into the ministry, there was, during the nineties, a falling off of book sales. With the denominational

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[120]E. G. White, Testimonies, Vol. IV, p. 392.

work reorganized in 1901, the new President, A. G. Daniells, aided by the pen of Mrs. White, brought new vigor into literature production and distribution. Volume VI of the Testimonies for the Church was brought out that year, and in it were five articles in which Mrs. White outlined needed reforms to revive the colporteur work. She underscored the importance of the gospel book work, stating that "There is no higher work than evangelistic canvassing: for it involves the performance of the highest moral duties."[121] Upon conference presidents and other leaders she placed the responsibility of selecting and training the right kind of well-balanced, well-educated, converted men.[122]

The passage of time verifies the wisdom of having acted on her advice, for in each decade since that time the colporteur work has flourished. Thousands of student colporteurs have earned scholarships that have enabled them to secure a Christian education. Literature distribution has resulted not only in increased unit and volume sales but also in augmented soul-winning accomplishments. To lend continuity to the colporteur work, excerpts from her writings were made into a Manual for Canvassers, of seventy pages in length, in 1902. Two other compilations have been made since that time: in 1920, the Colporteur Evangelist, with 103 pages, and in 1953, the Colporteur Ministry, with 176 pages.

Guiding the administration of publishing houses.--Mrs. White manifested concern for the proper management of the publishing houses. She was anxious that right policies be initiated and followed. From the boards of management to the humblest employee, she desired to see strict

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[121]E. G. White, Testimonies, Vol. VI, p. 331.

[122]E. G. White, Testimonies, Vol. VI, pp. 329-40.

economy without meanness. Even so trifling a matter as waste paper should be turned to advantage. Repairing of machinery should receive attention in season. Indecision and dallying she regarded as nothing less than dishonesty. Since the publishing properties belonged to the Lord, she wanted those employed in laboring in them to have elevated characters manifested by their conversation and courtesy. She encouraged employees to religious exercises not only in their homes and churches but also

> Several times each day, precious, golden moments should be consecrated to prayer and the study of the Scriptures, if it is only to commit a text to memory, that spiritual life may exist in the soul. . . .
>
> . . . The temptations to which we are daily exposed make prayer a necessity. . . .
>
> We must live a twofold life—a life of thought and action, of silent prayer and earnest work.[123]

Largely because of such encouragement, the various publishing plants begin their work with daily departmental devotions and once a week assemble for joint worship services.

During the mid-nineties while Mrs. White was in Australia, she maintained a keen interest in the publishing affairs of the church in America. She wrote to the president of the General Conference regarding a proposition to consolidate the large and successful Pacific Press at Oakland, California, with the Review and Herald at Battle Creek. She had a clear presentiment where she heard the words of the conference leaders in council. The president said: "We want to hear from Sister White on this subject, if she has any light from the Lord." In her letter to him she said:

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[123] E. G. White, Testimonies, Vol. IV, p. 459. The chapter "Our Publishing Houses," pp. 449-62, profiles her views on personnel attitudes. This was first published in Battle Creek, Michigan, in 1880.

> The Pacific Press Publishing House is to stand independent, as far as its workings are concerned. It must preserve its individuality, and not become one with the institution at Battle Creek. Warnings have been given me that it is not wise to consolidate them. Time will convince all that this matter is too serious a thing to be trifled with. The Battle Creek Publishing House is not to be the only power among Seventh-day Adventists. There should be no controversy on this point. The Pacific Press must stand by itself. The two institutions cannot better advance the work of God in consolidation, as has been contemplated. It is God's will that they stand as independent bodies.[124]

As a result of this counsel by Mrs. White, the two publishing plants did not consolidate.

The successful financial operation of two publishing plants in particular gave concern to denominational leaders. The Norwegian publishing plant at Christiania had been in operation since 1879, but much of its work had been done on borrowed capital. When the financial depression hit that country in 1899, the creditors called for their loans. The Foreign Mission Board sent them first $5,000 and then $3,000 with the statement that there would be no more assistance. The Christiania men secured a six months' moratorium. A delegation from the United States visited Norway and found there was a total indebtedness of $81,084 all due at once.

The General Conference Committee gave up the cause as hopeless and advised the Scandinavian publishing house to go into bankruptcy. Then a letter came from Mrs. White in Australia saying that this was wrong, that the good name of the cause was at stake, and that the house should be rescued. The General Conference reconsidered and prepared a new proposal. They offered, if given time, to pay the amount in full in three annual payments. The creditors accepted the proposition, saying the church had reinstated itself in their esteem. The promise was executed as

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[124]MS. Letter to O. A. Olsen, April 1, 1896.

agreed.[125]

The Southern Publishing Association had its printing operations at Nashville, Tennessee. Mrs. White had given counsel that led to its establishment in 1901. In an effort to strengthen its position financially it did commercial printing (against the counsel of Mrs. White[126]) and yet continued to lose money at the rate of a thousand dollars a month. Consequently, the General Conference Committee asked President Daniells to interview Mrs. White at her "Elmshaven" home in California on a trip west he had planned. Along with a group of five others, he presented the problem to Mrs. White, indicating that the leadership of the church saw no alternative to shutting down the plant. Regretfully she acquiesced, but later that night she seemed to be in the operating room of a large hospital where wholesale amputations were being performed and One of authority reprimanded the physicians for not using every available means to restore the limbs. The sufferers were removed, faithfully cared for, and not a limb was lost. She then prepared a manuscript[127] the following morning telling of the symbolic representation that had come to her and gave a careful interpretation of it, telling the leaders that instead of closing the Nashville plant they were to study diligently to restore it to life. "Let the Southern field have its own home-published books. There is need in the Southern field of a publishing house for the publication of the truth for this time." In a letter written a few weeks later,

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[125]General Conference Bulletin, 1901, pp. 183-84, 409-10.

[126]A. G. Daniells, The Abiding Gift of Prophecy (Mountain View, California, 1936), pp. 322-29. Cited hereafter as Daniells, Abiding Gift.

[127]E. G. White Letter 162, 1902.

she made a frank acknowledgment that she had taken a wrong position in originally concurring with the leaders' plan to cease printing operations at the southern house:

> During the night following our interview in my house and out on the lawn under the trees, October 19, 1902, in regard to the work in the Southern field, the Lord instructed me that I had taken a wrong position.
>
> Light will shine upon the workers in Nashville. From this center light will shine forth in the minstry of the word, in the publication of books large and small. We have as yet merely touched the Southern field with the tips of our fingers.[128]

New efforts were made to make the Nashville plant a success. The General Conference president pictured the sequel thus:

> The brethren connected with the work in the South gave their best energies and thought to the enterprise. New talent was brought in. Economies were effected. Each year thereafter the losses were less, and in a few years the plant came through with no deficit. The swing upward continued with larger profit year by year until the gains had more than offset all the preceding losses.[129]

The turn-of-the-century publishing house problems deeply concerned Mrs. White. The Norwegian and Nashville plants had, through her direct interposition, received special life-line assistance that saved them from being closed down. Then the parent publishing institution, which for forty-seven years had reviewed and heralded church doctrine and polity from Battle Creek, suddenly burned down December 30, 1902. Mrs. White saw in this disaster an allowed calamity that was a signal for the removal and rebuilding of the publishing house and other headquarter interests.[130] She had for years been urging less concentration of institutional

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[128]E. G. White Letter 208, 1902.

[129]Daniells, Abiding Gift, p. 328.

[130]See section: "Removal of the Headquarters from Battle Creek to Washington, D. C.," pp. 52-57.

endeavor in Battle Creek.[131] She advised the church leaders who assembled at Oakland, California, three months after the fire: "Never lay a stone or a brick in Battle Creek to rebuild the Review Office there. God has a better place for it."[132]

Her imperative prevailed. Within less than a month a constituency meeting of the Review and Herald Board was called at Battle Creek and the decision to remove was taken. Within a year the corporation named the Seventh-day Adventist Publishing Association had liquidated its affairs in Battle Creek, but even sooner a new corporation was formed in Washington, D. C. named the Review and Herald Publishing Association. It leased temporary quarters in a five-story building, at 222 North Capitol Street, (near the nation's capitol) while its new publishing plant was being built in Takoma Park, a north-west suburb.

Mrs. White made a personal visit to Washington, in 1904, to spend some time while the foundations were being laid. In the course of her first sermon, on Sabbath day, April 30, 1904, she said:

> . . . I am thankful to God for the privilege of seeing the land that has been purchased for our institutional work in this place. The securing of this land was in the Lord's providence, and I praise God that our brethren had the faith to take this forward step.[133]

Mrs. White had, indeed, counselled the brethren much in their publishing administration, being herself a part of its onward progress from its earliest beginnings. Since 1855, she had seen its one publishing house become twenty; its two periodicals, eighty, in a dozen languages,

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[131]Spalding, Christ's Last Legion, p. 75.

[132]General Conference Bulletin, 1903, p. 85.

[133]E. G. White, Life Sketches, p. 397.

with publications in thirty more.[134]

Editorial guidance.--Editorial policy, in both periodicals and books, had been, until the death of James White in 1881, simply defined and easily maintained. Because he was a born leader[135] and a man able to carry out and defend his policies, there quite naturally developed a consistency of editorial viewpoint. His impress and influence were neither vague nor shadowy:

> . . . The oldest of these institutions was the Review and Herald publishing house, which was the creature of his fostering care even from its infancy. Single-handed he managed it for years, and after he had turned it over to the denomination, its continued success was largely owing to the fact that the policy he had inaugurated was carried out at practically every point. Not to mention the other large publishing house on the Pacific Coast, which he likewise started and watched over for some years, . . .[136]

In a singular way James White in his publishing work, as in other endeavors, was aided and inspired by his wife Ellen. To him she held the double office of wife and messenger of God.[137] When he died, active publishing interests felt the loss of his leadership. In the passage of time some changes were discussed and initiated, and one instance given wide experimentation--the supplementing of publishing house incomes by the taking on of commercial printing accounts. This would insure a profitable full-time use of equipment needed in the production of denominational

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[134]Spalding, Christ's Last Legion, p. 83.

[135]An enlightening profile of James White has been drawn by M. E. Olsen. In depicting the closing days of this Adventist pioneer, the personal characteristics of earnestness, aggressiveness, initiative, organization, and management are given emphasis. See Origin and Progress, pp. 419-23; also Spalding, Captains of the Host, pp. 47-49, 246-48.

[136]Olsen, Origin and Progress, p. 422.

[137]Spalding, Captains of the Host, p. 249.

publications. Mrs. White allowed of this, but in a balanced ratio and with certain provisos.[138] Some of these provisos involved the question of editorial policies. The danger of an objectionable kind of literature being brought into the plants such as "frivolous love stories," "exciting tales," "infidel sentiments," and certain "soul-destroying theories," and "mysteries of iniquity" was pointed out. Employees shared the responsibility of editorial policy:

> Let typesetters refuse to set a sentence of such matter. Let proof-readers refuse to read, pressmen to print, and binders to bind it. If asked to handle such matter, call for a meeting of the workers in the institution, that there may be an understanding as to what such things mean. Those in charge of the institution may urge that you are not responsible, that the managers must arrange these matters. But you are responsible--responsible for the use of your eyes, your hands, your mind.[139]

Although her husband had passed away, Mrs. White's interest in the denomination's publications increased instead of waned from 1881 on as did her counsel for the men and writers who were held responsible for book and periodical content. An instance of her concern for right editorial policy had to do with one periodical in particular, the American Sentinel. In the eighteen-nineties it was a weekly journal devoted to religious liberty interests and published by the Pacific Press in New York City. At the General Conference Session held in Battle Creek in 1891, representatives of the denomination's National Religious Liberty Association met with members of the Pacific Press in a prolonged Saturday night meeting held behind locked doors in an office of the Review and Herald building. The National Religious Liberty men insisted that the American

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[138] E. G. White, Testimonies, Vol. VII, pp. 161-68.

[139] E. G. White, Testimonies, Vol. VII, p. 168.

Sentinel drop the words "Seventh-day Adventist" from its columns to make the journal more popular with "great men of the world." Unless the Pacific Press representatives yielded to this demand the proponents threatened to cancel out the American Sentinel and launch an entirely new journal.

Mrs. White was not at the meeting, but at the early morning devotional she related what she had seen in a vision at Salamanaca, New York, five months previously, and gave counsel based on this vision. Representatives from both sides quickly acknowledged their closed session as being fully described by Mrs. White. At the close of the meeting the Religious Liberty group convened and rescinded the action they had taken only five hours previously.[140] Mrs. White continued to urge her original policy.

> In no case are the publishing institutions to be devoted chiefly to commercial work. . . . whenever it is found to interfere with the spirituality of the institution, let the outside work be excluded. Build up the work that represents the truth. Let this always come first, and the commercial work second. Our mission is to give to the world the message of warning and mercy.[141]

A short time after this instruction, the demand for Adventist publications grew until all commercial work, such as the printing of counter checks and catalogues, was laid aside at the Review and Herald office and the Pacific Press.[142]

Mrs. White looked to an era of expansion where books would be published in many different languages and people of all nationalities would share the written word. She placed upon writers and editors the

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[140]A full account of Mrs. White's unsuccessful attempts to relate this vision on five previous occasions as well as her reproof and counsel appears in her Life Sketches, pp. 309-30; and in T. Housel Jemison's A Prophet Among You (Mountain View, California: Pacific Press Publishing Association, 1955), pp. 471-80. Cited hereafter as Jemison, A Prophet.

[141]E. G. White, Testimonies, Vol. VII, pp. 162-63.

[142]Daniells, Abiding Gift, pp. 323-28.

responsibility of seeing that no sharp thrusts or biting sarcasms be introduced in periodicals or books. Preference should be given to subjects of practical faith and those that treat on the prophetic word. She wanted lively, earnest matter, simply told, that would give living experiences. For the partially civilized people she fostered the use of small books, abundantly illustrated, and reasonably priced. A book committee should consist of a few carefully selected men having had writing experience. They were to be humble men of prayer and humility and at the same time thoroughly competent.[143] Three decades after her death, denominational leaders, faced with the multiplicity of publishing endeavors around the world, gathered together in one volume the guiding principles which she enunciated during her life-time and, in 1946, printed a book of 181 pages entitled Counsels to Writers and Editors.

Subsequent publishing expansion.--The "small at first" 1849 advent printing attempt which began as a wifely encouragement of a husbandly venture extended itself far beyond the lives and times of the Whites. In his quadrennial report to the General Conference delegates convened in Cleveland, Ohio, in June, 1958, George Huse, General Conference Publishing Department Secretary, referred to this quotation:

> God will soon do great things for us if we lie humble and believing at his feet. . . . More than one thousand will soon be converted in one day, most of whom will trace their first convictions to the reading of our publications.[144]

And then, having noted an average annual sale of $20,298,344.29

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[143] E. G. White, Testimonies, Vol. VII, pp. 150-60.

[144] E. G. White, Colporteur Ministry (Mountain View, California: Pacific Press Publishing Association, 1953), p. 151. This statement originally appeared in the Review and Herald, November 10, 1885.

of printed matter during the previous four years, he gave this accounting:

> Today we have a chain of 42 modern publishing houses operating in every part of the world, printing attractive Adventist literature in 213 different languages. These institutions employ 1,998 persons as editors, compositors, pressmen, book-binders, and other classes of workers. . . . A vast army of 5,096 literature evangelists, 376 publishing department secretaries, 160 Book and Bible House managers distribute these pages, . . .[145]

Promotion of Church-Sponsored Education

Her philosophy of education.--During Mrs. White's early and middle life, concepts of education were undergoing experimentation and change. The year she was born, 1827, marked also the death of Johann Heinrich Pestalozzi, a German Swiss, whose views on education came to have a profound effect on American education.[146] He viewed the process of education as an organic whole that proceeded according to natural law, the teacher's task being to secure "a natural, symmetrical, and harmonious development" of all the "faculties" of the child.[147] His emphasis on the need to develop the child as a whole--mentally, physically, morally--called for the training of the head and the hand and the heart.

Such ideas found kinship in the philosophy of education expressed

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[145]G. A. Huse, "The Publishing Department," Review and Herald, Vol. 135, #32, June 27, 1958, pp. 161-62.

[146]A full discussion of Pestalozzian theories and the men who introduced them in America and their effect on Seventh-day Adventist education has been made by Kenneth B. Perry. See "Educational Trends in America from 1830-1870 Influencing the Formation of the Seventh-day Adventist Educational System" (unpublished Master's thesis, Seventh-day Adventist Theological Seminary, 1952), pp. 1-122. Cited hereafter as Perry, "Educational Trends."

[147]J. A. Green, editor, Johann Heinrich Pestalozzi's The Swan Song (London: Edward Arnold, 1916), pp. 23, 26. Quoted in Perry, Educational Trends, p. 9.

by Mrs. White. The custom which had prevailed emphasized subject-matter education rather than child-centered education, learning by rote rather than by self-directed doing, discipline by severity rather than that prompted by understanding and administered in love. To such reforms Mrs. White gave full voice. Her first views on education had to do with "Parental Responsibility," and formed a part of the sixteen-page pamphlet, her first published Testimony for the Church, issued in 1855. The true education of children in the home, as a foundation to anything that would be done in the school, was emphasized early in the history of the Seventh-day Adventist church and became a cherished mission of Mrs. White.

Following that first testimony,[148] frequent messages and counsels appeared. Then in 1873, prior to the establishment of the first denominational college, her thirty-page Testimony article, "Proper Education,"[149] appeared; and this, with supplemental writings, became the prospectus for that system of education affectionately referred to as "The Blueprint," which became the unique pattern for Seventh-day Adventist education.[150]

Mrs. White's concept of education was a broad one, as the opening paragraph of her book, Education, suggests. It is comprehensive and

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[148] E. G. White, Testimonies, Vol. I, p. 118.

[149] E. G. White, Testimonies, Vol. III, pp. 131-251.

[150] The composite of Mrs. White's educational views was first given as public addresses in several instances and then appeared among her principal writings on education. As far as these can be separated from her general works, they are contained in Education, Fundamentals of Christian Education, Counsels to Teachers, Child Guidance, Counsels on Health, Counsels on Diet and Foods, The Ministry of Healing, Medical Ministry, True Temperance, Your Home and Health, Christ's Object Lessons, Counsels to Writers and Editors, the section "Education," in the Testimonies for the Church, Vol. VI, and many sections in other volumes of the Testimonies.

compact:

> Our ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim. True education means more than the pursual of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come.[151]

A detailed analysis of education, as she saw it, is beyond the purview of the present study,[152] but would include the following significant features:[153]

1. The goal of education is preparation for useful service and hence should be practical as well as cultural and academic. A major purpose of denominational schools is to train missionaries, preachers,

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[151] E. G. White, Education, p. 13. This book has been translated and legitimately published in several different languages. One instance, referred to by Spalding, There Shines a Light, pp. 59–60, happened as follows: "In a certain country of Europe a professor in a noted university was so fascinated by its [the book Education] teachings, and so unprincipled as to translate it into his native tongue and publish it under his own name as author." Copy is on file in the office of the Ellen G. White Publications, Takoma Park, Washington, D.C.

[152] Such a study has been made by E. M. Cadwallader, "Principles of Education in the Writings of Ellen G. White" (unpublished doctoral thesis, University of Nebraska, 1949, a portion of which, 483 pages--excluding bibliography--has been mimeographed and bound by Union College, Lincoln, Nebraska). Cited hereafter as Cadwallader, White's Principles of Education.

[153] In the Cadwallader study, White's Principles of Education (see pp. 10, 12, 13), a grouping of 9,098 excerpts from Mrs. White's writings are topically classified under suggested headings that appear in the compilation of Belle L. Voegelein, List of Educational Subject Headings. In turn, these 9,098 educational excerpts were arranged into 208 topics. After comparing these topics with the tables of contents of modern textbooks on education, Cadwallader observed "that the scope of her knowledge and thoughts on the broad subject of education was indeed extensive" (p. 479).

teachers, and other classes of denominational workers. It should seek the harmonious development of the physical, mental, moral, spiritual, esthetic, vocational, emotional, social, and religious aspects of man's nature, and this process should not be limited in point of time but be life-long.

2. The organization of education should not be bound by tradition or restricted by the policies of secular education. Since religious instruction in harmony with the principles of the church cannot be obtained in public schools, it is necessary for the denomination to operate its own school system. Such Christian education does not justify poor education; rather, its standards should be higher than the average. The church is obligated to educate all of its adherents, both children and adults; and this education should include indoctrination in the tenets of the church. Good administration requires adequate quarters and facilities, a program of economy and avoidance of debt. As much as possible the work of caring for the institution should be done by students, and all should have some work experience.

3. The incentive for education is to find its mainspring in love and not in the self-aggrandizement, of wealth, learning, or prestige. Thus rivalry and competition are to be discouraged. This calls for a reconstruction of the ideals and personalities of teachers, a goal that is not easily attained.

4. The subject matter of education is to have several features. Firstly, it must be Bible centered, it being considered the most important textbook on all levels of education. Secondly, the curriculum should recognize, and be based on, the needs of pupils and students and

be sufficiently vocational in nature to insure that each student, on leaving school, will have a worthy means of earning a livelihood. Thirdly, emphasis should be placed on courses that will train future denominational leaders and in so doing amusement should be minimized in the life of the student; and useful work should be substituted as a means of securing education, relaxation, and healthful exercise. The three fundamental books of God to be used as textbooks are: Nature, History, and Revelation, the last in the main contained in the Bible. "The Bible" is to be "made the foundation and the life of all study."[154] The natural sciences and arts, for service and culture, will include literature, speech, and music, and will encourage an ethic for social, business, and public relations--but all to be anchored to a philosophy founded on a faith in God.

5. Surroundings for education should be modeled on man's original garden home. This becomes a normal setting for the pursuit of manual education such as in all the branches of agriculture and home economics. A country environment for the school, whether home, elementary, or advanced, is the ideal. The natural mingling of young people in a coeducational system can easily take place in such a setting. Here young people can be inducted into the amenities of social living looking forward to marriage and united service. At the same time they are protected from temptations of city life.

6. Teachers should be well qualified scholastically, but above all should be practical Christians possessed of a missionary responsibility. Their instruction will not be limited to formal classroom teaching,

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[154] E. G. White, Testimonies, Vol. VI, p. 198.

but actual association with students in manual labor and missionary endeavor should be part of the teacher's responsibility. Counselling and guidance are also called for so that the student can be helped in the choosing of his career and aided in preparation for it. The teacher's work is viewed as second only to that of the ministry, if not equal in importance.

In the main, Mrs. White dealt with broad, general principles of education, though in some areas she went into considerable elaboration. Such is the case with "discipline," probably because she saw its close relation to religion and character education.[155] Some other areas that concern present-day educators were not treated on in her discourses. Among these might be mentioned the theory or practice of testing, marking, grading, and promoting. No allusion is made to teacher certification, tenure, and retirement since these were not problems of concern to her.[156]

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[155]The term "discipline" as she used it referred more to "training, development, and education" than to "punishment or the keeping of order." See Cadwallader, White's Philosophy of Education, p. 431.

[156]Other diversified topics not treated, according to Cadwallader, are:

> . . . the place of mathematics in general education, the unit method, visual aids, transfer of training, education for world citizenship, measurements and evaluation, daily programs, problems of behavior such as cheating, creative activities, fused courses, [and] nursery school education.
>
> Mrs. White's terminology was naturally that of her day. There is an absence from her writings of such nomenclature as personality, psychology, academic freedom, extra-curricular, eye-movements, rural education, consolidated schools, junior college, work experience, progressive education, and child-centered school. (See Cadwallader, White's Philosophy of Education, p. 479.)

It would be well to note that while Cadwallader finds in her educational framework certain absences and omissions this does not necessarily indicate Mrs. White's total silence on some topics he mentions. A case in point is visual aids. In a discussion of methods for the evangelist, whose work is to be a teaching ministry, she recommends the use of "charts," "symbols," and "life-like representations." See E. G. White,

The first denominational school.--Though there had been spasmodic private instruction in connection with the Battle Creek church as early as the late fifties and early sixties in the persons of Louisa Morton and John Byington, nevertheless it was not until one G. H. Bell, who had recently accepted the Seventh-day Adventist faith while recuperating at the Health Reform Institute in the early 1870's, came to the attention of the Whites and was hired as a teacher for their two sons and others, that serious interest for church-sponsored education really took place. The original wooden press building, though only a two-story frame house, "was requisitioned for what is to be regarded as the first official Seventh-day Adventist school, the beginning of their later college."[157] Bell, though a student from Oberlin, was largely self-taught; and he was versatile and successful in teaching both children and adults. His school opened with twelve students on June 3, 1872, and then increased to twenty-five. A night class in grammar took in fifty. The role which Mrs. White played in this school project, which soon for need of more room met in the newly-built church where it remained for a year, is related by one who himself studied under Goodloe H. Bell:

> He was a friendly man, yet exacting in his teaching requirements. He believed in associating with his students outside as well as inside the schoolroom. He was thorough in his mastery of subjects, and clear in exposition. He was open to new ideas; and, very largely under the influence of Mrs. White's suggestions, he instituted new methods of teaching, lessening the burden of memory work, prescribing persistent investigation and research, and inviting original thinking and expression. In the field of English language and literature he

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Evangelism (Washington, D.C.: Review and Herald Publishing Association, 1946), pp. 203-205. She further encourages a worker to "originate devices by which to communicate light" (p. 206), and gives counsel on book illustrations.

[157] Spalding, Captains of the Host, p. 443.

was a forceful innovator; . . .[158]

In the same year that Bell opened his school, 1872, the church leaders began serious consideration, urged on by the testimonies of Mrs. White and the exhortations of Elder James White, to the establishment of a finishing school to train ministerial talent needed by the denomination. When the General Conference convened in Battle Creek, March 11, 1873, an action was taken launching such a school to be under the guidance of the General Conference Committee. The president himself, newly elected George I. Butler, gave enthusiastic leadership to planning and raising money, which in a year's time amounted to over $54,000 in cash and pledges. Thirteen acres, formerly the Erastus Hussey estate which had served as a station for the Underground Railway, was purchased. However, though it was at the time on the outskirts of Battle Creek, it did not serve the requirements for the kind of a college Mrs. White had in mind. She favored a country site where agriculture could serve as a basis for other industrial enterprises. When she heard of the decision to purchase, she wept. Not for another quarter of a century, when the college was removed to Berrien Springs, did she see her rural college location for this initial college come into view; and that move she strongly supported in 1902.[159]

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[158]Spalding, Captains of the Host, p. 444.

[159]The basic accounts of the beginnings of Battle Creek College contain some variants that are of interest. Teesdale, "Pioneer," p. 171, mentions "twelve acres of land were secured as a location for the building, at an additional cost of $16,000." Spalding, Captains of the Host, p. 445, says, "This estate of thirteen acres . . ." Then he reports on the curtailing (p. 446) of the purchase by "selling off five or six acres on the south and west for residence, retaining but seven acres in the campus." Then later, two of the five acres were given over to the playing field (p. 449).

By December, 1874, a three-story brick building in the shape of a Greek Cross was ready for occupancy and formally dedicated in the first part of January, 1875. The first faculty included James White, President of the Board; Sidney Brownsberger, Principal; Uriah Smith, head of the Bible Department; and G. H. Bell, head of the English Department. The Whites' influence on the college was considerable. Since James White had been very active in the promotion of the college, some urged that it be named James White College, though the name settled on was Battle Creek College.[160] In actuality Sidney Brownsberger was the first president, a young graduate of the University of Michigan. During his eight years of leadership progress was noted in an enrollment that reached six hundred students. However, though he believed firmly in the over-all wisdom of Mrs. White's counsel, he was timid, because of his classical training, to implement her instruction. Her instruction, agreed to by Bell, urged a simplicity of curriculum, more emphasis on manual training, better supervision of students through the elimination of self-boarding, and erection of needed dormitories. Brownsberger accordingly retired, but only briefly, to a farm upstate. Later, he was called to educational administrative work on the west coast in connection with the second college launched by the church.

The regard that Mrs. White had for Battle Creek College and its students is illustrated by a series of meetings which she held at the close of the 1877 school year. These meetings were conducted in the "house of worship for the benefit of the students." She spent a week laboring for them, holding meetings every evening and on the Sabbath and

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[160] Olsen, Origin and Progress, p. 337.

first-day. In her approach to the students, she put religion at the core of education and told of the purpose for the establishment of Battle Creek College:

> My heart was touched to see the house of worship nearly filled with the students of our school. I tried to impress upon them that a life of purity and prayer would not be a hindrance to them in obtaining a thorough knowledge of the sciences, but that it would remove many hindrances to their progress in knowledge. . . . I presented Christ before them as the great teacher, the source of all wisdom, the greatest educator the world has ever known. . . .
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> . . . A knowledge of God and his requirements will open the understanding of the student to realize his responsibilities to God and to the world. . . . This cannot be done [developing talents to produce the best results] unless all the precepts and principles of religion are connected with his school education. In no case should he disconnect God from his studies. . . .
>
> The College at Battle Creek was established for the purpose of teaching the sciences, and at the same time leading the students to the Saviour, whence all true knowledge flows. Education acquired without Bible religion is disrobed of its true brightness and glory. I sought to impress upon the students the fact that our school is to take a higher position in an educational point of view than any other institution of learning, by opening before the young nobler views, aims, and objects in life, and educating them to have a correct knowledge of human duty and eternal interests. The great object in the establishment of our College was to give correct views, showing the harmony of science and Bible religion.[161]

The student reaction to this educational appeal brought a large number forward for prayers, and "quite a number presented themselves for baptism." The closing exercises of the college year were held at Goguac Lake. Mrs. White spoke at the commencement and close of the exercises. Then, as a climax to the meetings she had formerly held and the lakeside graduation service, she reported:

> My husband led fourteen of the precious youth down into the water of the beautiful lake, and buried them with their Lord in baptism. Several of those who presented themselves as subjects for baptism chose to receive this ordinance at their homes. Thus closed the memorable services of this college year of our beloved school.[162]

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[161] E. G. White, Testimonies, Vol. IV, pp. 273-74.

[162] E. G. White, Testimonies, Vol. IV, p. 274.

School for the Pacific Coast.--The success of the college venture in Battle Creek inspired the constituency on the west coast to have a college in California. Mrs. White's son, William, was a moving factor in crystallizing the sentiment. At a camp meeting held near Sacramento in October, 1881, Mrs. White gave encouragement and support to the project; and as one of the preliminary steps, Sidney Brownsberger, formerly of Battle Creek, was invited to serve as president of Healdsburg.[163] He determined to carry out Mrs. White's Testimony instructions on educational reform. Accordingly, the first-year industries were started for gardening, fruit culture, carpentry, printing, and tentmaking.

Soon after the founding of this California college, Mrs. White, a widow of three months, established her residence near its campus. For a number of years her counsel was easily accessible to the faculty and managers. It was from her home in Healdsburg that she went to Europe in 1885; and her stay in California after her return in 1887 was limited to several periods of several months each. Then she was called to Australia in 1891 and did not return to the United States until late in 1900. While she was gone, the college suffered financial reverses; and the small constituency seemed to be unable to rescue it. The difficulties of making vocational training remunerative seemed insurmountable. Mrs. White, in 1903, appeared before the College Board and said that on no account were the industries started at Healdsburg College to be

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[163]One of the first five Adventist churches raised up in California was at Healdsburg, in the Santa Rosa Valley. This church bid for the new school to locate there. It opened as Healdsburg Academy, and three months later was elevated to college status. For a historical background of Healdsburg College, its location, curriculum, and objectives see article by Prof. C. C. Ramsey, "Healdsburg College," R & H, January 15, 1884, p. 36, and January 22, 1884, p. 51.

discontinued. In reporting on this, she wrote her son, who was a trustee of the college from its beginning:

> In many minds the question will rise, "Can industrial work in our schools be made to pay and if it can not, should it be carried on?" Thus minds are brought into confusion and unrest. Let us not lean to our own understanding in this matter, but follow the directions that God has given. The books of the school may show that the school has suffered some financial loss by carrying on industrial lines of work, but if in these lines of work the students have learned lessons that will strengthen their character-building, the books of heaven will show a gain far exceeding the financial loss. If after carrying on manual training work for one year, the managers of the school find that there has been a financial loss, let them find out the reason for this loss, and guard against it in the future.[164]

After a few years of struggle, in 1908, the conference voted to close the school. During its life 2,000 people attended, 400 became active church workers, and forty of these saw foreign mission service.[165] Some felt that if a more rural location could be found, it would allow better industrial expansion, bringing financial relief as well as academic betterment. In time, a site near Sonoma, known as the Buena Vista Estate, was found to which Mrs. White was attracted. In an address at Oakland in 1909, she spoke highly of this new location and expressed her willingness to invest personal funds for its procurement.

> I have faith to believe that God has been leading in this matter, and although I had but little money to invest, I borrowed fifteen hundred dollars from the bank, and invested $2,000.00 in a piece of land that should be included in the purchase of the property.[166]

When it developed that, because no clear title could be obtained,

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[164]MS. Letter to W. C. White, July 8, 1903.

[165]Harold Oliver McCumber, Pioneering the Message in the Golden West (Mountain View, California: Pacific Press Publishing Association, 1946), p. 164. Cited hereafter as McCumber, Golden West.

[166]Teesdale, "Pioneer," p. 180.

the Sonoma property could not be secured, Mrs. White was given assurance that a better place was waiting for them. And in time, an estate known as the Angwin Resort, consisting of 1,700 acres of land with ten buildings, was found, located eight miles from St. Helena, California. Upon her visit to this second property, she pronounced it superior in many respects to the other. For a school, "It could not be located in a better spot."[167] This property was immediately purchased for $60,000 in 1909, and to this new location the Healdsburg College, originally begun in 1882 with an initial investment of $3,750, was transferred and renamed Pacific Union College. Mrs. White, who gave the dedicatory address, was sure that the Lord wanted them in this new location, and that He had finally located them there.[168]

Educational pioneering and advising in Australia.--In the fall of 1891, Mrs. White, now sixty-three years of age, quite reluctantly set sail for Australia, at the request of the leading conference workers. Her visit, it was felt, would strengthen the Adventist interests which had been started just five years previously. Accompanying her on this new assignment were her son, William, now widowed, George B. Starr and his wife, as well as two secretaries.

One of her first tasks on arriving in the "continent down under," which had less than half a thousand Seventh-day Adventists, was the planning and promoting of a school for the youth of the church. There were conflicting problems that had to be considered in such a project. Without a school, where means for independent support could be taught,

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[167]MS. Letter to Edson White, September 17, 1900.

[168]E. G. White, Pacific Union Recorder, IX (1909), No. 10.

the youth were handicapped in securing jobs that afforded them Sabbath privileges; but the constituency, the majority of whom were tradesmen living in the cities, were hard hit financially by the depression, and the question of raising funds to develop an educational system seemed beyond their ability. Although some, sensing the great value of education for their youth, were willing, if necessary, to send their young people to America for their church-college education, Mrs. White envisioned otherwise. She hoped for an advanced school as well as a system of education for the children. Regarding the former she wrote in 1892:

> The Conference appointed a committee to outline plans, and another committee to study the question of location; and it authorized the holding of a workers' training school while waiting for the selection of a site and the erection of buildings.[169]

And for the education of the boys and girls Mrs. White insisted.

> Wherever there are a few Sabbathkeepers, the parents should unite in providing a place for a day-school where their children and youth can be instructed. . . .
> . . . schools should be established, if there are no more than six children to attend.[170]

While plans for a permanent school site were developing, temporary quarters were rented in Melbourne for an immediate Bible training school. This was a boon for the colporteurs and others, who were enabled to get immediate training for more efficient service. A sixteen-week session began August 24, 1892. Short addresses were made by several, including Mrs. White. In the course of her remarks she outlined the broad scope of a denominational training school, and the need of making sacrifices to attain schooling. She saw that such a school could met the need to train missionaries:

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[169] E. G. White, Life Sketches, p. 334

[170] E. G. White, Testimonies, Vol. VI, pp. 198-99

> The purpose and ends to be attained by consecrated missionaries are very comprehensive. The field for missionary operation is not limited by caste or nationality. The field is the world, and the light of truth is to go to all the dark places of the earth in a much shorter time than many think possible.[171]

During the first year of Mrs. White's stay in Australia she was stricken with illness so severe[172] that her speaking appointments were interrupted. When the weather was favorable, she would speak to the Melbourne church:

> Sometimes, when unable to ascend the stairs leading up to Federal Hall, she was carried to the platform; and on two or three occasions, when unable to stand, she spoke while sitting in an easy-chair.[173]

This proved a sore trial to her. Though not healed in answer to earnest prayer, she rose above the accompanying discouragement, fully resigned that God had some purpose unknown to her. In a trip within a year to New Zealand, she held meetings in Auckland and attended camp meetings at Napier and Wellington with a speaking itinerary between encampments. Of these she said:

> Sometimes when I felt unable to fill my appointments, I would say, "In faith I will place myself before the people;" and when I did this, strength was given me to rise above my infirmities, and to bear the message the Lord had given me.[174]

Then the first all-Australian camp meeting was held at Brighton, near Melbourne, in the beginning of 1894. Thousands visited this city of tents which was hailed as "a model of cleanliness and good order."

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[171] The Bible Echo, Supplement, September 1, 1892.

[172] E. G. White, letter to J. H. Kellogg, January 6, 1899; and Life Sketches, p. 338. A combination of physical distresses are mentioned specifically: malarial fever, rheumatism, and neuritis.

[173] E. G. White, Life Sketches, p. 335.

[174] E. G. White, Life Sketches, p. 343.

Every afternoon and evening "the tent was filled to its utmost capacity, not with a cheap order of society, but with people of intelligence, physicians of note, ministers and business men."[175] Here, as at other places where she spoke, Mrs. White promoted the cause of founding a school in the country. During the closing days of the Australian camp meeting much time was devoted to a study of educational problems. The Australasian Bible School had been operating for three short terms in rented quarters; and the cost of continuing school, where only a limited number of students could attend, prepared the thinking for a suitable location. Some wanted it near Sydney or Melbourne, but Mrs. White held firmly to the ideals which had been thwarted at Battle Creek College. She wanted ample room in a rural area, if need be amidst pioneer circumstances.

Shortly after the camp meeting she prepared a publication of her views on the kind of education to be sought and given at the proposed school.[176] She wanted a location at a distance from the cities where physical labor would be honored and trades taught with special emphasis on Bible and agriculture. As the search advanced for such a school site, it became evident that such a location as deemed essential by Mrs. White would be difficult to secure at a moderate cost.

In May, 1894, however, Mrs. White, having visited many of the places under consideration, gave approval to a country estate in New South Wales at Cooranbong, later named "Avondale" (because of the numerous creeks and flowing water). The 1,450 acres were located seventy-five

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[175]E. G. White, Life Sketches, pp. 346-47.

[176]E. G. White, Special Testimonies on Education, pp. 84-104. and quoted in Life Sketches, pp. 350-56.

miles north of Sydney and purchased for $4,500.[177] While much of the property was covered with virgin forest, large eucalyptus trees, patches of scrub and swamp, it was thought that about five hundred acres could be made tillable. The land was not rich. It was poor--Government experts agreed to that. Some protested having students from the city brought out to clear the land, drain the swamps, plant orchards, and erect buildings. Mrs. White, however, saw in such endeavor a similarity to the school of the prophets.[178]

Her faith in this location was strengthened by a meeting held, prior to purchase, in a fisherman's hut. One of the group was seriously ill, and Mrs. White prayed for him. He reported that during her prayer a sensation, as an electric wave, passed through his body which, he claimed, brought immediate healing. This made a profound impression upon all. Mrs. White said in substance: "Brethren, God is here with us! Why did He come so near and grant us this signal blessing? I accept it as evidence that we are in the right place!"[179]

That experience brought agreement to purchase the property. Even after the purchase, men of influence protested the wisdom of the choice[180] but Mrs. White was undaunted. She reminded the men that she

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[177]E. G. White, Life Sketches, p. 356. The listing of this acreage and price is followed by Spalding, Captains of the Hosts, p. 649; whereas Teesdale reports 1,500 acres for $5,500 ("Pioneer," p. 209).

[178]II Kings 6:1-7.

[179]In his Abiding Gift, p. 312, A. G. Daniells, then president of the Australian Conference, and a member of the locating committee, was present at the occasion and reported that thirty-five years later he met Brother McCullagh on a street in Sydney and he told him that he had never had a trace of tuberculosis since that morning when Mrs. White prayed for him in the fisherman's hut.

[180]Daniells, Abiding Gift, p. 313, tells of the report on

had been given assurance from a heavenly messenger: "They have borne false witness against the land." Repeatedly she assured her associates: "God will spread a table in the wilderness."[181]

Mrs. White blended her faith and pioneer determination with a call to action and personal support. To axe and sawmill the youth responded, and, though city-bred, they undertook the opportunity as an adventure and challenge to faith. Beside an old rented hotel in Cooranbong, a mile and a quarter away, tents were pitched to house the working students. Trees were felled, and some of the land cleared. Young men worked six hours a day, received board and instruction in two studies as school opened March 6, 1895, and continued for thirty weeks. During the term, friends from Africa visited the project and made an outright gift of $5,000, which furnished funds for the purchase of the land. A few months later this same family loaned Mrs. White $5,000 which she advanced to the school to be used in erecting buildings.

In the middle of 1895, Mrs. White manifested her confidence in the school undertaking by purchasing sixty-six acres of land--a portion of the 1,450-acre estate--upon which she erected a house which she named "Sunnyside." A portion of her household lived in tents while awaiting erection of her eight-roomed cottage. With the clearing of the trees, the land was plowed, a garden was started, and an orchard was planted. The first building for the school was a girls' home, Bethel Hall. On

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the sour land by the Department of Agriculture, and the Government fruit expert's opinion that the society would be unwise to select the land. These reports were forwarded to the Foreign Mission Board in America. They advised delay in any further financial outlay and for several months, August 27 to November 20, surveying and payments were stopped.

[181]Daniells, Abiding Gift, p. 314.

October 5, 1896, a small group of thirty-five gathered to observe Mrs. White lay the corner brick. The year had been a trying one, and the company was solemn-faced. Reacting to the dusky atmosphere, Mrs. White addressed the family: "'Cheer up, children! This is a resurrection, not a funeral!'"[182]

After the ladies' dormitory was erected, work began on the dining hall, which was originally planned as a one-story building. As it was feared that a separate chapel building could not soon be undertaken, the school board added a second story to the dining hall to serve as a chapel. The building was two-thirds finished when the treasurer reported that the funds were exhausted. Some wanted the opening of the school postponed. The carpenters agreed that it could not be finished on time. Mrs. White insisted: "The school must open on the date advertised."[183] She determined to appeal directly to the people:

> We appointed a meeting for Sunday morning at six o'clock, and called the church together. We laid the situation before the brethren and sisters, and called for donated labor. Thirty men and women offered themselves for work; and although it was hard for them to spare the time, a strong company continued at work day after day, till the buildings were completed, cleaned, and furnished, ready to be used at the day set for the opening of the school.[184]

The school formally opened April 28, 1897. Though the enrollment was small at the beginning—ten students—the teaching and encouragement of the Laceys, Haskells, and Hughes, all of whom had been American trained, brought the enrollment by term end to sixty.

The story of Avondale, later to become "The Australasian

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[182]Spalding, Captains of the Host, p. 650.

[183]E. G. White, Life Sketches, p. 365.

[184]E. G. White, Life Sketches, p. 365.

Missionary College," reveals Mrs. White as an educational promoter whose architectural planning and building is unique. In a talk on the Avondale School and its work given on Sabbath afternoon, July 22, 1899, before the Australasian Union Conference session, Mrs. White gave emphasis to its objectives:

> God designs that this place shall be a center, an object lesson. Our school is not to pattern after any school that has been established in America, or after any school that has been established in this country. . . .
>
> From this center we are to send forth missionaries. Here they are to be educated and trained, and sent to the islands of the sea and other countries. . . .[185]

One might ask: "When Mrs. White left Australia in 1900, did the school change its objective?" From 1901 to 1909, Prof. C. W. Irwin acted as principal of the Avondale School and at the General Conference in Washington, D.C., in 1909, "he bore witness of the fulfillment of that which had been said would come to pass on the Avondale estate,"[186] saying in part:

> As time goes on, and we have had an opportunity to watch the work develop, we can say most assuredly, from our experience, that God has led in the selection of this place. Everything that has been said about the location of the school in this place, has been fulfilled,--everything. . . .
>
> The brethren in counsel with Sister White, had made such broad and liberal plans for the school, that through my eight years' connection with it I have never yet needed to change a single plan they had laid down. . . . All we have endeavored to do during these eight years, has simply been to develop more fully the plans already made. . . .
>
> . . . the school has made during the past eight years, about $24,000. This proves that industrial schools can be made to pay. . . . Since the inauguration of the "Christ's Object Lessons" work, we have never called for a penny of donations from the field. . . . [Christ's Object Lessons was an E. G. White manuscript, the sales of

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[185] Australian Union Conference Record, July 28, 1899, pp. 8-9.

[186] E. G. White, Life Sketches, p. 376.

which the publishers donated to assist schools.]

I am aware, however, that financial figures are not necessarily the best sign of success in a school. . . . This school was to prepare missionaries to go out into various fields, . . . today nearly thirty from our school are engaged in active labor in these fields.[187]

It is reported that during the year 1915, the year in which Mrs. White died, "the number of workers in mission fields outside of Australasia, who received a training at Avondale, reached nearly one hundred."[188] Almost forty years later, or sixty-six years after the opening of the Bible School in Melbourne that was the precursor of Avondale, F. G. Clifford, president of the Australasian Division, in addressing the delegates to the General Conference Quadrennial Session, in Cleveland, in June, 1958, reflected on the educational progress resulting from Mrs. White's sponsorship of the Australian school at Avondale:

> In an important address [given at the conclusion of the sixteen weeks' Bible School at Melbourne in 1892] Sister White outlined with great earnestness and clarity the plan for a training school where workers could be prepared for service. "The field is the world," and the need for men and women to go out to labor in that field seemed to be the burden of her heart that day. The many graduates of Australasian Missionary College, scattered in all directions within the home field and among islands of the Pacific, and laboring in other lands as well, are the answer to her earnest plea for trained missionaries.[189]

When Mrs. White arrived in Australia in 1891, there were within the denomination no teachers, no students, no schools--in the formal terms of education. Today, in the church-sponsored educational program, there are in the Australasian Division more than 700 teachers, 13,688 primary, 447

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[187] General Conference Bulletin, 1909, pp. 82-83.

[188] E. G. White, Life Sketches, p. 378 (footnote 12).

[189] F. G. Clifford, "The Australasian Division," Review and Herald, June 26, 1958, p. 136.

secondary, and 789 college students.[190] The college pioneered in the bush of Australia on land which proved to be far more productive than government appraisal indicated, and came to be, within the Seventh-day Adventist Church, the "pattern school" with its influence felt the world around in a family of colleges of rural location. All this is the legacy of the woman from Maine, Michigan, and California who dared to pioneer at Avondale an industrial educational enterprise.

The beginning of secondary and elementary schools.--While, as we have seen, the Seventh-day Adventist people began their system of education at the college level, there had been attempts to give instruction to children on the elementary level between 1857 and 1867. Though these attempts were short lived, in the latter year, 1867, a successful and permanent beginning was made by believers in Battle Creek. They employed G. H. Bell to operate this school which he continued to do until, as has been mentioned previously, it was decided to open an advanced school under the auspices of the General Conference. He then joined its staff when it opened as a college in 1874. Ten years later the first secondary school at South Lancaster, Massachusetts, began as South Lancaster Academy, 1882, under his principalship.[191] Bell had high respect for the educational advisement of Mrs. White[192] whose two sons he had tutored in Battle Creek fifteen years previously.[193]

Elementary church schools were not started by the General Confer-

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[190]Statistics from the F. G. Clifford report noted above.

[191]Olsen, Origin and Progress, p. 339.

[192]Spalding, Captains of the Host, Appendix, p. 687, footnote 6 to p. 447.

[193]Olsen, Origin and Progress, p. 333.

ence until more than twenty years after the first college had been opened. It was while Mrs. White was in Australia, during the year 1894, that she first called attention to the need for church schools.[194] The "Testimonies" coming from Mrs. White in Australia were carefully studied by Prof. Fredrick Griggs, who was principal of the twelve-grade preparatory school at Battle Creek College. He advocated the establishment of a department to train elementary teachers which was begun in 1896-97.[195] Then in the spring of 1897, E. A. Sutherland, an educational reformer who had pioneered in the establishment of Walla Walla College on the Pacific Coast, accepted the presidency of Battle Creek College. He, too, was a student of the "Testimonies" of Mrs. White, and, following her "blueprint,"[196] laid definite plans to build up a system of church elementary and intermediate schools.[197]

The first elementary church school was started at Bear Lake, Michigan, twenty miles from Manistee, in the front room of the Albert Alkire farmhouse. The request for a teacher came by letter invitation to E. A. Sutherland, who sent Fredrick Griggs to investigate and promote the idea among church members in the Bear Lake area. In a matter of a few weeks, during the close of 1897, four other church schools opened also, in widely scattered areas: Indiana, Pennsylvania, and Wisconsin; and by the end of the first year there were fifteen such schools.

This development was remarkable as there was no small amount of

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[194]Olsen, Origin and Progress, p. 593.

[195]Spalding, Captains of the Host, p. 652.

[196]Spalding, Captains of the Host, p. 652.

[197]Olsen, Origin and Progress, p. 593.

opposition to the starting of elementary church schools with some fearing the evangelistic and foreign mission work of the church would suffer. When the word of this sentiment reached Australia, Mrs. White engaged strong support of the lower level educational program by frequent letters.[198] Whereas the enrollment in that first church school at Bear Lake included thirteen pupils,[199] sixty years later, during the 1956-57 school year, the church school movement had grown to such proportions that in North America alone 39,570 pupils were enrolled in elementary schools.[200]

The removal of Battle Creek College to Berrien Springs.--The General Conference session held in Battle Creek in 1901 was denominationally significant for the change in organization that affected many departments of church activity. Of particular concern to some of the delegates was what to do about Battle Creek College. Mrs. White stated that it should be moved to a rural location, and at the session, on April 12, she made a speech in which she urged the leaders to dispose of the school buildings at once and to begin immediately to look for a new location. This they did, finding a 272-acre farmland site in Berrien County.[201]

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[198]Typical of her admonitions is the section on "Church Schools" in Volume VI, pp. 193-205, of Testimonies.

[199]Spalding, Captains of the Host, p. 657.

[200]E. E. Cossentine, "The Department of Education," Review and Herald, June 23, 1958, pp. 67-68.

[201]The moving of the college to Berrien Springs and its renaming to Emmanuel Missionary College is already discussed in this chapter. The Battle Creek College administrators in looking for a rural location learned of the 272-acre Berrien farm through Mrs. S. M. I. Henry, national evangelist of the Women's Christian Temperance Union. She had entered the Battle Creek Sanitarium as a patient in 1896. "Through healing and study she became a convert to the faith of the Second Advent and the Sabbath." (See Spalding, Christ's Last Legion, pp. 57-191.) A group with whom she was acquainted released an option it held on a Berrien Springs farm though it planned to start a school to be called the People's University.

The property seemed to satisfy the general requisites which Mrs. White had recently stressed, though envisioned for a quarter of a century---a school on the farm with agriculture as the basic educational industry.

After the Berrien acreage was purchased and the college moved, Mrs. White did not remove herself from the counsels or operational interests of the oldest, yet newest (because of the move), of the church's colleges. There were certain financial obligations of long standing that Battle Creek College had contracted, and the creditors were demanding their money. One of the administrators, P. T. Magan, regarded the situation as desperate, but he was working out a plan which he felt would liquidate the debt--the Missionary Acre Fund.[202] Desiring to secure the support of the church members in promoting the project, he wrote Mrs. White and asked for her counsel and assistance. He explained:

> I do not feel, however, that our people will do anything, unless you give me something in writing, showing that you are in harmony with whatever shall be done. If you feel free to call upon the people to help as they can on the Missionary Acre Fund, they will do it. If you do not feel free to do this, you many have some other plan to suggest, whereby this matter can be cared for.[203]

In response to this request, Mrs. White wrote an article for the church paper, urging the believers to support the college. She made this pointed appeal, characteristic of her continuing encouragement of church-sponsored education:

> The Missionary Acre plan of raising means for the payment of the Battle Creek College debt, is a wise and good plan. Let us be thankful for this plan, and make it a success. . . . The Lord will bless those who will now do their utmost to wipe out this long-standing debt. We call upon the members of our churches to do something, and

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[202]Teesdale, "Pioneer," pp. 183-84.

[203]P. T. Magan, MS letter to Ellen G. White, October 7, 1903.

> do it now. . . . I ask you to show a decided and practical interest in this matter.[204]

That the general principles of education outlined by Mrs. White continue to prevail at Emmanuel Missionary College may be seen by reference to the current bulletin. As for its objectives:

> The College, a Seventh-day Adventist institution of higher learning, accepts as basic in its philosophy of education the principles laid down by one of its founders: "We are called to the service of God and our fellowmen; and to fit us for this service should be the object of our education."--White. In harmony with this statement, the general purpose of the college is the preparation of students to assume intelligently their responsibilities in society and to be contributors to and leaders in the social order of which they are a part.[205]

The original intention to emphasize a study of the Scriptures still maintains. The Department of Religion has the largest instructional staff. The plan to unite industrial and vocational training in a general liberal arts curriculum inheres in policy and practice. The policy states this differentiation:

> The College offers a balanced program of education which provides not only opportunity for study in the usual academic fields, but also emphasizes under properly qualified instructors and on a strictly scientific basis several phases of vocational education. The College also recognizes the value of remunerative labor and industrial pursuits in the correlated campus activities, but it sharply differentiates between vocational education and industrial work. The former is strictly educational, and for it the student pays tuition; while the latter is utilitarian, possesses character-forming value, and is remunerative to the student.[206]

In practice, vocational and industrial education courses include a variety of offerings, which, among others, include: sixteen courses in

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[204] E. G. White, "Battle Creek College Debt," Review and Herald, December 3, 1903, pp. 9-10.

[205] Emmanuel Missionary College Bulletin, 1958-1959, p. 25. Cited hereafter as EMC Bulletin.

[206] EMC Bulletin, 1958-1959, p. 26.

agriculture, ten in graphics, eleven in mechanics, eleven in building trades, twenty-three in home economics.[207] Eight industries, plus twelve service departments, furnished labor to 729 students during the 1957-1958 school year. These student earnings amount to approximately $532,000.[208]

Mrs. White's expectation that industrial education would be helpful, not only to the students but to the college itself, finds some confirmation. Though the college has not had, as have some private and state colleges, endowed benefits, it has a preferential position among the sisterhood of eleven Seventh-day Adventist North American colleges, in a net worth of almost $4,000,000. This, the management explains, is largely due to its productive industries, such as bindery, press, wood products, farm, dairy, gardens, laundry, store, and service center.

A new kind of church college for the South.--The first administrative officers of Emmanuel Missionary College, E. A. Sutherland, president, and P. T. Magan, dean, became vitally interested in the needs of the South. Their attention to its social, cultural, and religious opportunities, so much in need and so long neglected, had been drawn by the stirring appeals of Mrs. White during the past several years. On a visit which Mrs. White made to the Berrien Springs campus in the spring of 1904, their determination to do something specific and personally for the South resulted in their decision to resign their college posts. Mrs. White supported their resolution to undertake an uplift work for the underprivileged strata of the mountaineers. Her second son, J. Edson White, had spent a decade in the South seeking by evangelization and educational

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[207] EMC Bulletin, 1958-1959, pp. 72-75, 108-12, 142-48.

[208] Report of the Business Manager, June, 1958.

means to better the lot of the colored people; but Mrs. White desired to see a training school established for lay church workers, who in turn could go out and establish small branch centers for community betterment, not for the colored alone but for all classes.

So the team of Sutherland and Magan went south. While they were rounding off their Berrien Springs duties, Mrs. White paid a visit to Nashville. Her son, J. Edson White, had his river steamer, the Morning Star, on the Cumberland, prospecting for a site to locate a Negro training school. He proposed, when Magan and Sutherland arrived, that they accompany him and his mother on an upstream trip. On the first day the ship's machinery suffered a minor breakdown; and, while repairs were being made at Edgefield Junction Landing, Mrs. White inspected an adjoining plantation of 414 acres which was for sale and which was being considered by her son. It was only twelve miles in direct line with Nashville. The bottom land was good, but the upland was poor, with outcroppings of limestone. Mrs. White surveyed it from the river bank.

The next morning she called the men, recently from Berrien Springs, to her room, and this conversation took place:

> "There is a farm here which the Lord wants you to have to start your school." Well, they had heard of it, and they were not impressed. They did not like ...the rook, . . . the location, . . . nor the size of the place, nor the price, $12,700.
>
> "It is out of the question," they answered. "We have no money to purchase such a place, nor to improve it. Besides, we do not want to start a big school. Our idea is to take a small place, back in the hills, and live as good neighbors to the people, and do a little work in the community.
>
> "Are you two men to bury your talent in the ground?" she asked. "Has the Lord given you the experience of all these years, and the ability to train others for the work, in order that you might tell Him, 'Lord, we knew Thee that Thou wast a hard man, and we were afraid, and went and hid the talent in the earth'?"
>
> "No," they said. "No! we will work for the Lord; but we have not twelve, nor twenty, nor forty thousand dollars to start a school on

that Nelson place."

The boat was repaired and went on up the river to Carthage, where they anchored for two days. The next morning she called the two men in again. "The Lord wants you to have the Nelson place, and to start a training school there," she said.

"We have nothing," they protested. "We are out of the picture. We can't call on the denomination to finance such a venture, and we have nothing ourselves to do it with."

But the third morning she called them in again, and was even more emphatic that they should do something about this. She ordered the boat to return to Edgefield Junction, and there she urged them to go look at the place. But they refused. So she got Palmer [a helper of J. E. White] to drive her over there, and she talked to the Fergusons about selling and about making the place into a school for Christian workers. Then she came back to the boat and reported her findings. But Sutherland and Magan stubbornly held back.

"Well, then," said Mrs. White, "you go and find a place that will suit you. I'll try to help you when you find it. But, my brothers, this place is what the Lord wants you to have."

They went off and talked together. . . . "Let's go, at least, and look at the place."

So they got a horse and buggy, drove over, and put foot on the land. It seemed to them an accursed place. They looked at the limestone rocks sticking up in the pastures, and the ledges laid bare in the fields and cropping out on the brows of the hills. They sat down on a rock and wept.

"Here we are at the parting of the ways," they said. "If we take the position that what Sister White says is not from the Lord, then we will not be ready to accept anything the Lord says to her unless it accords with our opinion."

They finished by saying, "There's no other way if we want to go on and have the assurance that the Lord is with us." So they went up to the house and talked with the old man and his lady. They finally agreed to take an option on the place for $100, which they managed to scrape up between them. Then they went back and told Mrs. White. She was very happy.

"I'll do anything I can to help you," she said. "Go out and tell your story to the people, and they will help you. I'll recommend your work, and write an article about it in the church paper. I'll come on your board if you wish."[209]

The agreement to purchase the farm called for $5,000 to be paid within ten days. Sutherland decided to return to Berrien Springs to see his aunt, Mrs. Druillard, who was at the time treasurer of Emmanuel Missionary College and a woman of considerable means and reputed to have

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[209] Spalding, Christ's Last Legion, pp. 166-68. Based on an interview the author had with Dr. E. A. Sutherland, November 27, 1947.

keen financial judgment. When her nephew asked her to put up the purchase price, she said:

> "Ed, it's too hare-brained. I'll not give you the money. I can't go into this."
>
> "Well, then," said he, "I'll go and get it some other place. Magan and I are going to obey the Lord."
>
> He started off, but she called him back. "Look here, Ed," she said, "I'll go with you down there and look this thing over."
>
> They took the next train to Nashville. There at the station, waiting for them, were Elder Butler, Elder Haskell and his wife, Mrs. White, her helper Sarah McInterfer, her secretary C. C. Crisler, and Magan.
>
> Magan greeted him. "Ed, the jig is up. The old lady has broken the contract. She wants a thousand dollars more." And the law, it seemed, permitted any wife to break a contract made even over her own signature.
>
> Said Mother D, "Ha! I'm glad we're not going to take it."
>
> Mrs. White's eyes sparkled. "Glad!" she exclaimed, "Glad! Do you think I'd let the devil beat me out of a place for a thousand dollars? Give the thousand! It's cheap enough then. This is the place the Lord said you should have." . . .
>
> They got the place. . . .
>
> Said Mrs. White to Mother D that day: "Nell, you think you are just about old enough to retire. If you will come and cast in your lot with this work, if you will look after these boys, and guide them, and support them in what the Lord wants them to do, then the Lord will renew your youth, and you will do more in the future than you have ever done in the past."
>
> And Mother D did that. And God did that. For that lady was yet to live to the ripe age of ninety-four, to see this institution well established, to mother other projects, to found a sanitarium for the Negro race the equal of many a white medical institution, and to work to the last with her hands as well as her heart in the cause of God.[210]

As she promised, Mrs. White made her appeal in the church paper. After describing the land that had been purchased near Nashville, she said:

> There are men of means in various parts of the land who can assist this enterprice by loans without interest, and by liberal gifts.
>
> Let us sustain Brethren Sutherland and Magan in their efforts to advance this important work.[211]

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[210] Spalding, Christ's Last Legion, pp. 168-70.

[211] Mrs. E. G. White, "A Visit to the South, #2," Review and Herald, August 18, 1904, pp. 7-8.

When she offered to serve on the board of the college, "it was the only time in her life when she agreed to become a member of the board of trustees of any institution."[212]

Because the students in the main were predominantly of the class who had to work their way, the school operated from the beginning with half the day devoted to study and half to work and with the policy that there was no charge for tuition. Named at its founding The Nashville Agricultural Normal Institute, it took, in 1930, the name Madison College and presently has a thousand-acre campus.

One of the early departments of training was nursing. Soon the demand grew for a little sanitarium. The cofounders, Sutherland and Magan, both took the medical course at the University of Tennessee, to provide adequate medical leadership for the institution. This plant in time grew to be fourth in size among Seventh-day Adventist sanitariums in America.

From this joint venture of health and education, Madison College, as parent organization, gave birth within a decade to forty self-supporting units operating among the hills and mountain country of seven states. These, in turn, gave rise to the establishment of a new association that by 1958 numbered 151 member institutions and enterprises in North America with a net worth of over $10,000,000 and an employee list of over 2,500.[213] These enterprises are privately owned and operated, and include such units as sanitariums, hospitals, medical clinics and groups, treatment

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[212]Spalding, Christ's Last Legion. p. 168.

[213]Wesley Amundsen, "The Association of Seventh-day Adventist Self-supporting Institutions," Review and Herald, June 27, 1958, p. 165.

rooms, nursing and convalescent homes, homes for the aged, children's homes, educational institutions, missionary industries, and a few foundations.

When this Seventh-day Adventist Association of Self-supporting Institutions organized itself in 1947, it chose for its first president Dr. E. A. Sutherland, who had at the turn of the century filled successively the presidencies of Battle Creek College, Emmanuel Missionary College, and Madison College. In all of these institutional foundings Mrs. White's counsel and advice appear as guiding factors.

Appeal for a college at the nation's capital.--The same year, 1904, in which the site for Madison College, Tennessee, was purchased under the strong encouragement of Mrs. White, a further fulfillment of her directive for Washington, D.C., took place. A fifty-acre tract, about a mile from the District of Columbia line, on the Sligo Creek in Maryland, was purchased for $6,000 by a committee which had been entrusted with the purchase of land for the removal of denominational interests from Battle Creek to the East. Prior to its purchase, a Boston physician had owned the property and invested ten times this purchase price on the land and its development, hoping to establish a sanitarium.[214]

Mrs. White, in her third letter to the locating committee, had indicated the likelihood of find advantageous property at a reasonable price:

> We have been praying for light regarding the location of our work in the East, and light has come to us in a very decided way. Positive light has been given me that there will be offered to us for sale places upon which much money has been expended by men who had money to use freely. The owners of these places die, or their attention is called to some other object, and their property is of-

[214] E. G. White, Life Sketches, p. 395.

fered for sale at a very low price.

In regard to Washington, I will say that twenty years ago memorials for God should have been established in that city, or rather, in its suburbs. . . .[215]

After the men had located advantageous property in the Washington, D.C., suburbs, Mrs. White decided to visit the city personally and spend some months during the initial building program. In the course of her first sermon in the city, while occupying the Capital Memorial Church pulpit on Sabbath day, April 30, 1904, she said:

> In the city of Washington there is much to be done. I am thankful to God for the privilege of seeing the land that has been purchased for our institutional work in this place. The securing of the land was in the Lord's providence, and I praise God that our brethren had the faith to take this forward step.[216]

A few days later Mrs. White wrote:

> The location that has been secured for our school and sanitarium is all that could be desired. The land resembles representations that have been shown me by the Lord. It is well adapted for the purpose for which it is to be used. There is ample room for a school and a sanitarium, without crowding either institution. . . .[217]

Mrs. White's interest in locating a school in Washington was not limited to site procurement. In order to bring a strong training center into existence at the denominational headquarters, the promoters found it necessary to plan for the raising of a $100,000 fund. Mrs. White began at once to appeal in behalf of this fund. Here is one of her published appeals:

> God's word to His workers in Washington is, "Arise, and build," and His word to His people in all the conferences is, "Strengthen the

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[215]Quoted in an article by A. G. Daniells, "Removal to Washington (Concluded)," Review and Herald, August 20, 1903, p. 4.

[216]Mrs. E. G. White, "Words of Encouragement," Review and Herald, May 26, 1904, p. 9.

[217]MS May 10, 1904.

> hands of the builders." The work in Washington is to advance in straight lines, without delay or hindrance. Let it not be kept back for lack of means.[218]

The world appeal to Seventh-day Adventists to establish a training center at the nation's capital was very successful. When the delegates to the 1905 General Conference met in Takoma Park in the grove that was a part of the Washington Training College, the fund was over-subscribed, and a large overflow offering was available for appropriation to missions. The college was incorporated in July, 1904, and was opened for students in November.[219]

For the first few years after its founding, the college served the church constituency in the nearby states. Later, when it turned its attention to training church workers for foreign service, it bore the name of Foreign Missionary Seminary. In 1913, two years before Mrs. White's death, the General Conference established its status as a senior college, and during the presidency of J. L. Shaw its name was changed to Washington Missionary College.[220]

A retrospective look at Mrs. White's promotion of church-sponsored education.—Mrs. White shared the enthusiasm of educational reformers of the early and middle nineteenth century. Though she herself was not the product of school, college, or university, she perceived the need of a trained leadership for the church that would have its influence on youth and adults and be available to all the laity regardless of their

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[218]Mrs. E. G. White, "The Work in Washington," Review and Herald, July 14, 1904, p. 8.

[219]Olsen, Origin and Progress, p. 595; E. G. White, Life Sketches, p. 398.

[220]Olsen, Origin and Progress, p. 595.

economic background. Her philosophic ideal placed the Bible at the core of the curriculum. The natural rural setting of a farm she held to be best suited to a coeducational program. Practical trades, as well as the general liberal arts, were to be taught by competent instructors. Industries were intended to serve the functions of laboratories of learning for the students and of sources of income for the college. Instructors of high ideals and thorough competence were to have close association with their students and teach by example as well as by precept.

The educational principles which she expressed were not mere platitudes. When she spoke, it was to give counsel or to lead to action. Her advice often delivered in person to individuals, committees, and public assemblies was amplified by letters of encouragement or by warnings or reproof. The press was her ally and furnished, through church periodical and book, a permanence that has bequeathed an educational "blueprint" for parents, students, teachers, and administrators. The most concise statement of her educational philosophy appears in her book Education, published in 1903.[221]

The location and equipment of schools, formation of curriculum, shaping of policies, setting of social standards, and imparting of spiritual tone were a practical concern to Mrs. White. The 1957 total school enrollment of 271,751 students[222] in the global spread of Adventist church-related schools might be considered a posthumous memorial to her

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[221]Arthur L. White ("The Ellen G. White Estate," Review and Herald, June 27, 1958, p. 166) observes that "in Germany Education is being sold from door to door by our colporteurs at the rate of 15,000 copies a year."

[222]E. E. Cossentine, "The Department of Education," Review and Herald, June 23, 1958, p. 67.

educational concepts.

She was in the vanguard, during her life, of every forward movement of the church's educational program. She was instrumental in the establishment of its first school, Battle Creek College, though it went against her earnest counsel by locating in the suburbs of a city rather than upon ample lands. Then twenty-seven years later she was instrumental in removing it to a country location. In the last decade of the nineteenth century, while residing in Australia, she carved from a wilderness of marsh and woodland a virgin campus that was to serve as a model for all Adventist institutions of higher learning. There, as she had done at the college on the Pacific Coast a decade and a half earlier, she lived close to the campus and offered it close attention and loving care.

Once back in this country, at the turn of the twentieth century, she selected the location and helped raise the funds to start a college in the South whose main appeal was the attraction and teaching of church laity in a non-tuition school; and she then in turn undertook the task of founding small, independent but church-related enterprises of an educational, missionary, and general up-lift nature. Then, for the denomination as a whole, she directed attention to the East, and urged, while consideration was given to the establishing of headquarters and other institutions at the nation's capital, that funds be raised to equip the Washington Training school, now known as Washington Missionary College.

The denominational progress in educational institution development was from the top down--much as an inverted pyramid. The higher schools came first, and on a collegiate level. The church seemed content, for the first four decades of its official existence, to patronize the

public school system up to the collegiate level. Then, under the strong urgings of Mrs. White, the elementary and secondary schools were established--first academies came into being and then the graded church schools. The church came full circle in finally instituting, during her latter years, a program of advanced training that would qualify students to practice medicine and the related arts. This came about under the direct guidance of Mrs. White when she urged the purchase of property at Loma Linda, California, that gave birth to the College of Medical Evangelists, September 29, 1907.[223]

Influence on the Medical Missionary Activities of the Church

An awakening interest in healthful living.--During the years that the second advent was first being given prominence, there was an awakened interest in healthful living. In America a strong movement, instituted for better health, manifested itself in a number of different reforms being urged by a number of different reformers. The medical profession itself had physicians who began to question the advisability of using such remedies as opiates, calomel, and stimulants in heroic dosages given with the theory that the patient should be artificially "taken down" and then artificially "built up."[224]

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[223]Though the establishment of the medical college is a significant educational development, its treatment rightly belongs to Mrs. White's "Influence on the Medical Missionary Activities of the Church," which is the next section of the current chapter.

[224]Jacob Bigelow, M.D., Brief Exposition of Rational Medicine (Boston: Philips, Samson, and Co., 1858), pp. 62-63.

Before the excessive use of drugs was supplanted by their discriminatory use, it was common practice for physicians to resort to frequent blood-letting and violent purging. Within the medical profession itself a reform movement appeared that emphasized natural curatives including hydrotherapy. Among others, two leaders of note should be specially mentioned: Dr. James C. Jackson (1811-1895), who established a watercure establishment at Dansville, New York; and Dr. R. T. Trall (1812-1877), who conducted a college chartered by the legislature of New York where graduates were granted the title of M.D. having been taught to discard all drugs and to rely entirely on natural methods.[225] With these two leaders Mrs. White had personal acquaintance that extended over a period of years.

When an epidemic of diphtheria was threatening the country during 1862-1863, the attention of the Whites was drawn to a current newspaper[226] that carried a letter to the editor from Dr. J. C. Jackson, of Dansville, N. Y. This letter gave directions for the treatment of diphtheria, without drugs, using hot baths, cooling packs, moderate feeding of liquid foods, copious drinking of soft water, rest, ventilation, and home nursing. The reading of this article led the Whites to apply this treatment to their own children and those of others with gratifying results. In turn, Elder White published this article in the Review and Herald, February 17, 1863. Subsequently other articles appeared in the church paper giving emphasis to the natural curatives.

Other crusaders for health such as Dr. Sylvester Graham, Horace

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[225]Robinson, Story of Health, pp. 3-32.

[226]Yates County Chronicle, Penn Yan, New York, January 15, 1863.

Greeley, and temperance crusaders as Dr. Benjamin Rush, William Alcott, and Lyman Beecher, though considered in the public estimation as faddists and fanatics, paved the way for reform in diet and drink, in hygiene and dress, in antisepsis and rational treatment of disease.

One of the early advent leaders was the retired sea captain, Joseph Bates, a foremost advocate of temperance and healthful living. Before his conversion he rejected strong drink and tobacco and afterwards discarded tea, coffee, condiments, and flesh foods. Though his health was better than that of James and Ellen White, he limited his crusading for better living to abstention from liquor and tobacco, satisfied to let a mild example be his preachment. In the organization of temperance societies he was one of the first to organize a total abstinence society.[227] From him the Whites learned the doctrine of the Seventh-day Sabbath and an appreciation of the principles of healthful living which they gradually accepted and in time fully presented as an issue before all the Adventists.[228]

A memorable vision.--Mrs. White pinpointed the time and place when special instruction was given her on the subject of health reform. "It was at the house of Brother A. Hilliard, at Otsego, Michigan, June 6, 1863, that the great subject of Health Reform was opened before me."[229] She had traveled with her husband, who was worn with overwork and per-

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[227]Olsen, Origin and Progress. p. 259.

[228]The Whites at first accepted the matter of health as an outright gift of God and though admiring the vigor of their esteemed elder, Joseph Bates, did not at first adopt his dietary reforms. See Spalding, There Shines a Light, p. 54.

[229]E. G. White, "Questions and Answers," Review and Herald, October 8, 1867, p. 260.

plexity, thirty miles from Battle Creek to encourage the Lawrence-Cornell team, which was conducting tent meetings. When visitors and family had assembled at the beginning of the Sabbath at the Hilliard farmhouse, Mrs. White was asked to lead in prayer. It is reported that during this prayer[230] she laid her hand upon the shoulder of her husband, who was kneeling near her, and continued praying for him until she was taken off in vision which lasted for forty-five minutes. In reporting on what she had seen as to the relation of physical health to spiritual welfare, Mrs. White said:

> I saw that it was a sacred duty to attend to our health, and to arouse others to their duty. . . . We have a duty to speak, to come out against intemperance of every kind,--intemperance in working, in eating, in drinking, in drugging, and then point them to God's great medicine, water, pure soft water, for diseases, for health, for cleanliness, for luxury. . . . I saw that we should not be silent upon the subject of health, but should wake up minds to the subject.[231]

In the same document the evil of intemperate work was stressed as well as the tonic of a cheerful state of mind based on trust in the Fatherhood of God. Following this experience, which is said to have brought strength and cheer as well as rebuke to James White, Mrs. White began to speak and write upon the subject of health and to initiate personal reform.

The Otsego instruction received and passed on by Mrs. White was unique in that it emphasized care of the body temple as part of religious duty:

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[230]Described by Martha D. Amadon (Ellen G. White Publications, Document File No. 105) who added, "Mrs. E. G. White was a woman very gifted in prayer, her voice clear, her words distinct and ringing. . . ."

[231]E. G. White, Letter 4, 1863 (preserved in the original handwriting).

> It is not safe nor pleasing to God to violate the laws of health, and then ask Him to take care of our health, and keep us from disease, when we are living directly contrary to our prayers.
>
> I saw that it was duty for every one to have a care for his health, but especially should we turn our attention to our health, and take time to devote to our health, that we may in a degree recover from the effects of overdoing and overtaxing the mind. The work God requires of us will not shut us away from caring for our health. The more perfect our health, the more perfect will be our labor.[232]

The effect which Mrs. White's health messages had on leaders and laity of the church body was underscored three years after the Otsego experience by one of the church elders, J. H. Waggoner, who said:

> We do not profess to be pioneers in the general principles of the health reform. The facts on which this movement is based have been elaborated, in a great measure by reformers, physicians, and writers on physiology and hygiene, and so may be found scattered through the land. But we do claim that by the method of God's choice it has been more clearly and powerfully unfolded and is thereby producing an effect which we could not have looked for from any other means.
>
> As mere physiological and hygienic truths, they might be studied by some at their leisure, and by others laid aside as of inconsequence; but when placed on a level with the great truths of the third angel's message by the sanction and authority of God's Spirit, and so declared to be the means whereby a weak people may be made strong to overcome, and our diseased bodies cleansed and fitted for translation, then it comes to us as an essential part of present truth to be received with the blessing of God, or rejected at our peril.[233]

Promotion of health by the printed word.--In addition to several personal testimonies, written shortly after the Otsego vision and inspired by it, Mrs. White published within six months Testimony Number 10,[234] which dealt with "Dangers of the Young." Her first publication (a booklet) on the subject of health carried the title, An Appeal to Mothers. The Great Cause of the Physical, Mental, and Moral Ruin of

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[232] E. G. White, Letter 4, 1863.

[233] J. H. Waggoner, "Present Truth," Review and Herald, August 7, 1866, p. 77.

[234] Now Vol. I, pp. 390-95.

Many of the Children of Our Time. In addition to the first article written by Mrs. White, there followed some thirty pages of supportive testimony of several authoritative writers. Within a month after it was issued, the General Conference of Seventh-day Adventists met in Battle Creek for its first annual session. It took action pertaining to the booklet, deeming it a "work of great importance for general circulation," and commended it "to the attention of brethren everywhere."[235]

By 1864, a thirty-two page article entitled "Health,"[236] was prepared by Mrs. White. The first comprehensive treatise on the subject found in any Seventh-day Adventist publication, it traced the course of perverted appetite from Adam to later times. It dwelt upon the forbidden foods discussed in the Bible, the disadvantages of a flesh diet, the harm of rich pastries, grease-filled foods, and condiments. She recommended "a plain, wholesome diet," which included whole grains, legumes, vegetables, fruits, and nuts. She advocated two meals a day, instead of three, to rest the organs of digestion during sleep. She warned against the use of poisonous drugs. "Drugs never cure disease. . . . Nature alone is the effectual restorer, and how much better could she perform her task if left to herself."[237] She extolled simple living and natural remedies such as cleanliness, sunlight, fresh air, the rational use of water, and rest. She stressed the power of the will, undergirded by a dependence and trustful confidence in a loving God.

Following through her conviction that the subject of heathful

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[235]Robinson, Story of Health, pp. 79-80.

[236]E. G. White, Spiritual Gifts, Vol. IV, pp. 120-51.

[237]E. G. White, Spiritual Gifts, Vol. IV, p. 134.

living should receive wider and fuller attention, in 1865, a series of six pamphlets bearing the title "Health, or How to Live," was published. Each pamphlet contained a lead article by Mrs. White followed by extracts from works of physicians and reformers in scientific agreement. These pamphlets were later bound into one volume and given wide circulation.[238] The topics covered in this series were on food, baths, drugs, air, clothing, proper exercise, child care, and fitting attire. This information was an endeavor to provide inexpensively, and with the authority of science and religion, what the church members needed and could afford.

That the subject of health education was a continuing concern to Mrs. White, receiving her attention in the decades to follow, is attested to by the volume of letters and manuscripts that she issued. Her fullest treatise on the topic was published in 1905 and entitled The Ministry of Healing. This book has attained a wide general circulation and has been translated into various languages. Since her death four significant compilations from her writings have been made.[239]

The call for a denominational medical institution.--The Whites'

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[238]The book is now out of print, but the six E. G. White articles have been given exact reproduction in a compilation of Selected Messages From the Writings of Ellen G. White (Washington, D.C.: Review and Herald Publishing Association, 1958), Vol. Two, pp. 411-79. Cited hereafter as E. G. White, Selected Messages.

[239]The first (1923), Counsels on Health, was prepared for Adventist physicians, nurses, and institutional workers and included material from published sources; the second (1932), Medical Ministry, put into published form materials that had been issued in manuscript form when medical missionary workers were few in number; the third (1938), Counsels on Diet and Foods, brought together all Mrs. White wrote on this topic from both published and manuscript sources; and the fourth (1949), Temperance, is a compendium dealing with intoxicants, narcotics, and stimulants. In each of these publications the compilation was carried on by those charged with the custody of her writings in harmony with the provisions of her will.

interest in the natural methods of disease treatment and its prevention by simple reforms in living habits placed them in touch with other reform movements. They paid two visits to Dansville, New York, where Dr. J. C. Jackson operated "Our Home." The first time, in 1864, they spent three weeks and observed and commended the objectives of the institution which made use of various forms of water therapy, provision for a gradual change from a popular to a vegetarian diet, and inclusion of the two-meal-a-day system. The second visit was a three months' stay occasioned by a stroke of paralysis which James White suffered in Battle Creek in midsummer, 1865. On this visit Dr. Jackson prescribed long rest and a complete cessation from church business and religious planning. Mrs. White protested, asserting that moderate exercise of mind and body was to be preferred to inactivity, and accordingly removed her husband to Rochester, where they could be among friends. Several other Adventist ministers had been seeking improved health at the Dansville institution, and they, as well as the Whites, had discovered three chief points of divergence primarily in the areas of diet, recreation, and dress.[240]

During the three-week December stay in Rochester in 1865, Mrs. White reported a vision given her on Christmas Day. The content of this vision she recounted four months later at the third General Conference assembly, in 1866, when she urged the ministers and people to make greater advancement in reform habits of "eating, drinking, dressing, and work-

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[240]A condiment-free diet excluded salt, and Mrs. White had found a saltless diet detrimental to health. In recreation and mental therapy the Dansville physicians prescribed games, card playing, theatergoing, and dancing. To this she turned a resolute face. As a matter of dress, encouragement was given to the "American Costume" for women, which was a modified "bloomer" style. This Mrs. White regarded as extreme. (See Robinson, Story of Health, pp. 90, 99-103.)

ing"; and in climaxing her appeal she said that Seventh-day Adventists "should have an institution of their own."[241] Reports on the result of this address describe it as "stirring."[242] The delegates and others present indicated by a rising vote their acceptance of the counsel and by official action spread on their minutes the following resolutions:

> Whereas, the subject of health is now attracting much attention among us as a people, and we are now learning the great truth that the proper way to avoid disease, or to recover from it, is to adopt correct habits of life, therefore
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> Resolved, That this conference request our Brother Dr. H. S. Lay, whom we deem fully competent so to do, to furnish through the Review a series of articles on the health reform.
>
> Resolved, That we acknowledge the health reform as set forth in the testimony of Sister White, as part of the work of God incumbent on us at this time; and that we pledge ourselves to live in accordance with these principles, and that we will use our best endeavors to impress their importance upon others.[243]

Within four months of this address and its concurring General Conference endorsement, a church-wide subscription, to which Mrs. White readily pledged $500, raised a total building fund of $11,000, procured seven acres of land and reconstructed several buildings; and on September 5 a medical institution opened at Battle Creek, Michigan, under the name of Western Health Reform Institute.

Giving guidance to the new medical institution.--When the Western Health Reform Institute opened its doors in the fall of 1866, there were two physicians, two bath attendants, one untrained nurse, several helpers, and one patient. Dr. H. S. Lay was the physician in charge, having been invited to undertake the superintendency while still on the staff of the

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[241] E. G. White, Testimonies, Vol. I, pp. 466-92

[242] Robinson, Story of Health, p. 125.

[243] "Fourth Annual Session of General Conference," Review and Herald, May 22, 1866, p. 196.

leading Dansville, New York, hydropathic institution.[244] From the very beginning of the new Battle Creek medical undertaking the institution's progress exceeded the most sanguine expectations. But at an early date Mrs. White warned of dangers ahead:

> I saw that in an institution established among us, the greatest danger would be of its managers departing from the spirit of the present truth, and from that simplicity which should ever characterize the disciples of Christ. . . .
> . . . God forbid that these afflicted ones should ever be disappointed and grieved in finding the managers of the Institute working only from a worldly standpoint.[245]

Within four months of the opening of the Western Health Institute,[246] patronage exceeded facilities. Because it was necessary to find rooms in neighboring homes for the ambulatory patients, it was proposed by the management to construct another large building at an estimated cost of $25,000. This received the encouragement of the editor of

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[244]Dr. Lay was originally from Allegan, Michigan, where he practiced medicine for twelve years using the regular drug therapies in which he had lost confidence. When his wife was taken ill, he became deeply interested in rational methods of treatment and accordingly took her to Dansville, where he was invited to join the staff. Mrs. White regarded this as a providential experience, for a few years later she wrote:

> I was shown that God in His providence had directed the course of Dr. H. S. Lay to Dansville, that he might there obtain an experience he would not otherwise have had, for he had a work for him to do in health reform. As a practicing physician, for years he had been obtaining a knowledge of the human system, and God would now have him by precept and practice obtain a knowledge of how to apply the blessings he has placed within the reach of man, and thus be prepared to benefit the sick, and instruct those who lack knowledge how to preserve the strength and health they already have, and by a wise use of pure water, air, and diet, Heaven's remedies, prevent disease. (E. G. White, Testimonies, Vol. I, pp. 490-91.)

[245]E. G. White, Testimonies, Vol. I, pp. 560-61.

[246]Later called the Battle Creek Sanitarium which, as one chronicler observes, was "destined to become world famous, and whose accumulative influence cannot be estimated." (Robinson, Story of Health, p. 132.)

the church paper, Uriah Smith, who called for "immediate action."[247] By the time of the first annual board meeting the auditors' report showed a net profit of $1,653.33 or a dividend for the investors amounting to 10 per cent per annum.[248] This, of course, was an attraction for new investors whose support was sought by the manager. Under the heading, "$15,000 Wanted Immediately," the manager appealed to the readers of the church paper for immediate assistance. He reported that the directors had authorized the erection of a brick building; that $6,000 worth of lumber had been delivered to the ground where foundations had been laid on which a lower story of stone had already been completed.[249]

In the zeal to promote the new building project, the writers in the church paper made use of some of the strongest statements Mrs. White had made in her original appeal for funds in starting the institution.[250] Surprisingly there was no further word on the project in the church paper or the periodical, The Health Reformer. The reason for the discontinuance of the enterprise is in the nature of the circumstances that pre-

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[247]"The Health Reform Institute," Review and Herald, January 29, 1867, p. 90.

[248]When advice was sought from an established firm of lawyers in Battle Creek regarding original incorporation it was found that there was only one state law under which it was possible to incorporate and that pertained to mining and manufacturing and made provision for payment of dividends to stockholders. Therefore, shortly thereafter, at least by the time of the first annual meeting, May 17, 1867, the State Legislature of Michigan passed a special act "to provide for the formation of corporations for establishing health institutions; and the plan of selling dividend-bearing shares was inaugurated." (See Robinson, Story of Health, pp. 130-31, 150-51.)

[249]E. S. Walker, "$15,000 Wanted Immediately," Review and Herald, August 27, 1867, p. 170.

[250]E. G. White, Testimonies, Vol. I, pp. 485-95.

vailed.[251]

The Whites were absent from Battle Creek much of the time. They had purchased a country home at Greenville, Michigan, and there Mrs. White, dutifully and even astutely, planned appropriate physical farm activity for her husband, who had from his three months of enforced rest at Dansville, New York, come to believe that his recuperation needed rest instead of physical activity. This was at variance with Mrs. White's premise.[252]

It was with grave apprehension that the Whites heard of the plans to enlarge the infant institution. Mrs. White wrote at once to the directors that "the large calculations hastily urged"[253] were not according to the plan as it had been presented to her. It was to be small at its commencement and cautiously increased as good physicians and helpers could be procured. She noted that while many hygienic institutions had been started within the past twenty-five years, few remained at that time. She also pointed out that with the enthusiasm over the health reform

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[251]These are dwelt upon in Nos. 12 and 13 of the Testimonies published in September and October of 1867. (Now found in E. G. White, Testimonies, Vol. I, pp. 496-629.)

[252]Several human interest incidents in which Mrs. White beguiled her husband into bridling the horses, tracking in the snow, setting out fruit trees, hoeing in the garden, driving the team and stacking hay are found in her Manuscript 50, April 13, 1902, cited by T. H. Jemison, Facing Life (Mountain View, California: Pacific Press Publishing Association, 1958), pp. 66-68. After eighteen months at Greenville thus caring for her husband she took him back to Battle Creek and presented him to his parents: "Father, Mother, here is your son." "Ellen," said his mother, "you have no one but God and yourself to thank for this wonderful restoration. Your energies have accomplished it." See also T. H. Jemison, A Prophet (Mountain View, California: Pacific Press Publishing Association, 1955), pp. 230-32.

[253]E. G. White, Testimonies, Vol. I, p. 558.

movement, some of the men were in danger of giving it undue importance. She asked the directors to "beware how they, through worldly policy, or personal interest, or a desire to be engaged in a great and popular work, call down upon themselves and this branch of the cause the frown of God."[254] She further urged that no strong appeals be made in behalf of the Health Reform Institute unless they were accompanied by a caution not to rob other branches of the church work. That her counsel prevailed is indicated by the fact that the work of building was deferred and even the foundations that had been laid were levelled to the ground.[255] In fact, it had been Mrs. White's express counsel:

> Let the health reform and the Health Institute grow up among us as other worthy enterprises have grown, taking into the account our feeble strength in the past, and our greater ability to do much in a short period of time now. Let the Health Institute grow, as other interests among us have grown, as fast as it can safely, and not cripple other branches of the great work which are of equal or greater importance at this time.[256]

By the time the second annual meeting of the Health Reform Institute was held on May 15, 1868 (during the General Conference session), the financial report was not so good as previously. In fact, it was owing over $13,000 as against $1,500 due to it.[257] Important action was taken at this time, in harmony with Mrs. White's counsel, to change the financial policy to make it a missionary enterprise. It was voted to dispose of future dividends "for all coming time as far as practicable, to the Directors of the Institute, for its charitable uses and pur-

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[254]E. G. White, Testimonies, Vol. I, p. 562.

[255]Robinson, Story of Health, p. 157.

[256]E. G. White, Testimonies, Vol. I, p. 559-60.

[257]Review and Herald, May 26, 1868, pp. 357-58.

poses."[258] A plan was worked out where, if stockholders could not donate their investments, such stock would be refunded as new donations came in. By the time James White had recovered health, he assisted in the management after he was elected to, and accepted a place on, the board of directors. At once he gave reassurance through the church paper:

> The large building is given up for the present, and the material is being sold. Still a debt of several thousands will be resting upon the Institute after this is done. Efforts will be made in the future to have everything connected with the Institute managed on the most economical plan, and everything that can be done by the directors to overcome present embarrassments, will be done.[259]

Then, suggesting that it was no time for professed friends of the Institute to relax their efforts or cast an influence against it, he used this figure of speech and noted the part he and Mrs. White had in the institution:

> The very worst time for a horse to balk is when the load draws hard. . . . Now is the time for all to stand together like Christian men and women, and share equally the privilege of sacrificing in the cause of Christ. Mrs. W. and self have $1,000 in the Institute, as a matter of liberality, and shall expect wealthy brethren to stand with us in this matter.[260]

After this institutional crisis had passed, Mrs. White continued giving guidance to the medical missionary activities represented by the Institute and the church. When the editorship of The Health Reformer had to be changed because of inclination to allow inept but well-intentioned articles to be published, Mrs. White assumed the responsibility for a

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[258] Review and Herald, May 26, 1868, pp. 357-58.

[259] James White, "The Health Institute," Review and Herald, June 16, 1868, p. 409.

[260] James White, "The Health Institute," Review and Herald, June 16, 1868, p. 409.

regular monthly department.[261,262] During the seventies, this thirty-two page journal, later called Good Health, achieved the distinction of having "far the largest circulation of any health journal in the country,"[263] and, of course, while serving the cause of the Health Reform Institute, was undenominational in its circulation.

The Whites looked earnestly for capable physicians to staff the Institute. Most of the physicians of the Institute in the first decade were products of short-course schools, and there was need of greater stability and wider influence through more thorough training. The Whites, in the seventies, arranged for four young men to attend the Hygieo-Therapeutic College at Florence Heights, New Jersey. One of the young men who completed this training was John Harvey Kellogg.[264] After completing

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[261]Dr. R. T. Trall, one of the outstanding health reformers of the time, presented articles advocating extreme positions such as the absolute discontinuance of salt, sugar, milk, butter, and eggs. Mrs. White acknowledged that a free use of these was "positively injurious to health . . . but at present our burden is not upon these things." (E. G. White, Testimonies, Vol. III, p. 21.) "The position to entirely discontinue the use of these things may be right in its order; but the time had not come to take a general stand upon these points." (E. G. White, Testimonies, Vol. III, p. 19.) Some had been agitating prolonged fasting. To such extreme views she said:

> My voice shall be raised against novices undertaking to treat disease professedly according to the principles of health reform. God forbid that we should be the subjects for them to experiment upon. . . . We do not need such teachers and physicians. Let those try to treat disease who know something about the human system. (E. G. White, Testimonies, Vol. II, p. 375.)

[262]Robinson, Story of Health, p. 170.

[263]Quoted from Good Health (n.d. & n.p.) in Life Sketches, Ancestry, Early Life, Christian Experience, and Extensive Labors of Elder James White, and His Wife, Mrs. Ellen G. White (Battle Creek, Michigan: Steam Press of the Seventh-day Adventist Publishing Association, 1880), p. 382. Cited hereafter as Life Sketches of James and Ellen White.

[264]His father, John Preston Kellogg, had invested $300 toward establishing the publishing house in Battle Creek in 1855 (See Spalding, Captains of the Host, pp. 241, 330); as well as the initial $500 to start the Health Institute (p. 333).

this short course and receiving his M.D. degree, he was encouraged by the Whites to enroll in the Bellevue Hospital Medical College, New York City, and take the three-year course of training. To make this possible James White advanced him $1,000.[265]

Before he completed his work, he was appointed to take up the editorship of The Health Reformer which James White relinquished, and for several months edited it from New York City. The year following his return to Battle Creek he was elected medical superintendent of the Health Institute, in 1876. Soon the name of the institution was changed to the Battle Creek Medical and Surgical Sanitarium,[266] and since then it has been more popularly referred to as the Battle Creek Sanitarium. By the time the Michigan State Medical Association made its inspection of the sanitarium in May, 1877, all were agreed, we are told, to give it "their entire endorsement."[267]

Without tracing in detail the growth of the Battle Creek Sanitarium during the next quarter century to the time when it was destroyed by fire in 1902, it is appropriate to note that both the institution and its influence grew to large proportions.[268] During this time Mrs. White

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[265]Robinson, Story of Health, p. 181.

[266]Spalding, Captains of the Host, pp. 340-41.

[267]The Health Reformer, June, 1877, cited by Robinson, Story of Health, p. 185.

[268]The worthy poor were treated without medical or surgical charge. In many cases physicians who had exhausted their skill in treating difficult cases brought their patients to observe the methods of treatment used. No surgical operation was ever undertaken without initial prayer for God's superintendence, a practice which has remained a distinctive feature of Seventh-day Adventist surgery. One of the first nursing schools in the country was begun at the institution under the direction of Dr. Kate Lindsay, 1884, who was an Ann Arbor medical graduate. (See Robinson, Story of Health, p. 189; Spalding, Captains of the Host, pp. 339-41, 685.)

was not separated from guiding the institution, its staff, and its policies. Though she was away from Battle Creek, much of the time her influence was felt by the staff. As messages from her pen were received by the medical superintendent, they were read to the staff during the worship periods which were held morning and evening.[269]

Doctor Kellogg came to stand high among the foremost men of his profession;[270] and, though he came to the parting of the ways with the denomination,[271] he had a high respect for the guidance he received from Mrs. White. He wrote the preface for Christian Temperance, a book published by Mrs. White in 1890, and in it he said that thirty years before Mrs. White had published a series of articles that led thousands to change their lifelong habits fixed by heredity and long indulgence. He held that only a powerful incentive could bring about such a revolution. In this case, he held it was undoubtedly "the belief that the writings

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[269]Robinson, Story of Health, p. 191.

[270]Among the professional organizations in which he was active were the American Public Health Association, the American Society of Microscopists, the Association for the Advancement of Science. (Robinson, Story of Health, p. 189.)

[271]An overemphasis on the role of medical leadership of the denomination that made all branches of church work subservient to it, and his drift to pantheistic teaching were the essential factors that brought Doctor Kellogg into open rupture with church officials at the 1901 and 1903 General Conferences. The sanitarium itself passed from denominational control in 1907, later expanded beyond its financial ability and went into bankruptcy. It was purchased by the U. S. Government in 1942 and became the Percy Jones Hospital for Veterans. At the close of the war the physical plant became the national headquarters for Civil Defense. (See Teesdale, "Pioneer," pp. 240-43; Spalding, Christ's Last Legion, pp. 129-41.) The sanitarium organization now occupies a portion of the property owned by the Race Betterment Foundation which was a Dr. J. H. Kellogg Foundation. Its plant and sanitarium enterprise, not including the Percy Jones property and plant, is now under corporate control of a group of Seventh-day Adventist physicians.

referred to, not only bore the stamp of truth, but were endorsed by a higher than human authority."[272] In the same preface he commented:

> It certainly must be regarded as a thing remarkable, and evincing unmistakable evidence of divine insight and direction, that in the midst of confused and conflicting teachings . . . a person making no claims to scientific knowledge or erudition should have been able to organize, from the confused and error-tainted mass of ideas advanced by a few writers, and thinkers on health subjects, a body of hygienic principles so harmonious, so consistent, and so genuine that the discussions, the researches, the discoveries, and the experience of a quarter of a century have not resulted in the overthrow of a single principle, but have only served to establish the doctrines taught.[273]

Seven years later, in 1897, Doctor Kellogg reaffirmed the above statement before the delegates to the General Conference, and added this reinforcement:

> I want to repeat it that there is not a single principle in relation to the healthful development of our bodies and minds that is advocated in these writings from Sister White, which I am not prepared to demonstrate conclusively from scientific evidence.[274]

How seriously Doctor Kellogg regarded the health reform ideas of Mrs. White may be gained from a conversation Dr. David Paulson reported (circa 1913) having with Doctor Kellogg:

> Dr. Kellogg asked me in New York City twenty-two years ago if I knew how it was that the Battle Creek Sanitarium was able to keep five years ahead of the medical profession. I did not know. Then he told me.
>
> He said when a new thing is brought out in the medical world he knew from his knowledge of the spirit of prophecy whether it belonged in our system or not. If it did, he instantly adopted it and advertised it while the rest of the doctors were slowly feeling their way, and when they finally adopted it he had five years the start of them.
>
> On the other hand when the medical profession were swept off their feet by some new fad, if it did not fit the light we had re-

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[272] J. H. Kellogg, in preface to Christian Temperance, by Ellen G. White, iii, iv.

[273] J. H. Kellogg, in preface to Christian Temperance, by Ellen G. White, iv.

[274] J. H. Kellogg, General Conference Bulletin, 1897, pp. 309-10.

> ceived he simply did not touch it. When the doctors finally discovered their mistake they wondered how it came that Dr. Kellogg did not get caught.[275]

While Mrs. White was in Australia during the last decade of the nineteenth century, she wrote many letters of exhortation and encouragement as well as correction and reproof to Doctor Kellogg. Gradually he lost his enthusiasm for the leadership of the woman who had done so much to prepare him for, and sustain him in, his position as superintendent of the denominational health work. Yet, as one reviewer of the era notes, Doctor Kellogg

> . . . held ever aloft the principles of rational hygiene and healing, and lifted the institution of which he became the head to the top place in the world's healing agencies. Whatever his late and regrettable lapse in religious faith, he carried to the day of his death in his ninety-third year, the banner of health reform which he first learned from the teachings of Mrs. White, whose maternal love and care for him were strong and true to the end of her days.[276]

Launching sanitariums in Southern California.--The tendency to consolidate the medical work in one place and extravagantly enlarge its facilities was not in accordance with Mrs. White's counsel. As early as 1894, she sent this message from Australia:

> The work is too much centralized. The interests in Battle Creek are overgrown, and this means that other portions of the field are robbed of facilities which they should have had. The larger and still larger preparations, in the erection and enlargement of buildings, which have called together and held so large a number in Battle Creek, are not in accordance with God's plan, but in direct contravention of his plan.[277]

Up to the turn of the century, institutional work in California had been limited to the northern part of the state. The denomination's

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[275]E. G. White Publications Document File 45 quoted in Jemison, A Prophet, pp. 491-92.

[276]Spalding, Captains of the Host, p. 339.

[277]E. G. White, Testimonies, Vol. VIII, p. 59.

second sanitarium was established there at St. Helena, in 1878, as the St. Helena Health Retreat, but nothing had been undertaken for the southern part of the state which was opening to new enterprise. In 1902, the Battle Creek Sanitarium suffered a fire and was being rebuilt in grandiose style,[278] of which Mrs. White disapproved.[279]

While the building was under construction, Mrs. White wrote the president of the General Conference:

> Brother Daniells, constantly the Lord is keeping Southern California before me as a place where we must establish medical institutions. Every year this region is visited by many thousands of tourists. Sanitariums must be established in this section of the state.[280]

In urging a medical advance in Southern California, Mrs. White repeated instruction she had given in former years--that there should be

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[278]The structure, 550 feet in length and with rear extensions totaling another 500 feet, aimed at being "the most complete, thoroughly equipped, and perfect establishment of the sort in the world." (The Battle Creek Sanitarium Food Idea, Vol. I, No. 1, November 15, 1902.) The building was to accommodate more than a thousand patients. One civic-minded state official included these items in his description:

> The general style of the building is that known by architects as the Italian renaissance. . . . The floors of the great structure make up an area of five acres of marble mosaic, the construction of which was superintended by the Italian artist in that line of work, who had charge of the beautiful mosaic work at the Congressional Library building at Washington, D.C. . . . When fully completed, it will stand as one of the beautiful buildings of Michigan, creditable to the city and to the state in which it is located. (From a manuscript bearing the official signature of Hon. Perry F. Powers, Auditor-General of the State of Michigan, now in the custody of Ellen G. White Publications as Document File No. 239.)

[279]On May 1, 1902, she wrote: "Last night I was instructed to tell you that the great display you are making in Battle Creek is not after God's order. You are planning to build in Battle Creek a larger Sanitarium than should be erected there." (E. G. White Letter 125, 1902.)

[280]E. G. White Letter 138, September 5, 1902.

not one large institution, but smaller plants in many places:

> Medical missionary work in Southern California is not to be carried forward by the establishment of one mammoth institution. . . . As soon as possible, sanitariums are to be established in different places in Southern California. Let a beginning be made in several places.[281]

She gave as the purpose for such institutions:

> Our sanitariums are to be established for one object,--the advancement of present truth. And they are to be so conducted that a decided impression in favor of the truth will be made on the minds of those who come to them for treatment. The conduct of the workers, from the head manager to the worker occupying the humblest position, is to tell on the side of truth. . . . We have a warning message to bear to the world, and our earnestness, our devotion to God's service, is to impress those who come to our sanitariums.[282]

She foresaw opportunities to purchase suitable properties at values far below their cost, and these opportunities were to be seized: "Our sanitariums must be erected with a limited outlay of means. Buildings in which to begin the work can often be secured at low cost.[283] Just how this would come about she explained:

> The Lord will work upon human minds in unexpected quarters. Some who apparently are enemies of the truth will, in God's providence, invest their means to develop properties and erect buildings. In time, these properties will be offered for sale at a price far below their cost. Our people will recognize the hand of Providence in these offers, and will secure valuable property for use in educational work. . . . In various places, properties are to be purchased to be used for sanitarium purposes. Our people should be looking for opportunities to purchase properties away from the cities, on which are buildings already erected and orchards already in bearing. Land is a valuable possession. Connected with our sanitariums there should be lands, small portions of which can be used for the homes of the helpers and others who are receiving a training for medical missionary work.[284]

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[281] E. G. White, Testimonies, Vol. VII, pp. 96-97.

[282] E. G. White, Testimonies, Vol. VII, p. 97.

[283] E. G. White, Testimonies, Vol. VI, p. 113.

[284] E. G. White, Testimonies, Vol. VII, p. 102.

The first Southern California site to attract attention was a property offered for sale near San Diego, in Paradise Valley. A three-story building on twenty acres of land, that originally cost $25,000, appealed very much to Mrs. White. It had been built as a sanitarium and opened for patients for a short time in 1888, but the lady physician who beautified it with shrubbery, rare trees, and choice groves had, for the past fifteen years, forsaken it in favor of the lecture platform. When Mrs. White saw the place, she expressed the conviction that it should be purchased. Negotiations continued for eighteen months, during which time the price was lowered from $12,000 to $6,000. Even at so low a figure the local conference, being financially burdened, was unable to make the purchase. Mrs. White borrowed $2,000 from the bank, and with the assistance of Mrs. Joseph Gotzian, a devoted widow of means, offered $4,000. The offer was accepted and the property duly purchased. A private company of Adventists began the operation of the institution and, after six years, having held it in trust, turned the Paradise Valley Sanitarium over to the Southern California Conference, which has operated it since that time as a sound and influential medical missionary enterprise.[285]

The second Southern California site to attract attention for a sanitarium was one near Los Angeles. Mrs. White brought to the attention of the leaders the need for settling on a property near Los Angeles shortly after the Paradise Valley Sanitarium had been purchased. Under the date of April 26, 1904, she advised:

> Light has been given me that a sanitarium should be established near Los Angeles, in some rural district. For years the need of such

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[285]Robinson, Story of Health, pp. 284-88.

> an institution has been kept before our people in Southern California. Had the brethren there heeded the warnings given by the Lord, to guard them from making mistakes, they would not now be tied up as they are. But they have not followed the instruction given. They have not gone forward in faith to establish a sanitarium near Los Angeles.[286]

Many problems presented themselves when consideration was given to carrying out this advice. The local conference, with a constituency of 1,100, was burdened with debt. The General Conference was, at the time, urging a strictly no-debt policy; and this, they held, was in consequence of Mrs. White's strong encouragement and initiation of a debt-relief plan. They were perplexed to know how she could advise the purchase of an institution when funds were not available for financing. By way of explanation she stated that "the idea that a sanitarium should not be established unless it could be started free from debt, has put the brake upon the wheels of progress," and then referred to her own experience in "borrowing money and paying interest on it, to establish schools and sanitariums and to build meeting houses." This was justified because many were won to the church, thus increasing the tithe and adding workers "to the Lord's forces."[287] She then renewed her appeal:

> . . . The word has come once more that a sanitarium is to be set in working order near Los Angeles. . . . From the light given me when I was in Australia, and renewed since I came to America in 1900, I know that our work in Southern California must advance more rapidly. The people flocking to that place in search of health must hear the last message of mercy.[288]

In Glendale, one of the suburbs of Los Angeles, a five-acre site was on the market that had a three-story building which had served first

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[286] E. G. White, Special Testimonies, Series B, No. 3, p. 13.

[287] E. G. White, Special Testimonies, Series B, No. 3, pp. 14-15.

[288] E. G. White, Special Testimonies, Series B, No. 3, pp. 15-16.

as a school and then as the Glendale Hotel. The $50,000 investment was successively offered to the Adventist people for $26,000, $17,500, and finally $12,000. Two or three persons of faith advanced $1,000 to bind the bargain and assumed responsibility for the purchase. Then in September, 1904, the Southern California Conference, in annual session, voted to purchase the property for the Glendale Sanitarium. In a short time the institution was furnished and open to patients.[289] Several additions have been made to the plant to care for the demand on its services. For the past several decades it has been not only the largest Seventh-day Adventist sanitarium in Southern California but the denomination's largest in North America.

The third Southern California site to attract attention, for a sanitarium, was one nearby the three cities--Riverside, San Bernardino, and Redlands. Though the Paradise Valley and Glendale Sanitariums had recently been purchased, neither of the two institutions fulfilled the complete picture of medical institutions as Mrs. White claimed to have seen them in an October vision of the night in 1901.[290] She wrote to an Adventist employee living in Redlands, under date of February 26, 1905,[291]

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[289]Robinson, Story of Health, pp. 287-89.

[290]Recorded in her journal under the date of October 10 is this notation:

> I have been unable to sleep after half-past eleven at night. Many things, in figures and symbols, are passing before me. There are sanitariums in running order near Los Angeles. At one place there is an occupied building, and there are fruit trees on the sanitarium grounds. In this institution outside the city, there is much activity.

It was so real to her that "I seemed to be living there myself." It seemed to her that she saw and conversed with patients sitting in wheel chairs and outdoors under the trees. Some of the sick were working for diversion, others were singing. Some of the shade trees seemed to form tent-like canopies.

[291]E. G. White Letter 83, 1905.

to look for a place near that city "offered for sale at a reasonable price."

Subsequently, there was found in the valley a property located on an oval hill, called Loma Linda (Hill Beautiful), which had been developed by a syndicate of physicians as a sanitarium. The main building was a sixty-four-room structure. In addition there were a large recreation hall, four large cottages, and a pumping plant furnishing an abundance of water from an artesian well. Besides the pleasant hillside grounds, seventy-six acres of land surrounded the hill, eighteen of which were in orange and grapefruit groves. One hundred fifty thousand dollars had been invested in the enterprise, but the proprietors were losing money and wished to sell. They asked $110,000, then reduced the price to $85,000 and finally to $40,000. At such a figure they demanded immediate acceptance.

The man who carried on the negotiations for this and the other sanitarium acquisitions was Elder John A. Burden, who for several years had closely associated with Mrs. White in Australia. He was known for his calmness, heart-warming fervor, and caution, but boldness of faith. Mrs. White trusted and valued him. Naturally, he went to her for counsel.

At the time the Loma Linda proprietors demanded a definite commitment, Mrs. White was passing through Los Angeles from her home in Northern California en route by train to the General Conference session in Washington. Burden and other friends met her at the depot and carried news of the Loma Linda offer. After they asked her advice, she promised to consult with the leaders in Washington and communicate quick-

ly with Elder Burden about the prospects. When she arrived in Washington, a letter from him was waiting for her telling of other anxious purchasers and of the impatience of the owners. Immediately she had her son, W. C. White, send a telegram to secure an option on Loma Linda. She then wrote:

> Secure the property by all means, so that it can be held. Then obtain all the money you can, and make sufficient payment to hold the place. Do not delay. We will not leave you, but will stand back of you, and help you to raise the means.[292]

Among the church leaders at Washington there was considerable consternation. The local conference officers were especially perplexed, they too being in attendance at the Washington general session. They wrote urging Elder Burden to delay until their return, but when he replied that no delay was possible, they wired that the conference could not take any obligation in the matter.

The best terms Burden could secure were finally $1,000 down, $4,000 by June 15, $5,000 payments in July, August, and December, with the remaining balance of $20,000 due in three years. Burden borrowed the first thousand dollars on his personal note. How the rest of the money was to be raised forms a unique story.[293] In the meantime the Southern California representatives returned from Washington and called for a session to consider the matter of the Loma Linda purchase. They felt that it was folly to proceed in such a purpose; but in view of Mrs. White's certainty, they agreed to await her return from the East before considering what their relationship should be to the purchase.

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[292] E. G. White, Special Testimonies, Series B, No. 3, p. 8.

[293] Robinson, Story of Health, pp. 293-306.

On Monday morning, June 12, 1905, Mrs. White drove onto the grounds from Redlands. Quite a large company had gathered to look over the property and share in the decision. As Mrs. White "was taken through the buildings and over the grounds, she repeatedly said that she recognized this as the very place she had seen in vision four years before."[294] "This is the place. This is the place the Lord showed me."[295] After dinner Mrs. White spoke in the parlor on "The Great Medical Missionary." The large committee thereafter deliberated while Mrs. White rested. They decided to await final decision until a larger group could be brought together. A meeting was set for the next morning at the large Carr Street Los Angeles church. It is reported that Mrs. White presented to the large congregation that assembled a review of what appeared to be opening providences in the securing of sanitarium properties and her hopes that Loma Linda might be a place where medical workers might be trained. Even after this "powerful address,"[296] a few felt reluctant to obligate the entire conference without all conference churches being present; consequently, the following week, June 20, 1905, the delegates assembled, and Mrs. White spoke again at some length after John Burden described the property and read some of the letters received from Mrs. White while she was in Washington. Then the local conference president spoke of the importance of the decision about to be made. The official record contains this report:

> He then stated that Sister White had said that this sanitarium should be the principal training school on this coast. At this point

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[294]Robinson, Story of Health, p. 297.

[295]Spalding, Christ's Last Legion, p. 153.

[296]Robinson, Story of Health, p. 297.

Sister White interrupted him and said, "This will be."[297]

One church, in lieu of sending a delegate, expressed aversion to voting a debt for someone else to pay, and a council of churches in San Diego recommended that the property be owned by individuals on the Paradise Valley Sanitarium plan. With these trends it seemed that the current of opinion was going in an unfavorable way. At this juncture, the minutes referred to above report that G. A. Irwin, vice-president of the General Conference, arrived late, having just returned from a visit to Loma Linda. He arose and narrated personal experiences where great blessings had resulted through following Mrs. White's counsel when to all human appearances they contradicted reason.

> Elder Irwin stated that in Australia, the school was held back for years by the unbelief of those in positions of responsibility. He said, "I am in favor of your undertaking the Loma Linda property as a conference, because there have been evil results from institutions being separated from the conference. Although the Conference is heavily in debt, I believe it to be to the glory of God that this Conference should assume the responsibility."[298]

As soon as the vice-president had seated himself, a recent convert to the faith, who was the daughter of the manager of the Los Angeles Times, expressed her faith in the project and offered, if she could secure its release, $10,000 she had invested in worldly enterprises, for the Loma Linda undertaking. It had been her prayer, she said, to be a pioneer in some truly worthy enterprise. Though she could not secure the release of the funds, her statement helped turn the tide of sentiment and influenced others to pledge their moral and financial support to the vote

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[297]Minutes of Southern California Conference, June 20, 1905. Cited by Robinson, Story of Health, p. 298.

[298]Minutes of Southern California Conference, June 20, 1905. Cited by Robinson, Story of Health, p. 298.

which was then taken--an overwhelming majority of the representatives of the twenty-two churches--that the property be secured and controlled by the Southern California Conference.

By a series of incidents, regarded by many contemporaries as wholly providential, funds for meeting the obligations on the Loma Linda property came from most unexpected quarters.[299]

The task of paying for the third Southern California Sanitarium which had been expected to take three years was completed in less than half a year. Purchasing the Loma Linda Sanitarium was only a part of an unfolding plan. Besides being a center of ministering to the sick, there were other plans in the making, soon to be revealed by Mrs. White, that called for the operation of a unique medical-educational center. In laying its foundation she proved to be influential.

Establishing a medical-educational center.--After the purchase of the Loma Linda property, Mrs. White urged that one of her long-time associates, S. N. Haskell, lead out in conducting a training school at Loma Linda for evangelistic endeavors in the nearby cities. In one of her letters to this experienced Bible teacher, she projected future plans for the "Hill Beautiful":

> The securing of this property at such a price as we paid for it is a miracle that should open the eyes of our understanding. If such

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[299]Several church members either borrowed and loaned,or gave outright, to help meet the various $5,000 installments. When the July 26 payment was due, the postman, on the very day, brought an Atlantic City-postmarked letter containing a draft for $5,000 from a lady who had received one of Mrs. White's appeals. After the third and fourth payments the proprietors offered a thousand-dollar discount if the remaining amount of the $40,000 were paid at once. This proved to be challenge and encouragement for laity and leaders: ". . . within less than six months from the first undertaking, they had the property free from obligations." (See Spalding, Christ's Last Legion, pp. 155-56.)

> manifest workings of God do not give us a new experience, what will? If we cannot read the evidence that the time has come to work in the surrounding cities, what could be done to arouse us to action? . . .
>
> We must soon start a nurses' training school at Loma Linda. This place will become an important educational center, and we need the efforts of yourself and your wife to give the right mold to the work in this new educational center.[300]

By late November, 1905--the year of purchase--the new sanitarium opened with a volunteer staff of thirty-five workers that included three doctors and several well-trained nurses. Also with the opening there was established a nurses' training school, with seven students. By spring of the next year, the patronage had rapidly grown, and the sanitarium operating budget came into balance. Then the Haskells began training the nurses in the evangelistic program for the surrounding area. The nurses also canvassed for Mrs. White's new book, The Ministry of Healing, which she had dedicated to medical missionary work as she had previously given Christ's Object Lessons to the educational work.

No sooner was the nurses' training school under way than Mrs. White urged the establishment of a school at Loma Linda for the training of physicians. In a letter dated December 10, 1905, she wrote: "In regard to the school, I would say, make it all you possibly can in the education of nurses and physicians."[301] This challenge to the leaders took time for acceptance and implementation, inasmuch as finances were strained and the experience of small, weak medical schools revealed many difficulties encountered in maintaining an acceptable standard. But Mrs. White did her part to share her vision with the leaders. They took formal action, in a specially called meeting of local and union conference

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[300]E. G. White Letter 277, 1905.

[301]E. G. White Letter 325, 1905.

representatives at Loma Linda in April, 1906, to start the Loma Linda College of Evangelists. Mrs. White was in attendance at this meeting, which also provided a suitable time for the dedication of the Loma Linda Sanitarium. Invitations were sent to leading citizens and business men, as well as to church members in the area. "Mrs. White was among the speakers who addressed those present from an improvised platform, facing an audience of about 500 persons on the gently sloping lawn, in a beautiful grove of pepper trees."[302] In her address at the crown of the hill she said:

> . . . Never are we to lose sight of the great object for which our sanitariums are established,--the advancement of God's closing work in the earth.
>
> Loma Linda is to be not only a sanitarium, but an educational center. With the possession of this place comes the weighty responsibility of making the work of the institution educational in character. A school is to be established here for the training of gospel medical missionary evangelists. Much is involved in this work, and it is very essential that a right beginning be made.[303]

Another council of physicians, and others interested in medical work, was held at Loma Linda in October, 1907--a few weeks after the opening of the second school year. The president and several other officers of the General Conference were present. Speaking to this group of representative leaders, Mrs. White said of the work to be done at Loma

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[302] The Ministry, October 1955, pp. 3, 24. On the front page of this special issue, devoted to medical-evangelism, there appears a rare picture of Mrs. White speaking. The photo was discovered in an old scrap book of a layman in Ontario, California, in 1955. In the picture she is shown with her hand outstretched toward the audience. This picture is reproduced on the frontispiece of this current study. Through the years there has been only one action picture of Mrs. White--the familiar scene of her addressing the 1901 General Conference in Battle Creek--reproduced on the frontispiece of this study.

[303] E. G. White, Notes of Travel--No. 2, "Dedication of the Loma Linda Sanitarium," Review and Herald, June 21, 1906, p. 8.

Linda:

> I have been instructed that here we should have a school, conducted on the principles of the ancient schools of the prophets. It may not be carried on, in every respect, as are the schools of the world, but it is to be especially adapted for those who desire to devote their lives, not to commercial pursuits, but to unselfish service for the Master.
>
> We want a school of the highest order,--a school where the word of God will be regarded as essential, and where obedience to its teachings will be taught. For the carrying forward of such a school, we must have carefully selected educators.[304]

When she had concluded her remarks, Elder J. A. Burden, who had been the leading agent in acquiring Loma Linda, asked pointedly if the school she had spoken of was "simply to qualify nurses," or whether it should "embrace also the qualification for physicians." The reply was: "Physicians are to receive their education here."[305]

The school struggled on, from its 1906 beginning, toward its objective of a full-fledged medical school, developing into an institution that came to be known as the Loma Linda College of Medical Evangelists. When, in 1909, the General Conference convened in Washington, D.C., the trustees of Loma Linda formally asked for recognition and assistance in the establishment of a medical college. Because the General Conference was pressed in expanding its foreign mission program, it made no financial commitment but did give words of encouragement to the project. In December, 1909, a charter was obtained from the State of California at the request of the trustees. It established the College of Medical Evangelists, and authorized it to grant degrees in the liberal arts and sciences, dentistry, and medicine.

At the beginning, the college received only a "C" rating from the

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[304] E. G. White MS 151, 1907.

[305] E. G. White MS 151, 1907.

American Medical Association. Automatically this closed the doors in many states to its graduates. More facilities were needed for a higher standing. It was proposed, in 1915, to establish a clinical division in Los Angeles that would afford the upper division students greater clinical opportunity. An initial outlay for a new hospital would require $60,000. But first, a site had to be procured. At the time Mrs. White, now 87 years of age, was in Northern California at her "Elmshaven" home on her last bed of illness. On the morning of May 9, 1915, W. C. White carried to his feeble mother the news of the gift, by Mrs. Lida Scott, of $5,000 for the purchase of land for a hospital in Los Angeles. Of her joy at the news, he said:

> Mother's lips quivered, and for a moment she shook with emotion. Then she said: "I am glad you told me this. I have been in perplexity about Loma Linda, and this gives me courage and joy.". . . Then Mother offered a very sweet prayer of about a dozen sentences, in which she expressed gratitude, confidence, love, and entire resignation.[306]

Mrs. White never lived to see the hospital that was erected on Boyle Heights in Los Angeles. But to her honor, there was laid, on December 1, 1916, the foundation of the Ellen G. White Memorial Hospital, and the extension of a vision that had for its sole intent the thorough training of Christian physicians dedicated to the finishing of the gospel work in the earth. The same year the College of Medical Evangelists was granted a "B" rating. With further added facilities it was later granted an "A" rating and has had for the past several decades the distinction of being the largest Grade A medical school west of the Mississippi River.[307]

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[306]W. C. White, "The Los Angeles Hospital," Review and Herald, September 28, 1916, p.2.

[307]Conversation with the Chairman of the Board, John L. Shaw, Loma Linda, California, 1941.

An overview of Mrs. White's influence on the medical missionary activities of the church.--When Mrs. White began her public work in the mid-nineteenth century, there were many reform movements which accelerated people's interests in the causes and cures of disease and methods of preserving health. Some emphasized one type of remedy; some another; some several. Mrs. White felt that there were real dangers in the overuse of drugs, many of which were poisonous. These she eschewed. In her philosophy of disease and healing she held that faulty habits of living were responsible for many ills, and that natural remedies were overlooked by most people. For this reason, in her speaking and writing she stressed simple living to prevent disease and simple curatives to aid the ailing. The power of the mind, control of the emotions, and spiritual orientation reflected in cheerful dependence on God, she considered to be essential in recovering and maintaining health. She sought a new respect for fresh air, pure water, exercise, rest, dress, and diet.

When she felt called to press her church to consider health reform in eating, drinking, dressing, and working, she added to the best science of her day the moral force of applied religion. She asked for, supported, and launched a Michigan medical institute based on health reform. Early she valued the Godly-minded type of physician and, with her husband, encouraged the training and employment of such at Battle Creek. In her thinking such physicians were to be regarded as carrying out the highest type of ministry. When the Battle Creek Sanitarium over-reached itself, to the detriment of other missionary lines of church activity, she encouraged the beginning of many new and smaller medical institutions in different places, especially in Southern California, which were to be

patterns also for those in other countries. These grew into flourishing establishments that continue to expand their operations.

By means not easily explained, but fully believed by her fellow church members, she sought, received, and passed on directives for selecting, purchasing, equipping, and operating these medical missionary auxiliaries which, to her concept, had as reason-for-being the relief of personal suffering, soul ministry to the sick in mind and body, and the advancing of the church's mission in its task of hastening the believed "soon-coming Kingdom of God."

Mrs. White's private life was a battle for health. The fact that she won the battle in fair measure is attested to by the magnitude of labor she encompassed and was a fact made possible, she felt, by God's special blessing and by the simple health reform life she followed to the end of her "four score and seven years."

Mrs. White's last concern was for a medical educational center that would not only train nurses and technicians, but prepare Adventist physicians and dentists to pass the most rigid state and national qualifying tests. The College of Medical Evangelists at Loma Linda, with its clinical counterpart at the Ellen G. White Memorial Hospital in Los Angeles, is a physical embodiment of her ideals and operations. It reflects, in fact and in part, her philosophy of reformed living and bodily treatment of the sick, based on the Great Exemplar and Physician whose ideals she upheld in public and in private utterances.

Summary: Mrs. White's Relation to the Seventh-day Adventist Church

The Seventh-day Adventist Church owes its beginning to the out-

growth of awakened interest in the study of the Bible prophecies that centered in the expected-soon second coming of Jesus Christ in the mid-eighteen-forties. When some of the followers of William Miller suffered disappointment in the fall of 1844, they turned their attention to a re-examination of the Scriptures. Among those who gave their attention to closer study of the advent views were Ellen Harmon and the man who soon became her husband, James White. The former felt pressed to exchange with other advent friends the unique experiences which had come to her in prayer and study. Gradually their study led to six Sabbath Conferences, in 1848, held in various New England towns. These conferences focused attention on the belief that there began in Heaven, in 1844, an investigation phase of judgment where obedience to all the moral precepts was made significant to them including the observance of the seventh day as the Sabbath of the fourth commandment of the Decalogue.

Mrs. White never claimed for herself the leadership of the organization which evolved from the close labors she had with other pioneers such as Bates, Loughborough, and James White. These, and their fellow believers, felt guided by her counsels that often followed what they came to term "visions." These visions pointed, in the 1840's, to the importance of the seventh-day Sabbath, to the need of initiating a publishing work, of establishing church order. In the 1850's more of these counsels pointed to the importance of church and conference organization. In the 1860's they proposed reforms in habits of eating, drinking, dressing, and working; they called, as well, for the establishment of a sanitarium where the sick could be treated with natural therapies.

In the 1870's, Mrs. White stressed a need for publishing expansion to include a West Coast printing plant; and she encouraged the start

of the denomination's first college and the beginning of the church's foreign mission endeavors. In the 1880's her husband, James White, died, having labored with others in founding the publishing plants in Battle Creek and California, having traveled with her in nation-wide speaking appointments including church and state camp meetings, having edited the church paper, health, youth and other journals, having promoted the building and supervision of its sanitarium and school, and having thrice been elected to the presidency of the General Conference, holding for nine years, at different times, the general over-sight of all church activities. Following James White's death, the 1880's saw Mrs. White continue her writings and add a two-year European visit to her log of speaking engagements.

In the 1890's, Mrs. White spent almost a full decade pioneering an educational project in Australia; and during that time she counseled in the laying out of a union conference type of organization, and set an educational pattern at Avondale that, during the first decade of the twentieth century, gave to the Adventist world-organization a system of union conferences and to its educational system an impetus to start several new colleges, academies, and elementary schools. Also during this decade she guided in the relocation of the Battle Creek publishing plant and the general administrative headquarters to Washington, D.C. Her directives, spoken in private and public on locating sanitariums, colleges, and other church institutions, were so specific as to call the leaders to action and the laity to loyalty.

The first half of the twentieth century's second decade was Mrs. White's last. It was devoted mainly to the writing and collating of her

manuscripts which have, since then, helped, in a degree difficult to measure, to stabilize the many facets of church activity. These all have focused on a task she held to be supreme: the preparing of a people to help spread the Gospel to all the world in a so-called "generation." That this missionary concept has not died with her passing but been kept alive and empowered to unique proportions may find corroboration in the present status of Protestant world missionary activity. One recent appraisal suggests:

> The high tide of Protestant missions that once swept across the seas may seem to the unchurched an ebbing effort in a world of Communist persecution and colonial nationalism. But the tide is higher than ever, according to a new report by the Missionary Research Library. There are at least 10,000 more U.S. and Canadian Protestant missionaries at work around the world than there were in 1950, and the total figure of 25,058 is more than four times as large as at the turn of the century, when the "missionary era" seemed at its height.
>
> The extra missionary stream comes from the smaller fighting sects rather than the old established churches. Example: The Seventh-day Adventists, with a membership of only 291,567 in the U.S., have the most missionaries of all--2,000 men and women, including missionaries from the U.S. and other home bases, in 184 countries.[308]

In their zeal to spread the Gospel, the Seventh-day Adventist Church has never disclaimed Mrs. White's influence as past or passive. Her words serve as promptings and guides to the church at large, including ministers, physicians, nurses, evangelists, writers, teachers, administrators, and their assistants. There is an undiminished re-echoing of her messages in all departments of the church's promotion. Her ministry has been, next to the Bible, the greatest single unifying force within the church.

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[308]"Mission Boom," Time, January 19, 1959, p. 48.

CHAPTER IV

MRS. WHITE'S HEALTH AND TEMPERANCE SPEAKING

Occasions and Audiences

Acceptance of speaking appointments.--Mrs. White's interest in the cause of Health and Temperance spanned the years of her public speaking. In retrospect, as late as 1911, she expressed hearty satisfaction in the scope of her speaking assignments on these themes:

> I rejoice that it has been my privilege to bear my testimony on this subject before crowded assemblies in many countries. Many times I have spoken on this subject [temperance] to large congregations at our camp meetings.[1]

So frequently did she speak on the subject that she became "known as a speaker on temperance."[2] These talks and addresses were often given before non-Adventist audiences and in other than Adventist churches. When the invitation came to speak in such meetings, she never refused: "When asked to speak on temperance, I have never hesitated."[3] As she and her husband, James White, traveled from place to place, they felt a duty to demonstrate, wherever they held meetings, that they were fully in harmony with other social workers in the temperance cause. Invitations would come to them

> . . . to speak in different places on the temperance question, and I always accepted these invitations if it was possible. This has been my experience not only in this country, but in Europe and Australia,

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[1]E.G. White, Letter 78, 1911.

[2]E.G. White, MS 140, 1905.

[3]E.G. White, MS 31, 1911.

and other places where I have labored.[4]

The analysis of the occasions and audiences to which Mrs. White gave her Health and Temperance addresses is guided in this overview by the available manuscripts of her speaking on this theme. While it is known that she spoke at many other places on these subjects, there is not sufficient material regarding her addresses on such occasions to justify their inclusion for purposes of rhetorical analysis.

Considering the variety and number of occasions and audiences that framed the setting for Mrs. White's Temperance talks, one might seek for the motivations involved. In part, at least, one needs to consider her own regard for the Temperance theme. She referred to it as "my favorite theme."[5] To her it was an essential part of gospel proclamation: "As temperance is presented as a part of the gospel, many will see their need of reform."[6] In her mind a moral question was involved. The question of reform was to be agitated, and the public mind stirred. It was to assist in preparing a people for the coming of the Lord.[7] In addition to the beneficial results accruing to her auditors from viewing Temperance and Health reform from the Bible standpoint of religious obligation, Mrs. White regarded such themes as helpful points of contact--in short: good public relations--

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[4]E.G. White, Letter 278, 1907.

[5]E.G. White, Testimonies, Vol. IV, p. 290.

[6]E.G. White, MS 14, 1901.

[7]E.G White, Testimonies, Vol. III, p. 161.

> . . . an agency through which the truth can be presented to the attention of unbelievers. They will reason that if we have sound ideas in regard to health and temperance, there must be something in our religious belief that is worth investigation.[8]

At the headquarters' church.--It is interesting, and perhaps in a sense significant, that Mrs. White's first fully reported address was a sermon on Temperance, entitled "Christian Temperance."[9] It was delivered from the platform of the "headquarter's church" in Battle Creek on March 6, 1869, and reported by Uriah Smith.[10] Her audience was a varied one as it consisted of the members of the church in Battle Creek, where the publishing plant, the medical institution, and the General Conference Offices were located. This church was the "Home church" for the Whites, who had moved to Battle Creek in 1855; and its membership characteristics and personality traits were known more fully to Mrs. White than those of other churches, and it probably furnished her more challenge, as well as inspiration, than did any other congregation.

Appeal to the Oakland, California, citizens.--Mrs. White's activity with other temperance forces began in the summer of 1874. On November 18 of that year the Woman's Christian Temperance Union was organized.[11] Earlier, an issue of prominence presented itself in Oakland[12]

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[8]E.G. White, Evangelism, p. 514.

[9]Verified by the author in conversation with Arthur L. White, Secretary of White Publications, Washington, D.C. December 28, 1958.

[10]E.G. White, Testimonies, Vol. II, pp. 354-76

[11]Robinson, Story of Health, p. 193.

[12]In the latter part of May, the local option movement posed the direct question of "liquor or no liquor" without side issues. See McCumber, Pioneering in the Golden West, p. 123.

when local option leaders requested the use of a large tent in which two evangelists, Cornell and Canright, were holding public evangelistic meetings sponsored by the Seventh-day Adventists. As the two ministers were debating in their minds as to the advisability of loaning the tent for such purposes, fearing that it might detract from their solemn subjects, Mrs. White sent a message to them pressing them to cooperate fully with the local temperance forces. And more, Mrs. White spoke under the big tent six different times and appealed to the voters in Oakland to do all in their power "by pen and voice and vote" to bring the campaign of local option to a successful conclusion.[13] These nightly meetings in the large tent were climaxed by a victory meeting after the temperance forces won the election by a small margin of 260 votes. After this issue had been decided in Oakland, Mrs. White threw her influence into a campaign in a nearby community.[14] The Oakland campaign marked the beginning of Mrs. White's temperance speaking to public gatherings of citizen groups of varied ages, sex, and race.

Her largest audience.--Mrs. White's greatest effort in the cause of temperance was at the annual camp meeting for Adventist believers at Groveland, Massachusetts, in the summer of 1876. This camp was pleasantly located in an oak and pine grove, along one edge of which ran the Boston and Maine Railroad. "A few rods beyond the railway was the Merrimac River, where steam yachts landed passengers every hour on Sunday and twice daily on other days."[15] The rail service, which provided

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[13]James White, "To a Brother in Monroe, Wisconsin," Review and Herald, March 17, 1868, p. 220.

[14]E.G. White, MS Diary, October 8, 1885.

[15]Olsen, Origin and Progress, p. 283.

eighteen trains daily, was inadequate to handle the crowds which came from Lawrence, Newburyport, Haverhill, and other places on the particular Sunday in August.[16] In addition to the five hundred campers who occupied 55 family tents there were incoming crowds who over-taxed the seating capacity of the three large tents, sixty feet in diameter. At 10:30 Sunday morning, Mrs. White ascended the platform and addressed the people on the subject of Christian Temperance:

> Her original and comprehensive manner of handling the matter elicited the praise of her hearers. In the afternoon additional trains steadily increased the crowds and James White took up the subject. He was followed by his wife with a second discourse on Christian temperance. The number on the grounds during the day was estimated at 20,000, and the only drawback to the general situation was the failure of provisions. Mrs. White saw hundreds of carriages driving away because they could not get within sound of the speaker's voice.[17]

A reporter for the Haverhill Publisher gave the following account in the issue of that paper for August 29, in describing the Sunday attendance:

> Sunday was the great day at the meeting in the woods at Bradford, by Seventh-day Adventists, bringing together the largest assembly of people ever convened in this region for a similar purpose. . . . The railroads were taxed beyond the utmost capacity of all their preparations for the occasion, and large numbers were prevented from attendance by not finding means of conveyance at the time the trains started, or by not finding the trains moving when their effervescent inclinations were just active enough to stimulate them to visit the scene. We understand there were thousands at

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[16]Teesdale, "Pioneer," pp. 232-33. (Teesdale gives the year as 1875, but Robinson and Olsen give it as 1876. There was doubtless, an 1875 visit by Mrs. White to the camp, but the biggest audience was the 1876 camp meeting).

[17]Teesdale, "Pioneer," p. 233. (The reference to people's leaving because they could not get within sound of the speaker's voice seems to be corroborated by the E.G. White, Diary, October 8, 1885).

> the station in Lawrence who could not be accommodated with conveyance, all the cars at command being literally packed to overflowing. It was the same at this station, and in the afternoon we noticed a train of sixteen heavy-laden cars slowly pulling out for the camp. In addition, two steam yachts were very busy, and omnibuses and barges were constantly running, while private carriages without number thronged in the way thereto. Had the cars run every half hour, they would have been full, and a much larger number of people would have passed over the road. As it was, it is thought fully twenty thousand visited the grounds during the day. But this was only an experimental occasion; another year an improvement can be made in the facilities for travel.
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> The speaking through the day was almost continuous, it being in part an exposition of the doctrines of the sect, and was therefore, 'seed sowing;' in addition there were two addresses on temperance by Mrs. White, of California.[18]

Haverhill, Massachusetts, City Hall audience.--At the close of the Groveland, Massachusetts, Sunday Temperance address, in 1876, Mrs. White was invited to speak the following day at the Haverhill City Hall, under the auspices of the Reform Club. The City Hall, which would accommodate about 1,100 persons, "was filled to its utmost capacity with the very elite of Haverhill's society, professional men of all classes, officers of the city, and the most intelligent of the people."[19] Between twenty-five and fifty of Haverhill's leading citizens were present to hear this address.[20]

Barnum's Circus provides temperance rally.--At the Battle Creek College commencement exercises held, in 1877, at Goguac Lake, Mrs. White was the principal speaker. Immediately on her return home she was solicited to take part in a temperance mass-meeting that was planned on the occasion of Barnum's great Menagerie and Circus visit scheduled

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[18]Reprinted in the Review and Herald, September 7, 1876, p. 84.

[19] Uriah Smith, "Grand Rally in New England," Review and Herald, September 7, 1876, p. 84.

[20]General Conference Bulletin, 1909, p. 226.

to arrive in Battle Creek, June 28th.[21]

The ladies of the Woman's Christian Temperance Union organized "an immense temperance restaurant" to accommodate the crowds of people who gathered in from the country to visit the menagerie. They planned by this means to prevent them from visiting the "saloons and groggeries," where they would be tempted to drink. The large tent, owned by the Michigan Conference of Seventh-day Adventists and capable of seating 5,000 people, was offered for this occasion. Beneath this "immense canvas temple"[22] Mrs. White tells of fifteen or twenty tables being placed for the accommodation of guests, and in the middle of the pavilion a large table, at first thirty feet long and then extended to fifty feet, was supplied by the Sanitarium with fruits, grains, and vegetables. It was the chief attraction and largely patronized.

By invitation of the Committee of Arrangements,[23] Mrs. White spoke in "the mammoth tent," Sunday evening, July 1, upon the subject of Christian Temperance. "God helped me that evening," she stated, "and although I spoke ninety minutes, the crowd of fully five thousand persons

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[21]The temperance forces included "the better portion of the citizens of Battle Creek." It embraced the Battle Creek Reform Club, six hundred strong, and the Woman's Christian Temperance Union, two hundred and sixty strong. Mrs. White gave this profile of the group:

> God, Christ, the Holy Spirit, and the Bible were familiar words with these earnest workers. Much good had already been accomplished, and the activity of the workers, the system by which they labored, and the spirit of their meetings, promised greater good in time to come. (See E.G. White, Testimonies, Vol. IV, p. 275).

[22]E.G. White, Testimonies, Vol. IV, p. 275.

[23]The committee consisted of Mayor Austin, W.H. Skinner, cashier of the First National Bank, and C.C. Peavy.

sons listened in almost breathless silence."[24]

At Kokomo, Indiana.--At the Kokomo camp ground, in the summer of 1877, the editor of the Kokomo Dispatch attended Saturday (Sabbath) services. Afterward he issued notices that the Whites were to address the people on the subject of Christian Temperance on Sunday afternoon. The record of this meeting states:

> Three excursion trains poured their living freight upon the grounds. The people here are very enthusiastic on the temperance question. At 2:30 P.M. we spoke to about eight thousand people on the subject of temperance, taken from a moral and Christian standpoint. We were blessed with remarkable clearness and liberty, and were heard with the best attention from the large audience present.[25]

Talk to the inmates of an Oregon prison.--Following a Sunday sermon on temperance at a Methodist church in Salem which had an unusually good attendance, Mrs. White enjoyed freedom in treating her favorite subject, and was tendered invitations to speak on Temperance in various cities and towns of Oregon. These she had to decline because of the state of her health. However, she accepted a second appointment in the Methodist church, on a Tuesday evening. This, in all probability, grew out of her Sunday morning Temperance sermon. She had planned on another Sunday service, but due to hoarseness,[26] that was cancelled.

While Mrs. White was attending the Oregon State Conference's first encampment, sponsored by the church, she visited the prison at

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[24]E.G. White, Testimonies, Vol. IV, p. 275.

[25]E.G. White, Temperance (Mountain View, California: Pacific Press Publishing Company, 1949), p. 260. Originally quoted from Review and Herald, August 23, 1877.

[26]It is the author's conjecture that the hoarseness was induced by her Sunday afternoon speaking in the public square. (See E.G. White, Testimonies, Vol. IV, pp. 290-92.)

Salem. She described quite fully the occasion and the audience, stating that it was the first time she had been "immured in prison walls."[27] She was not alone as a Brother and Sister Carter and Sister Jordan accompanied her. The chapel where the service was held appealed to her because it had an abundance of light and of pure, fresh air. At the signal of a bell two men opened the "great iron gates, and the prisoners came flocking in." She was surprised as she looked at them:

> I had expected to see a set of repulsive-looking men, but was disappointed; many of them seemed to be intelligent, and some to be men of ability. They were dressed in the coarse but neat prison uniform, their hair smooth, and their boots brushed. As I looked upon the varied physiognomies before me, I thought, "To each of these men have been committed peculiar gifts, or talents, to be used for the glory of God and the benefit of the world; but they have despised these gifts of Heaven, abused, and misapplied them." As I looked upon young men from eighteen to twenty and thirty years of age, I thought of their unhappy mothers, and of the grief and remorse which was their bitter portion.[28]

When the company had assembled, a hymn was read, and all joined heartily in its singing while an accomplished musician accompanied them on the organ. Soon Mrs. White opened the meeting with prayer, and all again joined in singing. She then read her text, appropriately matched to the occasion: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . ."[29] Though the Temperance talk that followed was not stenographically reported, we do have quite a full explanation of the way she developed her theme.

Speaking at Washingtonian Hall in Chicago.--Mrs. White

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[27]E.G. White, "Visit to the Prison," Signs of the Times, July 25, 1878, p. 229.

[28]E.G. White, "Visit to the Prison," Signs of the Times, July 25, 1878, p. 229.

[29]I John 3:1-2.

accepted an invitation to speak on Sunday afternoon[30] at a Chicago home for inebriates conducted by the ladies of the Martha Washington home. Though the organization devoted its efforts to the reformation of intemperate women, she was told that among those who were obliged to seek its friendly aid were "lawyers, doctors, and even ministers."[31] The hall where she spoke was called Washingtonian Hall. She volunteered this comment: "This is a plain, convenient home-like room, - an excellent place for meetings." It was a welcome opportunity for her to assist the inebriates who were seeking to overcome the strong habit of drink. On this occasion no reference was made regarding the size of the group except that it was a "good congregation," nor does she say whether it was a mixed group. She did say that "they listened with deepest interest" as she presented "temperance from the Christian standpoint."[32]

A beer platform at Drammen, Norway.--In Drammen, Norway, a city of several thousand inhabitants, a long narrow hall, thirty-six by eighty feet in size, was secured for one of Mrs. White's public addresses. Though she spoke on another theme, her usual interest in temperance was aroused. There was a narrow gallery on each side and a huge stove at each end; and since there was no pulpit nor place for one, six beer tables were brought from an adjoining room to serve as a platform. A square carpet was thrown over this platform and another table set on top for a light-stand and pulpit, while steps were made from chairs and

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[30]Probably early in 1885 or late 1884.

[31]E.G. White, "Notes of Travel: Meetings in Chicago," Review and Herald, February 10, 1885, p. 81.

[32]E.G. White, "Notes of Travel: Meetings in Chicago," Review and Herald, Fevruary 10, 1885, p. 81.

stools. Mrs. White recorded, and rather whimsically: "We doubt if the hall or beer tables were ever put to so good use before."[33]

A full house at the largest hall in Norway's capital.--In the fall of 1886, Mrs. White visited Christiania, (now Oslo), Norway. At the request of the president of the temperance society, she spoke on Temperance in the soldiers' military gymnasium, the largest hall in the city. Commenting on the occasion and audience, she said:

> An American flag was placed as a canopy above the pulpit; this was an attention which I highly appreciated. There were about sixteen hundred assembled. Among them was a bishop of the State Church, with a number of the clergy; a large proportion were of the better class of society.[34]

Mrs. White detected from the secretary's opening remarks that the people expected a regular campaign address, full of statistics and stories. She chronicled this as their reaction:

> . . . when they saw that the subject was to be argued from a Bible standpoint, they were at first astonished, then interested, and finally deeply moved. There was no smiling, no noisy applause. All seemed to feel that the subject presented was too solemn to excite merriment.[35]

Speaking on temperance in Australia and New Zealand.--In Mrs. White's public meetings in Australia during the 1890's, she reported that she "took special pains to present clearly the fundamental principles of temperance reform." It was her studied plan, when speaking "to the people on Sunday," to have as her theme health and temperance." At camp meetings, she would give daily instruction on this subject:

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[33]Historical Sketches, p. 207.

[34]Historical Sketches, p. 207.

[35]Historical Sketches, p. 211.

> In several places the interest aroused over our position on the use of stimulants and narcotics led the friends of temperance to attend our meetings and learn more of the various doctrines of our faith.[36]

In 1899, at Maitland, New South Wales, she addressed a W.C.T.U. gathering "with freedom for an hour,"[37] the president having told her that the longer she could speak to them the happier they would be. On this occasion Mrs. White asked for the privilege of praying before she started speaking. After this service some of the women present attended meetings in the tent.

In New Zealand, two open-air temperance meetings were held in one of the cities. This was at a time when horse races and a cattle show had excited the people to a point where Mrs. White feared she would not have a good hearing. But not only did a large number of young men listen "as if spellbound," but also the mayor, policeman, and several others said it was "by far the best gospel temperance discourse that they had ever heard."[38] During the course of her talk, Mrs. White read an article about a seventeen-year-old youth who had been enticed into a saloon, had drunk his first glass of liquor, had blacked out in a quarrel and killed a person, subsequently being charged with murder, and sentenced to five years imprisonment. The touching article brought tears to many eyes. One youth of seventeen wept like a child.

Summary of the occasions and audiences centered around Mrs. White's temperance speaking.--Mrs. White accepted many invitations and

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[36] E.G. White, MS 79, 1907.

[37] E.G. White, MS 79, 1907.

[38] E.G. White, Letter 68, 1893.

volunteered to speak on Health and Temperance in a variety of places and before a wide cross-section of citizenry in America and abroad. She regarded Temperance as her favorite theme and with it drew her largest audiences. At Groveland, Massachusetts, an estimated twenty thousand heard her speak. Her first fully reported sermon was at her home church on the same theme. Also at Battle Creek she met the competition of Barnum's circus with an audience of 5,000 that listened to her for an hour and a half. She campaigned on the West Coast in behalf of local option at Oakland, California, and helped score a victory for the temperance forces. The variety of speaking situations involved: a City Hall, at Haverhill, Massachusetts, a prison, a Methodist church, a public square at Salem, Oregon, a rescue home for the inebriate in Chicago, an improvised pulpit of beer tables in a small Norwegian city, and at the Norwegian capital city she had in her audience of 1,600 high church clerics and representatives of the better class of society. In Australia and New Zealand, Mrs. White spoke frequently in non-Adventist churches and made it a rule to speak on the theme of Health and Temperance. Camp meetings, in America and abroad, featured her as a temperance speaker. She cooperated fully with other temperance movements, speaking in crusades conducted in halls, tents, churches, and in the open-air.

Social Issues and Spokesmen Contemporary With the Temperance Movement

Social backgrounds and issues.--As was suggested in Chapter II, the middle of the nineteenth century, when Mrs. White began her public career, was an era of individualism when every manner of reform was inaugurated. Because the mind of the people posited a question mark on the status quo,

there was a readiness to experiment with the new and different. There were gatherings, audiences, and conventions which discussed such diversified topics as the slavery issue, women's rights, Fourierism, nonresistance, Anti-Masonry, land reform, Sabbath-keeping, the Bible, Perfectionism, mesmerism; and such subjects as phrenology, physiology, culture, hydropathy, dress reform; and, of course, all the aspects of health and temperance.[39] It was in this climate of national and international attitude and temperament that Mrs. White's Temperance speaking was done.

A few of the curious who appealed to the public fancy were Monsieur Poyen, from the West Indies, with his lectures on mesmerism; Mrs. Bloomer, robed in "masculine or semi-masculine habiliments," pleading for dress refore; Sylvester Graham, advocating the use of whole wheat flour and a simple diet; Doctor John Gaspar Spurzheim, enthusiatically lecturing on phrenology; Fanny Wright, defending women's rights; John Humphrey Noyes, preaching perfectionism.[40] These public utterances found support by the press in the papers of the times, as Nichols observed:

> There are temperance papers, . . . There have been numerous journals devoted to Spiritualism, Socialism, Phrenology, Homeopathy, Hydropathy, Anti-Rent, Bloomerism, Women's Rights, Odd Fellowship, Masonry, Anti-masonry, and all the notions, movements, and sensations

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[39]Ralph Waldo Emerson, "New England Reformers," in a lecture read before the Society in Amory Hall, March 3, 1844, noted a host of topics that claimed public interest. Referred to by Bower Aly and Grafton P. Tanquary, "The Early National Period: 1788-1860," History and Criticism of American Public Address (New York: McGraw-Hill Book Company, Inc., 1943), I, pp. 100-101.

[40]Thomas Low Nichols, Forty Years of American Life: 1821-1861 (New York, Stackpole Sons, 1937), pp. 35-59. Cited hereafter as Nichols, American Life.

of a very active minded community.[41]

In addition to the traditional forms of public address, that included deliberative, forensic, and ceremonial oratory, the era of Mrs. White's public endeavors saw the flourishing of the lyceum movement and the lecture "business," that was later complemented by the Chautauqua circuit. The lyceum movement started in 1826 under the leadership of Dr. Josiah Holbrook, and by 1834, it had reached its peak of 3,000 town lyceums. The outstanding organizer of the lecture bureau was James Clark Redpath. Under his management were some of the outstanding speakers from 1867-1875 as well as a multitude of lesser lights. These public lecturers thrived since the evangelical churches discouraged balls and theatres. The "stars" gave their lecture courses in the cities; and other professionals, commonly referred to as "simon-pure lecturers," traveled from town to town. Among the list of lecturers, available every winter, were: clergymen, lawyers, physicians, editors, scholars, philanthropists, politicians, reformers. During the last quarter of the nineteenth century:

> It is estimated that lyceum lecturers alone reached an audience of five million persons each year during the years 1875-1900, and the Chautauqua and the free lecture bureaus reached an equally large number.
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> . . . . . .
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> The principal figures of the lecture platform were virtually a "Who's Who" of the period.[42]

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[41]Nichols, American Life, p. 208.

[42]Kenneth G. Hance, Homer O. Hendrickson, and Edwin W. Schoenberger, "The Later National Period: 1860-1930," History and Criticism of American Public Address, Norwood W. Brigance (ed.), (New York: McGraw-Hill Book Company, Inc., 1943), I, p. 124. Cited hereafter as Hance, et al. American Public Address.

How the temperance movement and public address were closely allied, is well illustrated by the labors of several lecturers. John B. Gough, who lectured from 1842 to 1886, delivered 9,600 addresses before an estimated audience of nine million:

> In his later life, Mr. Gough ceased to be a temperance lecturer, but his enthusiasm infused all his lectures with his principles and interest of temperance. Whether he lectured on "Life in London" or on "People I have met" or on "Power," he always had something to say on his favorite theme, and his audience never failed to receive some warning against the dangers of drink, or some inspiration toward the practice of temperance. He was unquestionably the most popular orator in America--a popularity which was steadily on the increase.[43]

Another popular lyceum lecturer was Wendell Phillips. One of the more popular titles on which he spoke during his forty years of lyceum work was "Temperance."[44] The preachments for temperance included, of course, clergymen of many different faiths. Others, such as Col. J.J. Hickman, spoke under the auspices of the Women's Christian Temperance Union and, besides lecturing, organized temperance lodges in the Middle West and West. Special mention is due to the part woman speakers made to the cause of temperance.

Feminine speakers of prominence.--When Mrs. White was born in 1827, speaking in public by women was an unheard-of practice in America. By the time she delivered her first recorded public sermon on "Christian Temperance," in 1869, public speaking, by women, was a common occurrence. The change that came about was gradual, as viewed by contemporary events, but certainly swift, when considered alongside woman's struggle for the right of self-expression. Because woman's role had been circumscribed

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[43]John B. Gough, Platform Echoes (Hartford, Connecticut: A.D. Worthington and Company, 1887), pp. 64-65. Cited by Hance, et al., American Public Address, I, pp. 113-25.

[44]Hance, et al., American Public Address, I, p. 125.

to the home, her interest in the world of affairs was not encouraged and her right to the speaking platform was tardily acknowledged.

While Ellen Harmon was growing up to teen-age and marriage responsibility, several feminine speakers of note broke with the tradition of "silence-for-women." Frances Wright, the Grimke sisters, Abby Kelley, Lucretia Mott, Lucy Stone, and Antoinette Brown Blackwell have been noted for their pre-Civil War contributions to the public platform.[45] Frances Wright, fiery-natured social reformer from Scotland who experimented with gradual emancipation in a colony of her own at Nashoba, Tennessee, discovered her oratorical powers at a Fourth of July, 1828, celebration at New Harmony, Indiana. Though her cause was not popular, "she created a sensation throughout the North as a public speaker of extraordinary ability," and "contributed a mighty advance step toward the breaking down of women's barriers."[46]

The most prominent woman orator of the 1830's was Angelina Grimke. With the help of her sister, Sarah, the transition from parlor groups to large audiences (4,000 persons) was made. People sat for two hours and more listening to her denunciations of the North on the slavery question. They were aroused not only to her message on abolition but to the province of a woman speaking in public. Opposition became so strong that the clergy and churches took formal action (Brookfield Bull, Massachu-

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[45]Most of these, and some lesser known women, gave significant help to the cause of temperance. They have been appraised by Doris G. Yoakam, "Women's Introduction to the American Platform," in Brigance, American Public Address, Chapter 4, pp. 153-89. Cited hereafter as Yoakam, "Women," American Public Address, I.

[46]Yoakam, "Women," American Public Address, I, p. 157-60.

setts, 1837) to prohibit women from speaking as public reformers.[47]

In 1838, as Angelina Grimke Weld retired to private life, Abby Kelley, an attractive Irish Massachusetts school teacher, dedicated her life to anti-slavery oratory. "As a lecturer she created more turbulence, perhaps, than any other advocate of the cause of Negro freedom in her times," notes one reviewer in equating the verbal warfare stirred up by this "born fighter," "eloquent debater," who "was welcomed as an able speaker at women's rights and temperance meetings." She is said to have "learned how to dodge every kind of missile, from rotten eggs down to tobacco quids."[48]

Lucretia Mott's public speaking career extended from 1833-1878. Though she traveled with her distinguished husband, James Mott, she did so as a free agent employed by no reform society. She was regarded as a splendid example of the universal reformer.

> Lucretia preached sermons, using as one of her favorite texts, "If the truth make you free, Ye shall be free indeed." She spoke often upon one of her most cherished lecture subjects, "Reforms of the Age," in which she skillfully wove together discussion of theology, slavery, peace, capital punishment, and temperance.[49]

Lucy Stone, an Oberlin 1847 graduate, unable to get financial backing from any anti-slavery association, adopted the method of charging a small fee for her lectures,--frequently 12½ cents--which defrayed her expenses. Her travels took her to the North and West and even into Canada. At Toronto, she shared the platform with Wendell Phillips. She is said to have "had no superior in the art of storytelling," and was

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[47]Yoakam, "Women," American Public Address, I, p. 163.

[48]Yoakam, "Women," American Public Address, I, pp. 164-68.

[49]Yoakam, "Women," American Public Address, I, p. 170.

"one of the most popular woman orators of the pre-Civil War period."[50] Even when she adopted the shocking bloomer costume, in the 1850's her audiences did not forsake her despite her convictions on dress reform.

Antoinette Brown Blackwell combined the labors of a minister and lecturer in one. At Convention Week in New York, she was selected to give the Sunday sermon, September 4, 1853, at Metropolitan Hall. Some 4,000 people heard her in a spirit of solemnity, but later in the week as she attempted to exercise her right to speak, as a local delegate, at the World's Temperance Convention she excited a week-long din of argument. The press vilified and defended her feminine liberty of speech. After her early retirement from pastoral duties, and subsequent marriage, she campaigned in her home-state of New York with Susan B. Anthony for the temperance cause. She was acclaimed as "a model lecturer" who based her arguments for reform upon religious and moral teachings. "Her originality of expression," "deep devotional sincerity," and "classically elegant style" endeared her to a public that ignored such jests as "she-minister," and "reverend miss in petticoats."[51]

Susan B. Anthony, though a crusader for women's rights, began her public career as a temperance lecturer for the Daughters of Temperance at Canajoharie, New York. Soon she became its secretary and, by 1852, arranged for five hundred women to convene at Rochester, New York, and led out in forming the first Woman's State Temperance Society. The same summer she traveled through New York state organizing temperance societies, holding meetings and urging women to come out of seclusion

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[50]Yoakam, "Women," American Public Address, I, p. 176.

[51]Yoakam, "Women," American Public Address, I, pp. 177-80.

and work for temperance. How she linked woman suffrage with temperance is indicated in a letter she wrote to Amelia Bloomer, June 28, 1852:

> Oh! if women would but speak out--if they would but rise en-masse, and demand that their interests be truthfully represented in our legislative halls, then would man no longer inflict upon us, and upon society, the vile curse of the liquor traffic.[52]

Susan B. Anthony addressed audiences of thousands, but "she did not consider herself an effective speaker," and the records seem to confirm her speaking ability as secondary to her organizing ability. "She probably gave more time and thought to the specific issue of woman suffrage than any other person."[53] To the student of the temperance and suffrage movements it is enlightening to see how she joined the issues. When she lectured on temperance, she would show how much more weighty would women's influence be if they had the ballot. In a suffrage lecture she would appeal to women to take higher standards for temperance reform. She designed in her long speeches, which ran from one and a half to two hours, "to stimulate thought and actuate change for social improvement."[54]

Dr. Anna Howard Shaw traveled extensively with Miss Susan B. Anthony. Together, they "constituted one of the most noted teams in the history of the American platform."[55] The standard of performance Anna Howard Shaw exacted in her temperance speaking is told in her own reminiscence:

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[52]The Lily, July, 1852, p. 59. Quoted by Doris Yoakam Twichell in "Susan B. Anthony," American Public Address, III, p. 111. Reference to this monograph is cited hereafter as: Twichell, "Anthony," American Public Address, III.

[53]Twichell, "Anthony," American Public Address, III, pp. 113, 107.

[54]Twichell, "Anthony," American Public Address, III, p. 114.

[55]Hance, et al., American Public Address, I, p. 126.

> We were working for a prohibition amendment in the State of Pennsylvania, and the night before election I reached Coatesville. I had just completed six weeks of strenuous campaigning, and that day I had already conducted and spoken at two big outdoor meetings. . . . Three times in my life, and only three times, I have made speeches that have satisfied me. . . . The speech at Coatesville was one of those three. At the end of it the good-natured crowd cheered for ten minutes. The next day Coatesville voted for prohibition, and, rightly or wrongly, I have always believed that I helped to win that victory.[56]

The impact of this famous minister, physician, and public speaker upon her contemporaries has produced at least two exalted claims to fame: "the leading woman orator" of her generation,[57] and "the master orator," who "stood unchallenged throughout her career as the greatest orator among women the world has ever known."[58]

Of all the women speakers on temperance, the foremost was Frances Elizabeth Willard (1839-1898), who was both educator and reformer. She gave up the deanship of Woman's College at Northwestern, where she was professor of aesthetics, and devoted herself to building up the Women's Christian Temperance Union. She served for twenty years as president of its national organization, and, in 1888, became president of its world organization. To the cause of temperance reform she brought the moral suasion of religious conviction. "For a few months in 1877 [she] became a colleague of the noted evangelist, Dwight L. Moody, in

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[56]Anna Howard Shaw, The Story of a Pioneer (New York: Harper and Brothers, 1929). Quoted, with permission, by Hance, et al., American Public Address, I, p. 114.

[57]Elizabeth C. Stanton, et al., eds., The History of Woman Suffrage (Rochester, New York: Charles Mann, 1887), IV, p. 149. Quoted by Twichell, "Women," American Public Address, III, p. 129.

[58]Cattie Chapman Catt and Nettie Rogers Shuler, Woman Suffrage and Politics (New York: Charles Scribner's Sons, 1926), pp. 260-68. Quoted by Twichell, "Women," American Public Address, III, p. 129.

organizing women's meetings."[59]

The backbone of the W.C.T.U., which she organized, was the church, particularly the Methodist organization; but it maintained a non-sectarian philosophy. Her marked executive ability and genius for organizing were reflected in the well-integrated state units which were utilized to fight the liquor interests, support various moral causes, and aid woman suffrage, labor reforms, and international peace organizations. Traveling throughout America and in many countries abroad, she was an outstanding public speaker and "an orator of great eloquence, humor, and power."[60]

It was against this nineteenth century background of reform speaking by pioneer women who had the inspiration of an impelling need to be heard that Ellen G. White undertook a religious spokesmanship for the cause of Health and Temperance.

Plan of Treatment for the Analysis

The textual basis of the study

Sources for the Health and Temperance talks, sermons, and addresses of Mrs. White include manuscripts, books, and periodicals.[61] In

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[59]Harvey Wish, Society and Thought in Modern America (New York: Longmans, Green and Co., 1952), I, p. 126.

[60]The Lincoln Library of Essential Information (Buffalo, New York: The Frontier Press, 1957), p. 2004.

[61]The manuscripts are in the custody of the Ellen G. White Publications Office, 6840 Eastern Avenue, Takoma Park, Washington 12, D. C. The trustees granted the author the privilege of personally microfilming these. Some contain revisions in Mrs. White's own handwriting. Some are not complete, and a few are fragmentary. There are instances where Mrs. White discusses Health and Temperance quite fully, but the title of the talk or sermon may be in another frame of reference. An example of this

Appendix I, a list of these discourses appears.[62]

In addition to the discourses listed in Appendix I, there are numerous references in her writings, in manuscripts and published form, that supplement the aforementioned sources. These, together with other historical accounts cited in footnotes and bibliography, contribute to this study.

Establishing a criteria for evaluation

The scheme of organization for the analysis of Mrs. White's speaking on Health and Temperance, as well as other topics, follows four of the classical divisions of oratory: invention, arrangement, style, and delivery. The definitions of these divisions, by selected rhetoricians, ancient, classical, and modern, precedes the detailed analysis. Following the analysis, a synthesis and interpretation of the response to her speaking is undertaken. The analysis has been supplemented by an original research project conducted as a part of this investigation. A response to her speaking has been sought from those persons still living who heard Mrs. White speak. This survey was begun in the fall of 1957,

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is a talk she gave, March 28, 1901, at the Publishers' Convention held at the Battle Creek Tabernacle, prior to the General Conference (MS 29, 1901). While there are nine pages of manuscript, only two pages deal with the subject of proper diet as a phase of Health and Temperance. The rest of the material pertains to related matters--encouraging the delegates to begin their deliberations in a "positive state of physical and mental well-being." Reference to all the manuscripts is by number and year, after the initial mention. Those manuscripts which have appeared in published form will be referred to by book or periodical, date, and page.

[62]Each discourse is numbered in chronological sequence; and gives the date and place delivered, together with the title and text (when known), and the reference source.

and has continued through 1958, and into 1959.[63] The replies from this survey have, in part, been incorporated in this analysis, and contributed

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[63]The following formal notice and request was drafted, as part of this survey, and inserted over the name of Arthur L. White, Secretary of Ellen G. White Publications:

> A study is being made of Mrs. E.G. White as a speaker. In addition to available source materials, it is hoped that observations and comments concerning Mrs. White as a speaker may be secured from those who heard her. Some of our workers heard her in person while others may know of lay members or non-Adventists who had acquaintance with her speaking. We wish to make contact with them and secure their observations. While primary interest is in Mrs. White's platform and pulpit endeavors, it is hoped that any who observed her in conversation or in informal speaking situations will send their names and addresses to: Ellen G. White Publications, 6840 Eastern Avenue, Takoma Park, Washington 12, D.C.

This notice was first used in a group of selected letters and then published in various church periodicals. For the former use the cooperation of the Treasury Department of the General Conference of Seventh-day Adventists was secured. Assistant Treasurer, R.H. Adair, mailed this notice to the group of sustentation beneficiaries, about 2,000 super-annuated church workers, who received their November, 1957, remittances. The same notice was published in the November 28, 1957, issue of the Review and Herald, general church paper of the Seventh-day Adventist church, on the back page (32). Though this periodical had a paid subscription of approximately 43,000, it was thought best to widen the appeal through the churches' union and division papers which are given free mail circulation to all church members within the assigned geographical areas. Accordingly, the notice appeared in the ten union church papers of the North American Division, as well as in the Australasian Division, and in the three divisions of Europe (Central, Northern, and Southern). The notice was also inserted in The Ministry, December 1957, p. 49. This journal includes, in its reader list, not only active paid preachers but a large number of lay self-supporting ministers, and other active, as well as retired, professional people such as teachers, doctors, and nurses.

When these respondents volunteered their willingness to participate in the survey, they were mailed a two-page questionnaire, which asked for specific factual recollections on Mrs. White's speaking. The questionnaire was mailed from, and returned to, the Ellen G. White Publications office. It sought information on her public and private speaking that included such specifics as: the time, the place, the occasion, the topic, subject matter, particular statements, illustrations, or stories, her manner of speaking, and any items of special interest.

About 400 persons have responded to the survey (as of February, 1959). Many, in addition to filling out the questionnaire, have written at length. All this information has been classified, summarized on 4" X 6" cards, and topically tabulated.

to this study of Mrs. White as a religious speaker.

Three of the classical divisions by which a speech can be appraised pertain to textual matters, namely: invention, arrangement, and style. We shall consider first, invention.

Invention

As the first division of speech classification, invention is concerned with content or material of speech. Aristotle, for example, considers this portion of the analysis as a three-fold type of appeal under which the various types of speech content may be classified. To him

> Of the means of persuasion supplied by the speech itself there are three kinds. The first kind reside in the character [ethos] of the speaker; the second consist in producing a certain [the right] attitude in the hearer; the third appertain to the argument proper, . . .[64]

These kinds of appeal, as listed by Aristotle, are usually referred to as the ethical, the pathetic or emotional, and the logical. Aristotle, as well as a number of rhetoricians since his time, gives more attention to invention than to the other parts of rhetoric, on the ground, no doubt, that "content" is the most important part of a speech. Since logical proof is so vital in evaluating speech content it will be considered as the first aspect of invention.

Logical proof.--Aristotle, to refer to one rhetorical theorist, observes that ". . . persuasion is effected by the argument, when we

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[64]Lane Cooper, trans., The Rhetoric of Aristotle (New York: Appleton-Century-Crofts, Inc., 1932), p. 8. Cited hereafter as Cooper, Aristotle.

While references are made here and subsequently to Aristotle and his Rhetoric, the concepts are essentially those of the "classical tradition"--both ancient and modern.

demonstrate the truth, real or apparent, by such means as inhere in particular cases."[65] Recent speech critics have pointed out certain elements that constitute logical proof:

> Fundamentally, the constituents of logical proof are evidence and argument or reasoning. . . .
> Evidence is the raw material used to establish proof. It may include the testimony of individuals, personal experiences, tables of statistics, illustrative examples, or any so-called "factual" items which induce in the mind of the hearer or reader a state of belief. . . .[66]

For purposes of studying the constituents of logical proof, an examination might well be made of those factors that have to do with exposition and those factors that have to do with confirmation. With regards to exposition, consideration should necessarily be given to such matters as explanation--definition, description, and narration. With regards to confirmation (or argumentation), consideration would be given to the four types of reasoning: example, analogy, cause, and sign.

Ethical proof.--Apart from the arguments of the speaker, which constitute the elements of logical appeal, Aristotle asserted that in the speaker himself "there are three things that gain our belief, namely, intelligence, character, and good will."[67] He regarded no proof so effective, in the speech itself, as that of character and gave it near-precedence over other factors of persuasion, such as producing a right attitude in the hearer, and developing adequate argument:

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[65]Cooper, Aristotle, p. 9.

[66]Lester Thonssen and A. Craig Baird, Speech Criticism (New York: The Ronald Press Company, 1948), p. 341. Cited hereafter as Thonssen and Baird, Speech Criticism.

[67]Cooper, Aristotle, p. 92.

> The character [ethos] of the speaker is a cause of persuasion when the speech is so uttered as to make him worthy of belief; for as a rule we trust men of probity more, and more quickly, about things in general, while on points outside the realm of exact knowledge, where opinion is divided, we trust them absolutely. This trust, however, should be created by the speech itself, and not left to depend upon antecedent impression that the speaker is this or that kind of man. It is not true, as some writers on the art maintain, that the probity of the speaker contributes nothing to his persuasiveness; on the contrary, we might almost affirm that his character [ethos] is the most potent of all the means to persuasion.[68]

Thus we see that the force or power of the speech is strongest when the speaker establishes, within his speech, his own probity of competence, character, and good will.

Pathetic proof.--The speaker who seeks to bring an audience into a psychological state so that it influences its own reaction to what is said employs pathetic proof. Such proof concerns "extra-logical" matters. Aristotle shows how the hearers are brought into this persuading process:

> . . . persuasion is effected through the audience, when they are brought by the speech into a state of emotion; for we give very different decisions under the sway of pain or joy, and liking or hatred.[69]

In brief, pathetic proof involves the use of all those materials that are calculated to put an audience into a frame of mind suitably disposed to receive the ideas of the speaker; whereas ethical proof seeks to dispose the audience favorably toward the speaker as a person. In evaluating a speaker's ability to dispose his hearers favorably toward his subject, the critic seeks to assess the speaker's facility and competence in analyzing the group prior to the delivery of a speech and his adjustment to the audience during the delivery of a speech.[70]

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[68]Cooper, Aristotle, pp. 8-9.

[69]Cooper, Aristotle, p. 9.

[70]Thonssen and Baird, Speech Criticism, pp. 361-62.

Thus, the emotional, or pathetic, proofs employed by a speaker contribute, along with logical and ethical proofs, to a speaker's invention or use of those materials and means within the speech itself that induce belief and produce response in the hearers. Consideration is next given to the second classical division of rhetorical analysis: arrangement.

Arrangement

As the second division of speech classification, arrangement has to do with the organization of the speech materials. Such organization must be so designed by the speaker as to give order and force to the thought being presented. While different names have been, and can be, applied to this function, in Aristotle's scheme a speech has two parts: statement of the case and proof for it. That which precedes these he would allow as the "Proem," and that which follows as the "Epilogue,"[71] or the introduction and the conclusion. Any arrangement that does not allow for an easy management of details might be considered as poor. Likewise, arrangement for its own sake is meaningless. Its lasting value is in means and not end. Most subjects of discourse yield to some special type of division such as the historical, distributive, or logical orders of arrangement.[72]

If the plan of arrangement does not allow a clear development of the theme, or if the plan of arrangement does not match the audience and the subject to the speaker's general end, the elements of clarity, congruence, and progression are in default.

Having considered arrangement as the second classical division

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[71]Cooper, Aristotle, p. 220.

[72]Thonssen and Baird, Speech Criticism, pp. 394-97.

of rhetorical analysis, we now consider style.

Style

The third division of speech classification that involves rhetorical analysis, and the last one relating to the internal matters of text, is style. A survey of concept of style shows that Aristotle, for example, set forth the canons of clearness and appropriateness in word choice and word combination, and that Quintilian--to cite another rhetorician--conceived of style as embracing the choice of words, the employment of appropriate ornamentation, orderly and artistic arrangements of selected words --all suited to the conditions of the speaker, subject, and occasion.[73] A modern speech definition gives this functional viewpoint:

> Style is the form in which the speaker expresses his ideas. It involves his choice of word, his phrase--and sentence-structure, and his use of specific devices making for vivid and interesting language.[74]

"The most important property of style is clearness or perspicuity,"[75] says Broadus, who then likens good style to stereoptic glasses, which, though transparent, give form and body to that which they exhibit. Phillips lists thirty-eight considerations appropriate to style, but, he adds: "The great essential in Oratorical Style is instant intelligibility."[76] Genung adds two other qualities to style in addition to

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[73]Thonssen and Baird, Speech Criticism, p. 190.

[74]William Phillips Sandford and Willard Hayes Yeager, Principles of Effective Speaking (New York: Thomas Nelson and Sons, 1937), p. 136. Cited hereafter as Sandford and Yeager: Effective Speaking.

[75]John A. Broadus, On the Preparation and Delivery of Sermons (New York: Harper and Brothers, 1944), p. 240.

[76]Arthur Edward Phillips, Effective Speaking (Chicago: The Newton Company, 1917), p. 181.

clearness. His conclusion is that:

> . . . the qualities of style reduce themselves to three:--Clearness, which answers the endeavor to be understood; Force, which answers the endeavor to impress; Beauty, which answers the endeavor to please.[77]

Whatever adds life and vigor to style is considered to give it force. Force springs from a speaker's intensity of thought and belief, but it is also manifested in the use of expressive words, antithesis, and epigrammatic expressions. It can also be achieved by comparison, contrast, restatement, anaphora, and the climax. The showing of similarities and differences gives strength of statement, as does repetition with force of feeling.

Another constituent of style is beauty of language, but it should not be used at the expense of either clearness or force. The judicious use of tropes and figures does adorn and elevate, but they should not be used as mere show-pieces. Euphony and cadence in speech lend charm and appeal, but the rhythm of prose should not become metrical. In all forms of embellishment and ornamentation the goal is proportion. To achieve it a balance must be struck between excess and deficiency--another way of applying Aristotle's Golden Mean.

Delivery

The fourth classical division of oratory which concerns the establishment of criteria for evaluating the speaking of any person is delivery. In his De Oratore, Cicero says:

> But all these parts of oratory succeed according as they are delivered. Delivery, I say, has the sole and supreme power in oratory; without it, a speaker of the highest mental capacity can be

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[77]John Franklin Genung, The Working Principles of Rhetoric (Boston: Ginn and Co., 1900), p. 28. Cited hereafter as Genung, Rhetoric.

held in no esteem; while one of moderate abilities, with this qualification, may surpass even those of the highest talent.[78]

Quintilian also stresses the importance of delivery by noting its comprehensive character: "All attempts at exciting the feelings must prove ineffectual, unless they be enlivened by the voice of the speaker, by his look, and by the action of almost his whole body."[79] Thus, we can see that it is a concern of delivery how a speaker manages himself on the platform, whether or not he uses appropriate body movements and gestures. Any appraisal of a speaker's delivery would include a description of vocal quality and his use of such vocal variables as rate, pitch, and loudness. An analysis of delivery will also involve a concern for articulation and pronunciation, for they are an important part of the how that gives importance to the what a speaker says.

Applying the criteria

In the forthcoming rhetorical analysis, the criteria here presented reflect speechmaking concepts of both ancient and modern rhetoricians in the "classical tradition." Three main groupings of Mrs. White's discourses will be examined in this and in subsequent chapters. This examination will begin with her Health and Temperance addresses in the current chapter, proceed to a review of her Christian Faith and Living addresses in chapter V, and her Church Militant discourses in Chapter VI. In each of these three chapters the elements of invention, that include logical, ethical, and pathetic proofs, will be sought out, as will the patterns of arrangement and features of style. The materials for this part of the

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[78]Thonssen, Readings in Rhetoric, p. 90.

[79]Thonssen, Readings in Rhetoric, p. 151.

analysis will be found in the texts of the addresses themselves. The only extra-textual matters that will be used in these analyses will be found in the preliminary background settings that shed light on the occasions and audiences involved in Mrs. White's presentations. The fourth bench-mark of evaluation involves delivery. It will be dealt with separately and will include, as Chapter VII, a description and synthesis of her actual speaking. Having then, in this and the next three chapters, applied the aforementioned criteria (invention, arrangement, style, and delivery) of classical rhetorical measurement to Mrs. White's speaking, the survey will then turn to an examination of the immediate and long-term response she achieved as a speaker and constitute Chapter VIII. The rhetorical analysis will conclude with a summary evaluation of Mrs. White as a speaker.

Rhetorical Analysis--Invention

Having established the criteria for an analysis of Mrs. White's speaking, we now turn to a consideration of the factors of invention as disclosed in her Health and Temperance discourses. These factors are often referred to, in the Aristotelian sense, as forms of proof--things which effect persuasion. They are three in number: logical proof, ethical proof, and pathetic proof. We shall deal first with logical proof.

Logical proof

While it would be possible to categorize logical proofs in a number of several ways, this analysis will consider them under two general headings: first, those factors that contribute to exposition; and second, those that contribute to confirmation (or argument).

Exposition

The display of facts or evidence makes use, chiefly, of explanation.

Explanation.--Since Mrs. White's speaking was usually on some phase of religious truth, she very frequently used the Scriptures as basis for the development of her themes. Health and Temperance were no exception. To make these themes pertinent, she often would enlarge upon the scriptural passages by explanation. The following are typical examples:

In the sermon, "A Lesson in Health Reform,"[80] she read, in full, the first chapter of Daniel and then explained its significance: the experience being a lesson to abstain from spiritous liquors and not to indulge perverted appetite. The four Hebrews were placed where they were to give account of the principles of right living:

> . . . Ten days was sufficient to prove that the diet they chose was a wholesome one, and that in adopting it they had made no mistake. The evidence which this experience gave to the authorities led them to have a higher opinion of these youth than of all the other students under their care.[81]

In a sermon at Sydney, Australia, Mrs. White recounted the temptations of Christ. In dealing with the first one, where he was hungry and invited by the devil to make the stones into bread but declined to do so, the following explanation was given:

> . . . Here was the Son of the infinite God, and Satan came as an angel of light to Him. Here he tempted Him on the point of appetite. Christ was hungry and in need of food. Why did he not work this

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[80] General Conference Bulletin, May 30, 1909, pp. 213-15. Discourse 19 (Washington,D.C., May 26, 1909, 9:15 A.M.).

[81] General Conference Bulletin, May 30, 1909, pp. 214-15, Discourse 19, (Washington D.C., May 26, 1909, 9:15 A.M.).

> miracle? It was not in God's plan, for Christ was to work no miracle on His own account. What was His position? He was passing over the ground where Adam fell. Adam had everything that his wants required. But fierce hunger was upon Christ, and what He wanted was food. The devil was foiled in this temptation.[82]

Then Mrs. White recounted the other two temptations, his victory and subsequent physical prostration during which angels ministered to Him. Such help as that, she explained, the Christian can have today:

> . . . Christ saw it was impossible for man to overcome in his own behalf. He came to bring moral power to man. This is our only hope.
>
> We see the importance of overcoming appetite. Christ overcame, and we may obtain the victory as Christ did. He passed over the ground and there is victory for man. What has he done for the human family? He has elevated man in the scale of moral value. We may become conquerors through our Sufficiency. . . .[83]

Confirmation

Besides exposition through explanation, Mrs. White employed several types of reasong to give confirmation to her admonitory propositions. Among these are example, analogy, cause, and sign.

Use of reasoning by example.--The examples most widely used by Mrs. White, are Biblical in nature. These she draws upon freely. A typical instance of this is where a recapitulation points it up: "But in Joseph and Daniel, in Moses and Elijah, and many others, we have noble examples of the results of the true plan of living."[84] In one sermon, at Gisborne, New Zealand, in 1893[85] she made use of seven Biblical

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[82] Temperance, p. 285. Discourse 12 (Sydney, Australia, 1893).

[83] Temperance, p. 286. Discourse 12 (Sydney, Australia, 1893).

[84] General Conference Bulletin, June 2, 1909, p. 270. Discourse 20 (Washington D.C., May 31, 9:15 A.M.).

[85] Australian Notebook, 1893, pp. 506-21. Discourse 13 (Gisborne, New Zealand, October). She mentions in this sermon that she had recently spoken twenty-one times on "Temperance." Probably the sermons or talks were very similar for this one was very similar to the Sydney, Australia, one given the same year. See Temperance, pp. 283-92.

illustrations: man's fall in the Garden of Eden, Christ's baptism, His temptation, the destruction of Nadab and Abihu, the vicious ox of Exodus 21:28-29, the angel's instruction to Manoah's wife, and the angel's promise to the parents of John the Baptist.

Many of the examples to which Mrs. White made reference were specific instances and had to do with her travels. In appealing for people to spend their money on things of lasting value, she cited the extravagance of certain European women and their lap dogs.[86] In the same context she told of seeing European workers, for the denomination, in financial distress. This so worked upon her sympathies that she wrote back to America to have her cow and carpets sold so that she could share with them. Another time she cited the instance of trying to borrow a book from a ninety-year-old man. His mind, he explained, when he brought her a bridle instead of a book, could not function properly without his morning tobacco stimulant.[87]

Because Mrs. White reasoned by example so much, it is fitting at this juncture to note her liking for illustrations. She had a great deal to say about the value and use of illustrations,[88] and her Health and Temperance speeches exhibit discrimination in their propriety and

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[86]Oakland, California, MS 3, 1888, p. 9. Discourse 8 (Oakland, California, September 25, 1888, afternoon).

[87]Temperance, p. 279. Discourse 10 (1891).

[88]Her philosophy and use of illustration has been studied and reported on by Leslie G. Hardinge, A Survey and Evaluation of the Theory of Illustration of Ellen Gould White (unpublished Bachelor of Divinity thesis, Seventh-day Adventist Theological Seminary, Washington, D.C., 1953). Hardinge has taken note (pp. 1-84) of twelve factors of illustration that she considered important, seven types that are unsuitable for use by the minister, and ten reasons for their unsuitability.

development.

In her reasoning by example, Mrs. White made little reference to secular authorities, either scientific or historical, in her spoken advocacy of temperate living. That she had an acquaintance with them in her writings, in spite of her limited formal education, is apparent.[89] It may be that in her speaking on healthful living issues she preferred to reason with accepted Biblical authority, knowing that her auditors would accept it with less question than if she introduced non-Biblical witness for proof. The following is one of the few instances where she directs her auditors to a non-Biblical authority, and this is in a statistical context:

> Millions of gallons of intoxicating liquors are drunk annually, and thirty million dollars are spent for tobacco. It is estimated by Dr. Cole, an able writer on health, that professed Christians of the different denominations annually squander five million dollars in these indulgences. It is said that a larger sum is spent for the single article of cigars than for all the churches and common schools in the Union.[90]

It has already been observed that Mrs. White made extensive use of examples and illustrations, many of which were of a specific instance type, but her use of statistics was often of a generalized nature. These examples are typical:

"The minds of some of these children are so weakened that they have but one-half or one-third of the brilliancy of intellect that they

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[89]Mrs. White's early writing, Health, or How to Live, published in 1865, contained "valuable articles and extracts from Trall, Jackson, Graham, Dio Lewis, Coles, Horace Mann, Gunn, and many others," according to D. E. Robinson, Story of Health, p. 92.

[90]E.G. White, "Daniel a Temperance Reformer," Signs of the Times, March 2, 1882, p. 97. Discourse 3 (College City, California, January 2, 1882). Cited hereafter as Signs.

might have had, had they been virtuous and pure."[91]

"There are thousands upon thousands of parents who spend their earnings in self-indulgence, robbing their children of food and clothing and the benefits of education, and multitudes . . ."[92]

"If men were strictly temperate, we should not have a tithe of the deaths we now have, . . ."[93]

"There is not one woman in a hundred that could endure the amount of labor that I do."[94]

Use of reasoning by analogy.--The matching of two individual objects in a given number of points for the purpose of showing similarity in substance or relationship was often done by Mrs. White in her frequent use of the comparative process for persuasion. Here is a characteristic use: "God has given us laws whereby to live, but now, as in the Noachic age, the imagination of men's hearts is evil and only evil continually; . . ."[95] In calling for parental home-training, Mrs. White drew upon a comparison of the patriarchal age:

"You want your homes to be like Abraham's. He commanded his household after him. He taught them to obey the commands of God. These are the lessons, mothers, that you are to patiently teach your children."[96]

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[91]Testimonies, Vol. II, p. 361. Discourse 1 (Battle Creek, Michigan, March 6, 1869).

[92]Temperance, p. 272. Discourse 5 (Christiania, Norway, 1886, Sunday).

[93]Temperance, p. 281. Discourse 10 (1891).

[94]Testimonies, Vol. II, p. 372. Discourse 1 (Battle Creek, Michigan, March 9, 1869).

[95]Temperance, p. 281. Discourse 10 (1891).

[96]Temperance, pp. 290-91. Discourse 12 (Sydney, Australia, 1893).

On another occasion she sought to arouse her hearers with this analogy: "Now, brethren and sisters, is it not time for us to work. . . . And is it not time that we should stand as Calebs, come to the front, raise our voices, and cry out against the reports that are going all around us."[97]

Use of causal reasoning.--While certain occurrences, events, and things may appear to operate or exist separately, they are often related. In causal reasoning, the linking that takes place between operating causes and known effects becomes significant. This type of reasoning was frequently used by Mrs. White. Its most usual occurrence is in single sentences, as shown by the following examples of cause to effect: "Indulgence of appetite is the greatest cause of physical and mental debility, and lies largely at the foundation of feebleness and premature death."[98] Speaking of parents who fail to give their children the right education in habits of eating, she said: "They cannot reason from cause to effect."[99] "A few quarts of cider or wine may awaken a taste for stronger drinks, and in many cases those who have become confirmed drunkards have thus laid the foundation of the drinking habit."[100] "Moderate drinking is the school in which men are receiving an education for the drunkard's career."[101]

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[97]MS 3, 1888, p. 4. Discourse 8 (Oakland, California, September 25, 1888, afternoon).

[98]General Conference Bulletin, June 2, 1909, p. 269. Discourse 20 (Washington D.C., May 31, 1909, 9:15 A.M.).

[99]Testimonies Vol. II, p. 365. Discourse 1 (Battle Creek, Michigan, March 6, 1869).

[100]Temperance, p. 277. Discourse 10 (1891).

[101]Temperance, p. 288. Discourse 12 (Sydney, Australia, 1893).

At times, Mrs. White would use effect to cause in her reasoning, as noted in these examples: "How often do we hear of murder and deeds of violence, and find that their chief source is the liquor habit."[102] "Licentiousness abounds, and vices of almost every type are practiced as the result of indulging the appetite for wine and cider."[103]

Use of reasoning by sign.--While Mrs. White made considerable use of causal reasoning, she made less use of reasoning by sign. In explanation of this type of reasoning, McBurney and Hance observe that in both causal and sign reasoning there is a substance-attribute relationship; but in the former, causation is the essential reason for the substance-attribute relation; whereas, in the latter, acknowledgement or recognition only is involved in the substance-attribute relationship. They explain the nature of the inference in reasoning from sign as this:

> . . . If two things are always or usually associated in some manner, the presence or absence of one may be taken as a sign of the presence or absence of the other, i.e., a reason for acknowledging its being or not being.[104]

Herewith is a typical example of Mrs. White's use of reasoning by sign, in her Health and Temperance discourses:

> Again: when we eat immoderately, we sin against our own bodies. Upon the Sabbath, in the house of God, gluttons will sit and sleep under the burning truths of God's word. They can neither keep their eyes open, nor comprehend the solemn discourses given. Do you think that such are glorifying God in their bodies, and spirits, which are his? No; they dishonor him.[105]

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[102] Temperance, p. 277. Discourse 10 (1891).

[103] Temperance, p. 277. Discourse 10 (1891).

[104] James H. McBurney and Kenneth G. Hance, Discussion in Human Affairs (New York: Harper & Brothers, 1950), p. 108. Cited hereafter as McBurney and Hance, Discussion in Human Affairs.

[105] E.G. White, Testimonies, Vol. II, p. 374. Discourse 1 (Battle Creek, Michigan, March 6, 1869).

Ethical proof

The personal attributes of character that a speaker manifests have an influence upon his audience. In the broad sense, their previous knowledge of him, or acquaintance with him, influences his ethical appeal; but in a restricted sense, the impression of good character that a speaker gives, by the things he says during his speech, are the elements of ethical appeal with which we are concerned.

Aristotle did not minimize the importance of ethical proof, though he valued logical argument highly as means of persuasion. He felt that ethical proof, revealed within the speech itself, was moreover, almost the most effective means of persuasion, saying that ". . . it is more in keeping with true worth to reveal yourself as a man of probity than as sharp in argument."[106] Current speech authors stress the same principle: "A speaker who would shape the beliefs of his listeners must first win their respect."[107] Brigance, along with others, states that a speaker may display certain authentic signs of positive ethos when he: 1. Shows intellectual integrity and sound judgment; 2. Seems to know what he is talking about; 3. Shows moderation, restraint, and good will; 4. Identifies himself with the interests of the audience.[108] Mrs. White appears, in this survey, to have exhibited these authentic signs in a number of different ways within her Health and Temperance

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[106]Cooper, Aristotle, p. 235.

[107]Robert T. Oliver and Rupert L. Cortright, New Training for Effective Speech (New York: The Dryden Press, 1951), p. 414.

[108]William Norwood Brigance, Speech - Its Techniques and Disciplines in a Free Society (New York: Appleton-Century-Crofts, Inc., 1952), pp. 435-38.

addresses.

Integrity and sound judgment

When Mrs. White sought to convince her hearers of the value of health reform, she related her early efforts to follow a simple dietary program: "I moved out from principle, not from impulse. I moved because I believed Heaven would approve of the course I was taking . . ."[109] Forty years after making this statement she denied reports that she had changed her habits of living. In doing this she may have appeared to remove any unfavorable impressions given by her opponents, and in so doing established her own integrity, by saying:

> It is reported by some that I have not followed the principles of health reform as I have advocated them with my pen; but I can say that I have been a faithful health reformer. Those who have been members of my family know that this is true.[110]

Beside suggesting an integrity for acting from principle, Mrs. White may have shown sound judgment in espousing moderation instead of extremism in diet prescription:

> Those who desire to be co-workers with God must consider carefully before they specify just what foods should and should not be eaten. We are to be brought into connection with the masses. Should health reform in its most extreme form be taught to those whose circumstances forbid its adoption, more harm than good would be done. As I preach the gospel to the poor, I am instructed to tell them to eat that food which is most nourishing. . . . The gospel must be preached to the poor, but the time has not yet come to prescribe the strictest diet.[111]

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[109] Testimonies, Vol. II, p. 372. Discourse 1 (Battle Creek, Michigan, March 6, 1869).

[110] General Conference Bulletin, June 2, 1909, p. 269. Discourse 20 (Washington D.C., May 31, 1909, 9:15 A.M.).

[111] General Conference Bulletin, June 2, 1909, p. 270. Discourse 20 (Washington, D.C., May 31, 1909, 9:15 A.M.).

At times Mrs. White drew upon her own example to show the power of the will in controlling the appetite and this could, possibly, have contributed to her ethical appeal. She said:

> Eat what you ought, but eat it at one meal, and then wait until the next. I eat enough to satisfy the wants of nature; but when I get up from the table, my appetite is just as good as when I sat down. And when the next meal comes, I am ready to take my portion, and no more.[112]

Knowledge and authority

Since Mrs. White's speaking was often directed to those of her own persuasion, there was a marked readiness to accept her counsels as definitive and final. Many regarded the authority behind her remarks as of more than human origin. When, for example, she began her discourse on "Faithfulness in Health Reform," at the 1909 General Conference in Washington, D.C., she may have achieved deference and respect when she said: "I am instructed to bear a message to all our people on the subject of Health Reform; for many have backslidden from their former loyalty to health reform principles."[113]

Reference may well be made here to Mrs. White's own role of authority. Because the majority of her church followers looked upon her as a spokesman with special insight, her own utterances carried authoritative prestige. Such statements, all appearing in one address, are indicative of this factor: "I am instructed that the students . . . I am instructed to say to parents, . . . I am instructed to tell them . . .

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[112] Testimonies, Vol II, p. 375. Discourse 1 (Battle Creek, Michigan, March 6, 1869).

[113] General Conference Bulletin, June 2, 1909, pp. 26-8 Discourse 20 (Washington, D.C., May 31, 1909, 9:15 A.M.).

The Lord has given me light . . ."[114]

Once when addressing a group at the St. Helena Sanitarium on "The Restaurant Work," she stated that restaurant work carried on by church members was to be educational and not commercial and that when those who operate restaurants do not educate a people to prepare for the kingdom "I can no longer endorse their work."[115]

Benevolence and good will

Mrs. White frequently showed that she practised what she preached. In talking to the Oakland, California, group, she made a plea for the right kind of workers for the Health Retreat. She encouraged them to start a sacrifice box and in this context gave several personal experiences that had, ethically, benevolent appeal. While some women spent their time in crocheting at home: "Well I am not idle either when I am on the cars going from one place to another I have my knitting but what am I knitting for? . . . for those in need around me." And then she added, in mentioning that it was for the thinly clad feet of ministers: ". . . I advise you to do the same."[116] She also told of selling a $45.00 dress that had been given to her for $50 to aid a European minister. Then when she added that through the years, she and her husband had invested, through saving a little at a time, $30,000 "in the cause of

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[114]General Conference Bulletin, June 2, 1909, pp. 269-70. Discourse 20 (Washington D.C., May 31, 1909, 9:15 A.M.).

[115]MS 150, 1905, p. 8. Discourse 18 (St. Helena, California, September 23, 1905).

[116]MS 3, 1888, p. 9. Discourse 8 (Oakland, California, September 25, 1888, afternoon.).

God,"[117] she may have raised her audience's respect for her stated benevolence, and thus enhanced her ethical appeal.

Identification with the audience

In her Health and Temperance speaking there seems to be an intentional 'togetherness' implied and expressed by the frequent use of the first and second person plural pronouns. "We want to work from the right stand-point. We want to act like men and women that are to be brought into judgment."[118] In leading up to the climax of her first "Christian Temperance" sermon in 1869, she used the "we" in an anaphoric manner:

> We want to be just right every time. We want to bring our people up to the right position on the health reform. . . . We must be right in order to stand in the last days. We need clear brains and sound minds in sound bodies. We should begin to work in earnest for for our children for every member of our families.[119]

Mrs. White did not have one code for herself and one for other people. This statement theoretically should have put her at one with the people: "I have advanced nothing but what I stand to to-day. I recommend to you a healthful, nourishing diet."[120] Her people's children and homes sincerely concerned her: "We want you to learn what good religion is, and carry it out in your families."[121] "We hope to reform your

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[117]MS 3, 1888, pp. 10-11. Discourse 8 (Oakland, California, September 25, 1888, afternoon).

[118]Testimonies, Vol. II, p. 371. Discourse 1 (Battle Creek, Michigan, March 6, 1869).

[119]Testimonies, Vol. II, p. 375-76. Discourse 1 (Battle Creek, Michigan, March 6, 1869).

[120]Testimonies, Vol. II, p. 372. Discourse 1 (Battle Creek, Michigan, March 6, 1869).

[121]Testimonies, Vol. II, p. 373. Discourse 1 (Battle Creek, Michigan, March 6, 1869).

children, that they may be converted to Christ, and that the spirit of reformation may spread all through your midst."[122]

Mrs. White manifested an interest in a wide range of things that should have concerned her hearers. These extended all the way from a concern for the kind of people who carried legislative, judicial, and teaching responsibilities in a community[123] clear down to such commonplaces as the influence of the tone of the voice in educating children,[124] and its impairment by the girdling of the waist,[125] to what should be read to children, how to reason with them, and how to work with them in the garden.[126] It seems that Mrs. White took notice of people's need for encouragement in meeting the normal drudgeries of life as well as the higher calls of altruism.

Pathetic proof

The third type of proof that has been the concern of rhetoricians from the days of Aristotle to the present is that by which the audience is brought into a state of emotion. Aristotle, contending that as the emotions change they make a difference in our judgments,[127] mentions fifteen emotions to which he gives high priority as a means of

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[122] Testimonies, Vol. II, p. 376. Discourse 1 (Battle Creek, Michigan, March 6, 1869).

[123] Temperance, p. 270. Discourse 5 (Christiania, Norway, Sunday, 1886).

[124] Temperance, p. 290. Discourse 12 (Sydney, Australia, 1893).

[125] Temperance, pp. 291-92. Discourse 12 (Sydney, Australia, 1893).

[126] General Conference Bulletin, May 30, 1909, p. 214. Discourse 19 (Washington D.C., May 26, 1909, 9:15 A.M.).

[127] Cooper, Aristotle, p. 92.

"persuasion subsidiary to logical argument:" "anger and mildness, friendship and hatred, fear and boldness, shame and shamelessness, kindness and unkindness, pity, indignation, and envy, emulation and contempt."[128]

In addition to these emotional appeals, Aristotle presents a body of material pertaining to what we today call "motivation"; here he discusses "man's wants or desires," and tells how these wants or desires can be "tapped." In current rhetorical literature it is the concept of motivation that receives the bulk of attention; in fact, very little is said about emotional appeals in many of the current books on Public Speaking, Persuasion, and parallel fields.[129]

Since people are more easily persuaded when they are brought into a suitable frame of mind and feeling, it would seem appropriate to examine the ways in which Mrs. White made contact with the emotions of her hearers by the things she said and the way she said them. For this reason we shall now consider her pathetic proofs.

In examining her speeches on Health and Temperance, with a view to analyzing their pathetic appeals, it is suitable and convenient to make use of Phillips' list of Impelling Motives.[130] These take account of man's spiritual, intellectual, moral and material wants and include the following: self-preservation, property, power, reputation, affections,

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[128]Cooper, Aristotle, p. 131.

[129]For purposes of this study in rhetorical criticism, the two concepts and methods will be handled in one place--even though the emotional appeals and the motive appeals will be considered for exactly what they are.

[130]Phillips, Effective Speaking, pp. 48-62.

sentiments, and tastes.

Self-preservation

In her first recorded public sermon on Health and Temperance, Mrs. White discussed the effect of overeating on the stomach:

> And what influence does overeating have upon the stomach? It becomes debilitated, the digestive organs are weakened, and disease, with all its train of evils, is brought on as the result. If persons were diseased before, they thus increase the difficulties upon them, and lessen their vitality every day they live. They call their vital powers into unnecessary action to take care of the food that they place in their stomachs. What a terrible condition is this to be in![131]

Later, in 1882, she called the old and young to be aware of the sure penalty that follows the violation of the laws of life:

> Let old and young remember that for every violation of the laws of life, nature will utter her protest. The penalty will fall upon the mental as well as the physical powers. And it does not end with the guilty trifler. The effects of his misdemeanors are seen in his offspring, and thus hereditary evils are passed down, even to the third or fourth generation.[132]

A further illustration of Mrs. White's use of self-preservation as an impelling motive is the instance of her addressing, in 1909, a group of denominational employees in Washington D.C.:

> If you are putting an undue weight of labor on the brain, thinking you will lose ground unless you study all the time, you had better change your views and your course of action. Unless greater care is exercised in this respect, there are many who will go down to the grave prematurely.[133]

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[131] Testimonies, Vol. II, p. 364.

[132] Signs, March 2, 1882, p. 97. Discourse 3 (College City, California, January 2, 1882).

[133] General Conference Bulletin, May 30, 1909, p. 214. Discourse 19, (Washington D.C., May 26, 1909, 9:15 A.M.).

Property

Material goods and their relationship to the cause of Health and Temperance were frequently pointed out by Mrs. White. Here is an extract from an address in Norway, in 1886:

> Not only is the use of unnatural stimulants needless and pernicious, but it is also extravagant and wasteful. An immense sum is thus squandered every year. . . . There are thousands upon thousands of parents who spend their earnings in self-indulgence, robbing their children of food and clothing and the benefits of education.[134]

At Oakland, California, in 1888, Mrs. White appealed for her auditors to liquidate their material assets and invest in the bank of heaven:

> Is it any sacrifice, I ask you, is it any sacrifice that you have made when you are transferring your means to the bank of heaven. . . . No, indeed. Then let your treasure go before hand into glory. Do something. You better not get that rich dress. If you will take off the extras from your dress why then you will have something to put into the treasure. If you have a plain simple dress you are neatly clad and you are exerting a good influence and the money goes into the treasury of the Lord.[135]

Before leaving Australia, in 1899, Mrs. White urged the building of a "Health Retreat." In an address at Avondale, she proposed that all should invest and help finish the project:

> I would ask you all, instead of investing your means in something you can do without, help us in furnishing our health retreat. We desire that everyone shall become interested in this institution, where an education is to be given in the science of healing. Every student in the school is to understand that he is to be economical in everything, in dress, in time, that he may have something to divide with the suffering poor.[136]

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[134] Temperance, p. 272. Discourse 5 (Christiania, Norway, Sunday, 1886).

[135] MS 3, 1888, p. 10. Discourse 8 (Oakland, California, September 25, 1888, afternoon).

[136] MS 99, 1899, p. 5. Discourse 15 (Publisher's Convention, General Conference, March 28, 1901).

Power

Mrs. White frequently appealed to the people to seek spiritual and moral power in their struggle for intellectual and physical fitness:

> . . . Jesus sympathizes with the weakness of men; He came to earth that He might bring to us moral power. However strong the passion or appetite, we can gain the victory, because we may have divine strength to unite with our feeble efforts.[137]

". . . In the name of Jesus Christ of Nazareth you can lay hold upon divine power. . . . You say we are in the minority. Is not God a majority? We have the angels that excel in strength, on our side.[138]

". . . Let us lay hold of this divine power for strength to live a life of holiness and self-surrender."[139]

Reputation

The desire for the esteem and good opinion of others is alluded to occasionally by Mrs. White in her Health and Temperance discourses. The following allusions are typical:

"Let us prove ourselves worthy of being trusted by God,--worthy of his confidence in our determination that we will not betray our sacred trust."[140] "We as a people should make advancement proportionate to the light received. . . On the subject of temperance we should be in advance of all other people; . . ."[141]

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[137] Temperance, p. 267-68. Discourse 5 (Christiania, Norway, Sunday, 1886).

[138] Temperance, p. 291. Discourse 12 (Sydney, Australia, 1893).

[139] General Conference Bulletin, June 2, 1909, p. 270. Discourse 20 (Washington, D.C., May 31, 1909, 9:15 A.M.).

[140] General Conference Bulletin, May 30, 1909, p. 214. Discourse 19 (Washington, D.C., May 26, 1909, 9:15 A.M.).

[141] General Conference Bulletin, June 2, 1909, p. 269. Discourse 20 (Washington, D.C., May 31, 1909, 9:15 A.M.).

Affections

The welfare of others, whether human or divine, is based on genuine affection. Frequently Mrs. White made appeals to the affections, in her group of addresses on health reform. Often the motive appeal refers to family ties, neighbors, and the Deity:

"Who are our children? They are only our younger brothers and sisters in the family that God acknowledges as his. We are dealing with the members of the Lord's family."[142]

> God wants you to put your hands to the work, to educate your children. The very best thing you can do in the work is to present to the world a well ordered and well educated family. . . . Every one of you has a missionary work at home to do, right among your neighbors, and you have to educate your children.[143]

Sentiments

Lofty aims that bespeak the virtues of honesty, duty, and moral obligation involve people's better and deeper feelings. These instances are indicative of Mrs. White's use of them:

> The fact is, government can provide only one effective safeguard against inebriety, and that is prohibition. This is the grandest inebriate retreat ever erected. Such a law, rigidly enforced from ocean to ocean, would produce the greatest temperance reform that the world has ever known. But as long as the sale of liquor is sanctioned by law, the poor victim of appetite can receive little benefit from inebriate asylums. He will not be content to remain there always. He must again take his place in society. The appetite, though dormant, is not wholly destroyed; temptation assails him on every hand, and too often he falls an easy prey.[144]

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[142] Testimonies, Vol. II, p. 366. Discourse 1 (Battle Creek, Michigan, March 6, 1869).

[143] MS 3, 1888, p. 8. Discourse 8 (Oakland, California, September 25, 1888, afternoon).

[144] Signs, March 2, 1882, p. 98. Discourse 3 (College City, California, January 2, 1882).

> We want to bring before you the importance of self-denial and self-sacrifice and to show that this is an individual work. We are not to feel that we can abuse our abilities, eat and drink only to gratify our perverted tastes.[145]

When encouraging the establishment of the Health Retreat in Australia, Mrs. White compared the work it was to do in giving relief to the needy to the work Christ came to do in the world:

> This institution is to be a blessing to the afflicted and suffering. . . . Christ left His home in glory in order to do this work. He came as a man. Unless He had come thus, He could not have reached the suffering ones. . . .
> . . . Humanity must be touched with the sufferings of humanity, that men and women might learn how to show tenderness, kindness, and pity, and thus a Christlikeness of character be developed in humanity. In this way they were to be fitted to be missionaries. This is the work that is to be done everywhere.[146]

Tastes

The appeal to the aesthetic desires involving love of the beautiful and sublime were not neglected by Mrs. White, as these citations from an address in Kaeo, New Zealand, exemplify the point:

"Parents have no right to bring children into the world to allow them to grow up without culture and Christian training."[147]

"It takes more than four walls to make a happy home. You are to remember that home is to be a sample of heaven. . . . Everything connected with the home should be fragrant."[148]

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[145]MS 3, 1888, p. 3. Discourse 8 (Oakland, California, September 25, 1888, afternoon).

[146]MS 99, 1899, p. 6. Discourse 14 (Avondale, Australia, Thursday, July 20, 1899).

[147]MS 9, 1893, p. 6. Discourse 11 (Kaeo, New Zealand, Sunday, March 5, 1893, 4 P.M.).

[148]MS 9, 1893, p. 8. Discourse 11 (Kaeo, New Zealand, Sunday, March 5, 1893, 4 P.M.).

Mixed appeals

Very often in her Health and Temperance speaking Mrs. White used several appeals at one time. The following passage contains the impelling motives of property, affection, and sentiment:

> When in the night season the building was standing before me, I said, "We have no money; how can we put up such a building?" I was asked, "Where are you going to put your wearied, worried, worn-out ministers? Are you going to let them go wherever they can find a place?" I said, "We are going to take care of them." The answer was, "You need a building fully as large as this in which to take care of them, and you need another building in which the very sick can be accomodated.[149]

Summary of invention

In Mrs. White's Health and Temperance speaking, she presented her logical proofs through exposition, that used chiefly explanation, and through confirmation (or argumentation) that employed four types of reasoning: example, analogy, cause, and sign. For most of her examples she used Biblical illustration, and based many of her analogies and cause-effect arguments on the incidents and teachings of the Bible. She made less use, in this series, of reasoning by sign than of the other type of reasoning.

Evidences of strong ethical appeals are found in this series. Mrs. White frequently referred to things that could easily have been understood by her audience to show integrity and sound judgment, knowledge and authority, benevolence and good will, and personal identification with their interests. That she assumed, and was generally acknowledged as having a role of authority, no doubt placed her in a vantage

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[149]MS 99, 1899, p. 2. Discourse 14 (Avondale, Australia, Thursday, July 20, 1899).

position to command a respectful hearing.

From an examination of pathetic proofs, found in this selection of discourses, one may infer that she was sensitive to the feelings of people and able to tap, in various ways, the instinctual and cultivated drives that impel men to action. Among these foundational wants, the following have been noted as being used by Mrs. White: self-preservation, property, power, reputation, affections, sentiments, and tastes.

Rhetorical Analysis--Arrangement

The selection of ideas and their development is the basic concern of invention, but much of the force and effectiveness of the ideas depends on the arrangement of the materials. This section deals with Mrs. White's arrangement of her materials in her Health and Temperance discourses.

Type of arrangement.--Mrs. White seems unbound by any pre-set pattern of arrangement in this selection of discourses. The Health and Temperance series shows a varied sequence of textual exposition, arguments, exhortation, and appeal. Her discourse may begin with a statement that refers directly to the subject, proceed and spread to a field of related thought, whose relationship to the theme is shown, and then in the conclusion, sometimes but not always, return to the subject. Progression within a discourse seems to come from the leading of one idea into another, one thought being suggested by another. Often an illustration is presented, its meaning applied, and then exhortation and counsel are given. When Scripture is introduced, it is explained, if need be, and given desired emphasis.

Mrs. White's own statement of her plan of treatment regarding a

discourse at Christiania, Norway, in 1886, is characteristic of her design on the Temperance theme:

" I took up the subject from a religious standpoint, showing that the Bible is full of history bearing upon temperance, and that Christ was connected with the work of temperance, even from the beginning."[150]

This type of arrangement was most common when she addressed non-Adventist public audiences. In her exposition of the theme, she effected explanation by means of repetition or iteration, often re-stating her point or illustrating it to re-enforce the idea of the subject presented. Rather than adhere to a theoretical presentation, Mrs. White wove throughout her discourses the principles of Health and Temperance from a practical viewpoint. She seldom used functional divisions stated in a formal way, but it is not difficult to reconstruct the main and sub-headings into outline form. There is a certain consistency in the quantity of material she used. With the exception of her first recorded discourse on this theme, which contains fifty-one paragraphs and was the longest of these discourses, the others range from thirteen to forty-two paragraphs in length--the majority averaging between a score and two dozen paragraphs. In the main, unity and coherence, as well as progression, would suffer if the paragraphs were sequentially re-arranged. The paragraphs themselves are varied in length from two to twenty sentences, the first of which can usually be classed as a paragraph sentence.

Mrs. White did not reserve her appeals for the conclusions but interspersed them throughout her discourses as she applied an illustration or factual statement.

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[150] Temperance, p. 267. Discourse 5 (Christiania, Norway, Sunday, 1886).

Discourse introductions.--Rhetorical theorists concur that a discourse or sermon should have an introductory section in which the auditors are prepared for, and led into, the message of the address. In applying this to sermons, Broadus states: "The introduction has two chief objects: to interest our hearers in the subject, and to prepare them for understanding it."[151] He also notes, in the same connection, that people have a natural aversion to abruptness, delighting in a somewhat gradual approach. He illustrates its need by pointing out the acceptability of a book preface, musical prelude, or the inviting entrance to a building.

In introducing her Health and Temperance themes, Mrs. White is very direct. In fact, at times she is almost abrupt as she launches into the topic under discussion; and her audience has practically no waiting time for the theme to emerge. It is often difficult to distinguish between the introductory portion of her discourse and the body itself. In defense of this direct approach it must be said that her aim was to grasp instantly the attention of her hearers, and this with an economy of words.

We shall note three introductions that are illustrative of three kinds of introduction that Mrs. White employed in her Health and Temperance discourses. Her discourse at the 1909 General Conference on "A Lesson in Health Reform,"[152] began with the reading of all twenty-one verses of the first chapter of the Book of Daniel. This chapter told

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[151]Broadus, Preparation and Delivery, p. 101.

[152]General Conference Bulletin, 1909, May 30, pp. 213-15. Discourse 19 (Washington, D.C., May 26, 9:15 A.M.).

the story of the strictness of diet that Daniel and his fellows practiced. Then Mrs. White used these words of introduction:

> This record contains much of importance on the subject of health reform. In the experience of the four Hebrew children a lesson is given regarding the need of abstaining from all spiritous liquors, and from indulgence of perverted appetite. . . .[153]

The second type of introduction which Mrs. White used consisted of personal remarks. An example of this type is found in her discourse "The Avondale Health Retreat."[154] Her introductory remarks expressed the sentiments of gratitude and pain that she had at the time:

> I want to say that I am very thankful that the movement to erect a health retreat here has been made. My heart has been deeply pained as I have seen parents here who did not know what to do when their children were sick.[155]

The third type of introduction which Mrs. White used made reference to the theme (in this case without any preliminary reading of scripture). When speaking on "Daniel a Temperance Reformer," she announced her theme and anticipated its application:

> To rightly understand the subject of temperance, we must consider it from a Bible stand-point. The first chapter of Daniel presents a most comprehensive and forcible illustration of the principles of true temperance and the blessings to be derived from their observance. Inspiration has recorded the history of Daniel and his companions as a shining example for the youth of all succeeding ages. What men have done, men may do. Did those faithful Hebrews stand firm amidst great temptation, and bear a noble testimony for God and the right? We may bear a similar testimony, even under circumstances as unfavorable.[156]

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[153] General Conference Bulletin, 1909, May 30, p. 214. Discourse 19 (Washington, D.C., May 26, 9:15 A.M.)

[154] Union Conference Record, (Australia), July 26, 1899, pp. 5-7. Discourse 14 (Avondale, Australia, Thursday, July 20, 1899).

[155] Union Conference Record, (Australia), July 26, 1899, p. 5. Discourse 14 (Avondale, Australia, Thursday, July 20, 1899).

[156] Signs, March 2, 1882, p. 97. Discourse 3 (College City, California, January 2, 1882).

Arrangement of materials within the discourse proper.--Since Mrs. White made more frequent use of textual introduction than any other kind, it is one of this type that has been selected as an example of her method of arrangement of materials within the discourse proper. The one selected bears the title "Temperance."[157]

Mrs. White began this discourse by the reading of Luke 17:26-30, which cites the intemperate days of Noah and Lot as typical of conditions to prevail upon the world before the return of Christ. After noting that eating and drinking are necessary to sustain life, she pointed out that carrying such to excess results in wrong, and illustrative of this was man's first temptation on appetite in Eden that resulted in his fall. When the first parents failed in their allegiance to God, they placed themselves under the dominion of Satan, but God extended His help in the form of a divine substitute, His Son, who was born in human flesh, subjected to its frailties. After recounting His baptism, Mrs. White reviewed the three temptations of Christ, and used the lesson of his victory over appetite as an encouragement for those who face like temptation today.

Then, after quoting verbatim Luke 4:17 (but without giving the reference), she mentioned the liberty that Christ claimed to bring to

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[157]This discourse, 13, is actually unnamed, being noted only as "At Sydney, Australia--1893," but content-wise it is almost identical with her discourse at Gisborne, New Zealand, 1893, as noted in unpublished notebook of Experiences in Australia, 1893, pp. 506-21, which is entitled "Temperance." The Sydney sermon is from MS 27, 1893, and published in Temperance, 283-92. One similarity is of interest: Mrs. White mentions in each discourse of having spoken twenty-one times in succession on this subject of temperance. One variant is likewise of interest: Mrs. White concludes each address with substantially the same content, but the appeal material is noticeably transposed, but none-the-less effective.

prison-bound captives and the value He placed upon human souls and drew this conclusion: "But God will do nothing without the co-operation of the human agent."[158]

Turning from this challenge for co-operation that grows out of God's willingness to help man, Mrs. White called attention to the Old Testament incident of the sons of Aaron who, because their minds were beclouded by intemperance, made no distinction in the type of fire these priests used in their censers. Their disregard of God's requirements resulted in their own destruction, but behind the sin and its punishment was the cause--intemperance.

While the attention is focused upon the illustration that pointed up the displeasure God has in intemperance, Mrs. White painted a picture of contemporary misfortunes which involve transportation disasters which often cost many lives--all because somebody got drunk. Sharing in the responsibility are those behind the men who get drunk: "Thus lives will be charged to the man that put the bottle to his neighbor's lips."[159] In proof of this related responsibility, she directed attention to the Mosaic law that held the owner of a known vicious ox in full responsibility for any death brought on by the ox--and together owner and ox were to be stoned to death. She carried this responsibility right over to those "that brew the deadly poison," and to "that liquor seller who will have to answer for all the sins of the drunkard, and the drunkard will have to give account of his deeds."[160]

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[158] Temperance, p. 287. Discourse 12 (Sydney, Australia, 1893).

[159] Temperance, p. 288. Discourse 12 (Sydney, Australia, 1893).

[160] Temperance, p. 289. Discourse 12 (Sydney, Australia, 1893).

Those, in courts of justice who administer the law, have added responsibility, she said, toward abstinence because of their need of sharp and clean-cut reasoning. She also stated that there should be temperance in eating "But liquor--let it alone. Touch it not. There can be no temperance in its use."[161]

After fixing responsibility for temperance and intemperance, Mrs. White proposed that fathers and mothers assume their parental duty of teaching their children obedience. She requested that they begin to nurture them while the babes were still in their arms, and she implored the parents to use the right tone of voice and counselled them to make their homes so attractive that when the children became of age they would find no attraction in saloons. She asked the parents that as they unfold the beauties of nature for their children, they should explain the gifts of nature as tokens of God's love. She requested them to have homes like Abraham who conducted his household after him by teaching obedience to the commands of God.

Then returning to the theme of harmful indulgence, she pointed to the undermining effects of tobacco. To encourage those who were addicted to its use, she cited the work of the health insitiution in America which she had a part in founding that had brought relief to many tobacco users. For all the tempted she begged: "Resist temptation as a man. In the name of Jesus Christ of Nazareth you can lay hold upon divine power."[162] That power, she maintained, had more than the strength of one weak human to its credit, it included the power of majority for it included God,

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[161] Temperance, p. 289. Discourse 12 (Sydney, Australia, 1893).

[162] Temperance, p. 291. Discourse 12 (Sydney, Australia, 1893).

heaven, and the holy angels.

By the time Mrs. White had carried her auditors to the source of help she challenged them to "Away with the fashions of this degenerate age,"[163] in which she included constrictive clothing that hindered the normal functioning of the vital organs. She placed upon mothers the need of a right kind of temperance and suggested they emulate the wife of Manoah, and the wife of Zacharias in order to have sons like Samson and John the Baptist. Prenatal influences, she contended, shaped these men's destinies. Even appetities, she maintained, are passed from a mother to her child. Then, ending on the positive note, Mrs. White assured her listeners of the sure posaibility of overcoming every temptation to intemperance through the power of Jesus Christ that would bring a right to the city glorious: "We want heaven, and Jesus Christ means that we shall have it, if we co-operate with Him."[164]

In brief, this sermon then, after beginning with a recall of the prophecy of the Lord that cites the days of Noah and Lot as typical of the last days, proceeds to trace man's fall in Eden on the point of appetite to his assurance of victory through Christ. From there, in the sermon, Old Testament examples of failure to live temperately show how responsibility for the fallen was fastened on those also who contribute to moral irresponsibility. The need for temperance in civic and home living places responsibility on leaders and parents. This, she concluded, involves proper protection and training of the young that is sure to bring the overcomer's reward.

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[163] Temperance, p. 291. Discourse 12 (Sydney, Australia, 1893).

[164] Temperance, p. 292. Discourse 12 (Sydney, Australia, 1893).

Discourse conclusions.--In terminating her Health and Temperance addresses, Mrs. White, almost invariably, made a direct challenge or appeal for personal commitment to better living. We shall note the conclusions of the discourses which were previously analyzed for their introductions. The 1909 General Conference one, entitled "A Lesson in Health Reform," Discourse 19, that began with the reading of the first chapter of Daniel, closed with a suggestive prayer:

> Christ came to the earth to bring divinity to humanity. We need that divinity: young and old need it. If you do not know anything about this power, I beseech you for Christ's sake to seek for it. Endeavor to live a consistent life. Take hold of Christ by living, active faith. Come to him just as you are, helpless and dependent, and say, "Lord, I believe; help thou mine unbelief." Help me to study thy life, thy self-denial and self-sacrifice; help me to become a Christian in every sense of the word.[165]

Mrs. White's address, "Avondale Health Retreat," which began with personal remarks, concluded with the inclusion of words from a gospel song:

> Let us place ourselves where we may gain the very best knowledge in regard to our accountability to God and to the souls for whom we must give an account. As we help these souls to reach a higher standard, God will help us. "Dare to be a Daniel, dare to stand alone, dare to have a purpose true, and dare to make it known." This is what the youth should be taught to do. We need to catch the inspiration of God's Spirit, and then work with all the power He has given us to co-operate with Him in restoring the moral image of God in man. When we have done this, we shall feel indeed that we have not lived in vain.[166]

Mrs. White's College City, California, address, which in its introduction illustrated an announcement of the theme on "Daniel a Temperance Reformer," concluded with a reference to the topic as originally introduced. She led into her conclusion by vividly describing the evil results

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[165] General Conference Bulletin, 1909, p. 215. Discourse 19 (Washington, D. C., May 26, 9:15 A.M.).

[166] Union Conference Record, July 26, 1899, p. 5. Discourse 14 (Avondale, Australia, Thursday, July 20, 1899).

accruing from the use of intoxicating liquor, then said:

> There is need now of men like Daniel,—men who have the self-denial and the courage to be radical temperance reformers. Let every Christian see that his example and influence are on the side of reform. Let ministers of the gospel be faithful in sounding the warnings to the people. And let all remember that our happiness in two worlds depends upon the right improvement of one.[167]

Summary of arrangement.--Apparent in Mrs. White's discourses on Health and Temperance is a notable inter-relation of the parts. While her main points are presented simply, they are not catalogued by number. An unfolding of one thought leads easily to another. Its presentation paves the way for the oncoming idea, thus tying the thoughts together. Such an arrangement gives a kind of close unity as advocated by Quintilian in his suggestion on the organization of thought-sequences. He cautions thus:

> . . . we must take care that these thoughts be not merely placed in a certain order, but that they be also connected one with another cohering so closely that no joining may appear between them; so that they make for a body, and not a mere collection of members.[168]

Such a theory of arrangement is characteristic of Mrs. White's discourses on Health and Temperance. Her statements find an integrated unity that carries her thought progressively, but her appeals and admonitions are not reserved for the conclusions alone. They are applied at points throughout her discourse suitable to the train of thought which she has and to the lesson which she wishes to apply.

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[167] Signs, March 2, 1882, p. 98. Discourse 3 (College City, California, January 2, 1882). It is of interest to note that Mrs. White used the same conclusion for her Christiania, Norway, discourse; however, the topic was treated entirely differently, but the experience of Daniel was presented three paragraphs before the conclusion. See Discourse 5.

[168] John Selby Watson, translator, Quintilian's Institutes of Oratory (London: Henry G. Bohn, 1856), II, p. 70.

Rhetorical Analysis--Style

"Style," says Genung,"is the manner of choosing and arranging words so as to produce determinate and intended effects in language."[169] Style, moreover, has to do with qualities that involve clearness, or perspicuity; force, or energy; and beauty, or elegance. It has a concern with sentence construction and rhetorical expressions that are appropriate to the speaker's desired end.[170] The most effective style can well be considered as that which fittingly represents the intent of the speaker. Where the purpose is to explain, it is necessary that the style be clear. When persuasion is involved, force must also appear. Beauty is not an end in itself and is supplementary, but it gives pleasure and consequent impressment to the hearer.

In this series of discourses Mrs. White's style is analyzed in the light of the three characteristics stated by Genung:

> . . . The qualities of style reduce themselves to three:--Clearness, which answers the endeavor to be understood; Force, which answers the endeavor to impress; Beauty, which answers the endeavor to please.[171]

Although the elements of style are grouped under these three heads, there is nevertheless an inter-relation existing between them.

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[169]Genung, Rhetoric, p. 16.

[170]Propriety and perfection of style are not easily attained. A synthesis of the problem of defining and achieving a forceful style was made by Gilbert Highet in a radio talk that contained his analysis of the style of George Orwell (Eric Blair) who authored, what many consider "the powerful novel," 1984. Said Highet:"Oh heavens, how hard it is to acquire a good clear style, as honest as decent stitching in a shoe, as clean as a well-laundered shirt, as economical as an efficient surgical operation, as tireless as a fine machine, as graceful as a fast runner!" See Stanley Field, Television and Radio Writing (Boston: Houghton Mifflin Company, 1958), p. 191.

[171]Genung, Rhetoric, p. 28.

Clearness

The foremost requisite of style is clarity that makes it impossible to be misunderstood. Aristotle says that "we may . . . regard it as settled that a good style is, first of all, clear. The proof is that language which does not convey a clear meaning fails to perform the very function of language."[172] Clarity makes use of the familiar, and in so doing avoids long words, technical terms, and archaic expressions under usual conditions; however, frequent use can be made of synonyms and reiteration.[173] Broadus postulates three things that give clarity to discourse: 1. Choice of familiar terms; 2. Proper balance in sentence and paragraph structure; and 3. Balance between brevity and diffuseness.[174]

Directness

Mrs. White used directness as an aid to clarity, both as pertains to topic presentation and audience approach. This topic and audience directness is seen in her first Health and Temperance sermon introduction, where after reading her text, I Cor. 6:19, 20, she says:

> We are not our own. We have been purchased with a dear price, even the sufferings and death of the Son of God. If we could understand this, and fully realize it, we would feel a great responsibility resting upon us to keep ourselves in the very best condition of health, that we might render to God perfect service. But when we take any course which expends our vitality, decreases our strength, or beclouds the intellect, we sin against God. In pursuing this

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[172]Cooper, Aristotle, p. 185.

[173]Sandford and Yeager, Effective Speaking, p. 137.

[174]Broadus, Sermon Preparation and Delivery, pp. 242-51.

course we are not glorifying him in our bodies and spirits which are his, but are committing a great wrong in his sight.[175]

In the same sermon she deals with an objection to health reform raised by some who felt that eating and drinking were entirely a personal matter. She answered the objection in a direct and full manner, and it became the longest paragraph of this discourse series:

> When we have tried to present the health reform to our brethren and sisters, and have spoken to them of the importance of eating and drinking, and doing all that they do to the glory of God, many by their actions have said, "It is nobody's business whether I eat this or that. Whatever we do, we are to bear the consequences ourselves." Dear friends, you are greatly mistaken. You are not the only sufferers from a wrong course. The society you are in bears the consequences of your wrongs, in a great degree, as well as yourselves. If you suffer from your intemperance in eating or drinking, we that are around you or associated with you, are also affected by your infirmities. We have to suffer on account of your wrong course. If it has an influence to lessen your powers of mind or body, we feel it when in your society, and are affected by it. If, instead of having a buoyancy of spirit, you are gloomy, you cast a shadow upon the spirits of all around you. If we are sad and depressed, and in trouble, you could, if in a right condition of health, have a clear brain to show us the way out, and speak a comforting word to us. But if your brain is so benumbed by your wrong course of living that you cannot give us the right counsel, do we not meet with a loss? Does not your influence seriously affect us? We may have a good degree of confidence in our own judgment, yet we want to have counselors; for "in the multitude of counselors there is safety." We desire that our course should look consistent to those we love, and we wish to seek their counsel, and have them able to give it with a clear brain. But what care we for your judgment, if your brain nerve-power has been taxed to the utmost, and the vitality withdrawn from the brain to take care of the improper food placed in your stomachs, or of an enormous quantity of even healthful food? What care we for the judgment of such persons? They see through a mass of undigested food. Therefore your course of living affects us. It is impossible for you to pursue any wrong course without causing others to suffer.[176]

While this passage is used as an illustration of directness, it

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[175] Testimonies, Vol. II, p. 354. Discourse 1 (Battle Creek, Michigan, March 6, 1869).

[176] Testimonies, Vol. II, pp. 356-57. Discourse 1 (Battle Creek, Michigan, March 6, 1869).

is interesting to note that it also contains several stylistic devices,[177] it represents typically her word choice, sentence structure, and directness involving topic and audience. The paragraph contains nineteen sentences with an average sentence length of 20.3 words. The longest sentence contains fifty-three words and the shortest, six words.[178]

With the exception of an occasional apposite word,[179] in these related discourses, the words within the sentences are of common usage. There is a pronounced use of personal pronouns. The way in which they are used gives a marked directness of style that aids clarity. This is exemplified in the recurring employment of the "we-you" and their counterpart possessives "our-your." Not a single sentence in the above passage appears without such personal pronouns dominating, either singly or in multiple and variant relationships.[180]

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[177]Such as rhetorical questions, questions and answers, and anaphora.

[178]Sentence structure varies from compound-complex, introduced by adverbial phrase, construction to that of a simple sentence construction. This particular paragraph, being explanatory in nature, shows eleven of the compound or complex sentence types contrasted with eight of the simple sentence type. Most of her thought passages, as revealed by paragraph divisions, hold a reverse ratio.

[179]"mulish,"(Testimonies, Vol. II, p. 375). Discourse 1 (Battle Creek, Michigan, March 6, 1869). "Noachic," (Temperance, p. 281). "effluvia," (Temperance, p. 291). Discourse 12 (Sydney, Australia, 1893). "carousal," (MS 29, 1901, pp. 2-3). Discourse 15 (March 28, 1901).

[180]The following single pronoun sentences include this frequency of usage: "we" (1), "you" (3). The following multiple pronoun relationships occur in these frequencies: "our-you" (1), "we-our" (2), "we-you" (1), "we-your" (1), "your-we" (1), "your-us" (2), "you-you-you" (1), "you-your-yourselves" (1), "we-you-us-us" (1), "we-your-your-your" (1), "your-your-you-we" (1).

Rhetorical questions

The rhetorical question contributes to ease of comprehension.[181] It challenges an audience to do its own thinking. If the answer is not self-evident, perspicuity will not be enhanced; and the purpose of its use will be defeated.[182]

Mrs. White's discourses, on the Health and Temperance theme, contain rhetorical questions more often in those passages where she is persuading or emphasizing. Such questions occur more frequently in appeals to pathos than in appeals to logic and in those areas where there is progression toward climax. Here are typical examples: "You are asleep. Would the lightning and thunder of Sinai arouse this church? Would they arouse you, fathers and mothers, to commence the work of reformation in your own houses?"[183] Most, but not all, of Mrs. White's rhetorical questions call for a positive, negative, or an 'everything,' 'nothing,' or qualified 'something' reply. Such a rhetorical question as the following calls for the latter rejoinder: "What are we doing for the cause of temperance, to save our youth today?"[184] An examination of six discourses of this series results in a total of forty-eight rhetorical questions being noted--an average of eight for each discourse, the extremes being

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[181]It contributes as well to forcefulness. For reasons of economy and utility this device is considered under the heading of Clearness, though its double usefulness is herewith noted.

[182]In a true rhetorical question neither the speaker nor the audience is expected to give a verbal reply. An exception to this might be when the question is charged with emotional content or intent and a verbal or visible assent or dissent might bring a rejoinder, such as a "yes," "no," or an "amen."

[183]Testimonies, Vol. II, p. 362. Discourse 1 (Battle Creek, Michigan, March 6, 1869).

[184]Temperance, p. 283. Discourse 12 (Sydney, Australia, 1893).

fifteen and three. The following tabulation gives this listing and compares the number of times the rhetorical question is used with the number of times the conventional question and answer is used.

TABLE 1

COMPARISON OF MRS. WHITE'S USE OF QUESTIONS

Place and Date	Rhetorical Questions	Questions and Answers
Battle Creek, Michigan, March 6, 1869	15	33
Christiania, Norway, 1886.	5	2
(Not given) 1891.	13	2
Sydney, Australia, 1893.	5	5
Washington, D. C. May 26, 1909.	3	2
Washington, D. C. May 31, 1909.	7	0
Totals	48	44
Average per Talk	8	7.33

Question and answer

As the above comparison shows, Mrs. White often used the question method supplemented by the answer. The following three questions illustrate the "no," "yes," and "nothing" type of answers. In speaking of Christ's temptations, she posed the question: "Was there anything in the character of the Son of God that required such great humiliation and suffering? No, He was sinless."[185] In elucidating on unnatural and disastrous habits, she asked: "But when men are bound in these chains, is there no way of deliverance? Yes, the Lord Jesus has died that through

[185] Temperance, p. 275. Discourse 10 (1891).

the merits of His life and death men may be overcomers."[186] Again, relative to Christ's temptations, she inquired: "What would have been gained if Christ did as Satan asked Him to do? Nothing."[187]

At times, Mrs. White asked questions to which she gave explanatory answers as illustrated by this instance: "And what is the work that we are to undertake here just previous to immortality? It is to preserve our bodies holy, our spirits pure, that we may stand forth unstained amid the corruptions teeming around us in these last days."[188]

Antithesis, comparison, contrast

Ideas gain clarity when they are compared and contrasted with that which is alike or opposite. The following passages contain both comparison and contrast:

> God has given us laws whereby to live, but now, as in the Noachic age, the imagination of men's hearts is evil and only evil continually; men walk after the desire and devices of their own hearts, and so accomplish their own ruin. God would have men stand in their God-given manhood, free from the slavery of appetite.[189]

"The inanimate rocks will sooner listen to the appeals of truth and justice than will that man whose sensibilities are paralyzed by intemperance."[190]

Contrast and antithesis govern these paired parallel sentences:

> There are but two powers that control the minds of men--the power of God and the power of Satan. Christ is man's Creator and Redeemer;

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[186] Temperance, pp. 279-80. Discourse 10 (1891).

[187] Temperance, p. 286. Discourse 12 (Sydney, Australia, 1893).

[188] Signs, September 18, 1879, p. 281. Discourse 10 (1891).

[189] Temperance, p. 281. Discourse 10 (1891).

[190] Signs, March 2, 1882, p. 98. Discourse 10 (1891).

> Satan is man's enemy and destroyer. He who has given himself to God will build himself up for the glory of God, in body, soul, and spirit. He who has given himself to the control of Satan tears himself down.[191]

Summary of clearness

In reviewing Mrs. White's stylistic element of clearness, in these selected discourses, it appears that she sought to make herself understood by dealing directly with her topic and audience, and by choosing words of easy comprehension that she arranged in uncomplicated yet varied sentence structure. By asking, as well as answering questions, and by employing rhetorical questions she encouraged her audiences to think and re-think the ideas she sought to clarify. By devices of contrast and comparison she sought to enable her hearers to visualize her ideas the more readily.

Force

The themes of Health and Temperance, though made understandable by Mrs. White's treatment of them, would not have carried their intended design had she not applied force to impress them. Without this force they would have lacked freshness, liveliness, and vitality. She strengthened her statements by repeating and rephrasing them. As she worked toward development of climax, she gained force by reiteration of words and phrases, repetitive linking, anaphora, challenge, and command.

Reiteration of words and phrases

The first statement of a fact may not be sufficient to carry its full significance. Repetition facilitates its impressment. Here is how

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[191] Temperance, p. 276. Discourse 10 (1891).

Mrs. White used it. She spoke of a danger resulting from novices attempting to treat disease: "We cannot afford to let such persons kill off this one and that one. No; we cannot afford it!"[192] Two different words are repeated in this single sentence: "Your children are God's children; they are to have a life that measures with the life of God."[193] In the same address these phrases appear, instead of closely together, separated by intervening matter: "Let us act our part, . . . Let all act a part. . . . Let us act our part as faithfully as the four Hebrew worthies. . . ."[194]

Immediate repetition of a single word is illustrated in this sentence: "We need to educate, educate, educate."[195]

Repetitive linking

An idea gains emphasis through the repetitive linking of a word or phrase. The "here that" of this sentence reveals its use: "It is here that this work is to be accomplished for us; here that our bodies and spirits are to be fitted for immortality."[196] In seeking to stir women to learn to cook who did not know how, Mrs. White tied good cooking to spiritual experience with this linkage:

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[192] Testimonies, Vol. II, p. 375. Discourse 1 (Battle Creek, Michigan, March 6, 1869).

[193] General Conference Bulletin, 1909, p. 215. Discourse 19 (Washington, D.C., May 26, 1909, 9:15 A.M.).

[194] General Conference Bulletin, 1909, pp. 214-15. Discourse 19 (Washington, D.C., May 26, 1909, 9:15 A.M.).

[195] MS 99, 1899, p. 3. Discourse 14 (Avondale, Australia, Thursday, July 20, 1899).

[196] Testimonies, Vol. II, pp. 355-56. Discourse 1 (Battle Creek, Michigan, March 6, 1869).

> It is of vital importance to you to know how to cook. There are more souls lost from poor cooking than you have any idea of. . . . There is more religion in a loaf of good bread than many of you think. There is more religion in good cooking than you have any idea of.[197]

Climax development

Aristotle commends the compact style of sentence structure because the beginning and end are clearly defined and therefore satisfying.[198] This compact type of sentence structure, when in series, lends itself to climax development. Mrs. White often used sentences that were complete in their parts and in their whole. A succession of these tended toward an increase of force and the development of a climax. This series of questions shows such use, several beginning with "will," and then followed by a triple emphasis of the "will" in affirmation:

> We shall endeavor to do the very best we can for the Health Retreat and we ask everyone to stand by us. Is it not time to consider where you are going? It is high time that we should begin to consider where our course is leading, and what we are doing. Will you not obey the dictates of your conscience today and say, "I will work for God." Will you not stand as a Caleb and help today. Will you choose all of Jesus and none of self. When you reach heaven, you will see that Christ will be represented in the person of His saints. You will hear the songs of triumph and victory, and your work will be as far-reaching as eternity. And may God help you to take your stand right here today, and do what you can in the way of helping our institutions.[199]

Likewise, Mrs. White made use, in a series of repetitive rhetorical questions, of a forceful "are you."

> Parents, are you teaching your children to overcome? Are you seeking to check the tide of evil that threatens to overwhelm our land? Mothers, are you doing your work as educators? Are you

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[197] Testimonies, Vol. II, p. 373. Discourse 1 (Battle Creek, Michigan, March 6, 1869).

[198] Cooper, Aristotle, p. 202.

[199] MS 3, 1888, p. 11.

> teaching your children in their childhood habits of self-control and temperance?[200]

Such crowding in of "will you" and "are you" as shown in the two foregoing excerpts made the direct appeals emphatic and forceful.

Anaphora

The repetition of words and balanced phrases at the beginning of sentences was commonly practised by Mrs. White. She resorted to anaphoric patterns most frequently in her appeals and admonitions. In concluding her Christiania address, 1886, she made use of repetitive linking prior to her "let" anaphora:

> There is need now of men like Daniel,--men who have the self-denial and the courage to be radical temperance reformers. Let every Christian see that his example and influence are on the side of reform. Let ministers of the gospel be faithful in sounding the warnings to the people. And let all remember that our happiness in two worlds depends upon the right improvement in one.[201]

In this sequence that follows, the anaphoric pattern is broken once, but this break seems not to lessen the force. After pointing to the effect which the saloon exerts on youth, she said:

> They exercise less and less self-restraint. They become addicted to the use of wine and alcohol, tobacco and opium, and to go from one stage of debasement to another. They are slaves to appetite. Counsel which they once respected, they learn to despise. They put on swaggering airs, and boast of liberty when they are the servants of corruption. They mean by liberty that they are slaves to selfishness, debased appetite, and licentiousness.[202]

Challenge and command

The ability to muster followers into command performance reveals

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[200] Temperance, p. 282. Discourse 8 (Oakland, California, September 25, 1888, afternoon).

[201] Temperance, p. 273. Discourse 10 (1891).

[202] Temperance, p. 274. Discourse 10 (1891).

the dynamic power of authority. Knowing her audience's confidence in her leader-speaker role, Mrs. White not only proffered advice, but she issued imperatives. Such is the style of her advisement:

> Our sisters often do not know how to cook. . . . It is your duty to know how to cook, . . .
> . . . . . .
> . . . And if you, my sisters, do not know how to cook I advise you to learn.[203]

And this is the style of her imperatives:

> Fathers and mothers, watch unto prayer. Guard strictly against intemperance in every form. Teach your children the principles of true health reform. Teach them what things to avoid in order to preserve health.[204]

"Mothers, rouse to your moral responsibility, and work for your children as those who must give an account."[205]

"You should be temperate in eating. But, liquor--let it alone. Touch it not. There can be no temperance in its use."[206]

Summary of force

Mrs. White's effectiveness as a Health and Temperance lecturer owed much to her calculated forcefulness. She used force to energize her ideas. This is revealed in her careful rephrasing and restatement. As she repeated select words and phrases, her thoughts carried a snowballing effect. Decisiveness and brevity were marked factors in her progression toward climax. This climax was achieved by the forceful elements

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[203] Testimonies, Vol. II, pp. 370-73. Discourse 1 (Battle Creek, Michigan, March 6, 1869).

[204] General Conference Bulletin, 1909, p. 269. Discourse 20 (Washington, D.C., May 31, 1909, 9:15 A.M.).

[205] Temperance, p. 282. Discourse 10 (1891).

[206] Temperance, p. 289. Discourse 12 (Sydney, Australia, 1893).

of iteration, repetitive linking, anaphora, challenge, and command.

Beauty

As one of the elements of Style, Beauty is subordinate to clearness and force. Its presence enhances, however, their quality, and is found mainly in the introduction and the conclusion rather than in the logical processes.

Beauty of style cannot be compassed with an arbitrary standard. It is a relative attribute varying with the theme, occasion, and the audience. It may savor of majestic grandeur or it may exhibit extreme simplicity. If a theme is of simple dignity, it would be beautifully treated with simple handling. Aristotle maintained that language is appropriate when it is in proportion with its subject; by proportion he conveys the idea that weighty matters will not be treated in a careless way, nor trivial matters in a solemn way.[207] It is characteristic, in this selection of discourses on Health and Temperance, that the treatment which Mrs. White accords her themes is that of marked simplicity and corresponding dignity--appropriate to moral truths associated with sacred scriptures.

Imagery

Beauty, or the elegance of style, is produced by imagination under the control of good taste.[208] Imagination makes use of figures of speech through which thought can be presented realistically and concisely.

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[207]Cooper, Aristotle, p. 197.

[208]Broadus, Sermon Preparation and Delivery, p. 269.

The use of such imagery is forceful in its descriptive aspect, not only for what is said or implied, but in that it stirs the imagination to supply what is not said. Thus is created a mental piquancy since beauty does not disclose all, but leaves the hearer to supply with his own imagination the full measure of thought and meaning. With respect to figures of speech, Mrs. White used them for support and illustration. Many of the figures came from the Bible. This was to her and her audience's advantage, for as one critic has observed: ". . . figures should be drawn from familiar sources. The best models in this regard are the figures and parables in Holy Scripture."[209] Herewith are examples of the kinds of figures of speech Mrs. White employed in these selected talks.

Simile

The simile is a direct comparison. It offers to the thing compared the characteristics or attributes of the thing with which it is compared.

Speaking of negligent parents who fail to reason from cause to effect, she said: ". . . they go to work like blind men. They seem to act as though it would especially glorify God for them to move like wild men, . . ."[210]

When telling of God's promise to redeem Adam and Eve, she drew this comparison: "When this first gospel sermon was spoken in Eden by God Himself, it was as a star of hope to illuminate the dark and dismal

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[209]William Henry Sheran, A Handbook of Literary Criticism (New York: Noble and Noble, 1905), p. 45.

[210]Testimonies, Vol. II, p. 366. Discourse 1 (Battle Creek, Michigan, March 6, 1869).

future.[211]

Recalling Christ's triumph when He was tempted, this short simile was introduced: "Satan left the field as a conquered foe."[212]

Metaphor

Whereas a simile is a stated comparison, a metaphor is an implied one. It assumes that the object compared is actually that with which it is compared. Aristotle noted that "it is metaphor above all else that gives clearness, charm, and distinction to the style. . . ."[213] He held that it is stronger than a simile, for it shows things in a state of activity.[214] Here are examples of the varied and forceful way she employed metaphors:

"We are now in God's work-shop. Many of us are rough stones from the quarry."[215]

> Instead of weighing your motives in the light of eternity, instead of having a practical knowledge of the principles underlying all your actions, instead of having dug down to the bottom, and built upon a right foundation for yourself, you are walking in the sparks kindled by somebody else.[216]

"We must have the oil of the grace of Christ that will feed the lamp, and cause the light of life to shine forth, showing the way to

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[211] Temperance, p. 284. Discourse 12 (Sydney, Australia, 1893).

[212] Temperance, p. 286. Discourse 12 (Sydney, Australia, 1893).

[213] Cooper, Aristotle, p. 187.

[214] Cooper, Aristotle, p. 211.

[215] Testimonies, Vol. II, p. 355. Discourse 1 (Battle Creek, Michigan, March 6, 1869).

[216] Testimonies, Vol. II, p. 367. Discourse 1 (Battle Creek, Michigan, March 6, 1869).

those who are in darkness."[217]

"Moderate drinking is the school in which men are receiving an education for the drunkard's career."[218]

Personification

As a figure of speech, personification attributes to that which is inanimate the characteristics and attributes of people. To offset the appeal of the saloon, Mrs. White proposed that Parents study to make their homes as inviting as possible: "Have your home as attractive as you can have it. Put back the drapery and let heaven's doctor in which is sunlight."[219]

Closely akin to personification is prosopopoeia, wherein the inanimate assume the powers to express the emotions of living creatures. Mrs. White carried on a presumed conversation with her stomach when she was struggling with giving up certain articles of diet. Bread was especially distasteful to her. She said:

> I suffered keen hunger. . . . But when faint, I placed my arms across my stomach, and said, "I will not taste a morsel. I will eat simple food, or I will not eat at all." Bread was distasteful to me. I could seldom eat a piece as large as a dollar. . . . when I came to the bread I was especially set against it. . . . The first two or three meals, I could not eat. I said to my stomach, "You may wait until you can eat bread." In a little while I could eat bread, . . .[220]

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[217] General Conference Bulletin, 1909, p. 268. Discourse 20 (Washington, D. C., May 31, 1909, 9:15 A.M.).

[218] Temperance, p. 278. Discourse 10 (1891).

[219] Temperance, p. 290. Discourse 12 (Sydney, Australia, 1893).

[220] Testimonies, Vol. II, pp. 371-72. Discourse 1 (Battle Creek, Michigan, March 6, 1869).

Metonymy

This figure of speech makes use of one word for another in a sort of symbolical sense. Sometimes it is a phrase or only a word, but it conjures familiarity in the hearer's mind and makes the use of detail superfluous.[221] On occasion Mrs. White reported of hearing about certain gatherings for pleasure, and said: "Every time I hear of these, I feel like clothing myself in sackcloth."[222]

When dwelling on the help that Christ can bring to men, she employed this figure: "The human race is encircled by the human arm of Christ, while with His divine arm He grasps the throne of the Infinite One."[223]

In asking the people to stand free and pure from the degradations of the world, she chose this expression: "Satan is playing his cards for your soul."[224]

Epigrams and aphorisms

To say a great deal in few words and in a way that the memory retains the kernel thought is the purpose served by both epigrams and aphorisms. While they leave much unsaid, like other figures of speech they stir the thought and imagination. Mrs. White borrowed and used pointed maxims. She also developed maxims of her own such as the three following: "Let us remember we have a Heaven to win and a hell to

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[221] Genung, Rhetoric, p. 491.

[222] Testimonies, Vol. II, p. 361. Discourse 1 (Battle Creek, Michigan, March 6, 1869).

[223] Temperance, p. 285. Discourse 12 (Sydney, Australia, 1893).

[224] Temperance, p. 292. Discourse 12 (Sydney, Australia, 1893).

shun."[225] "We are to make Christ first, last, and best in everything."[226] "We need clear brains and sound minds in sound bodies."[227]

The following are probably borrowed maxims: "There is much of sterling truth in the adage that every man is the architect of his own fortune."[228] "'Touch not, taste not,' should be your motto."[229] "The Lord helps those who seek to help themselves; . . ."[230]

Alliteration

At times, Mrs. White selected words that repeated the same beginning sound. Some of the words were paired and followed immediately and others were separated by intervening words. Such use contributed a rhythmical flow. The sounds employed fitted the sense of the passage, enhancing its beauty and providing satisfaction and pleasure to the hearers. The following are typical examples:

"Where are you going to put your wearied, worried, worn-out ministers?"[231]

"The erect form, the firm, elastic step, the fair countenance

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[225]MS 77, 1902, p. 7. Discourse 16 (Petaluma, California, June 7, 1902, Sabbath afternoon).

[226]MS 3, 1888, p. 4. Discourse 8 (Oakland, California, September 25, 1888, afternoon).

[227]Testimonies, Vol. II, p. 375. Discourse 1 (Battle Creek, Michigan, March 6, 1869).

[228]Signs, March 2, 1882, p. 7. Discourse 3 (College City, California, January 2, 1882).

[229]Temperance, p. 289. Discourse 12 (Sydney, Australia, 1893).

[229]General Conference Bulletin, 1909, p. 214. Discourse 19 (Washington, D. C., May 26, 1909, 9:15 A.M.).

[231]MS 99, 1899, p. 2. Discourse 14 (Avondale, Australia, Thursday, July 20, 1899).

showing that the blood was uncorrupted, the undimmed senses, the untainted breath,--all were so many certificates of good habits, . . ."[232]

> In instituting the plan of salvation, God has made it manifest that he values man at an infinite price; but Satan is seeking to make this plan of no effect, by keeping man from meeting the conditions upon which salvation is provided.[233]

"But Satan is more successful when assailing the human heart."[234]

"When ninety years old, he was one day seen searching for something."[235]

"Our petition will be heard in heaven, as God answered the petition of our Surety, our Substitute, the Son of the Infinite God."[236]

"Satan with all his synagogue--for Satan claims to be religious--determined that Christ should not carry out the counsels of heaven."[237]

In the context of mothers arranging physical work for their daughters, Mrs. White gave three sentences of counsel, the second of which is alliterative with almost pure rhyme: "Let them have exercise of the limbs and muscles. If it wearies them, what then? Are you not wearied in your work?"[238]

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[232] Temperance, p. 271. Discourse 5 (Christiania, Norway, Sunday, 1886).

[233] Temperance, p. 274. Discourse 10 (1891).

[234] Temperance, p. 276. Discourse 10 (1891).

[235] Temperance, p. 279. Discourse 10 (1891).

[236] Temperance, p. 285. Discourse 12 (Sydney, Australia, 1893).

[237] Temperance, p. 284. Discourse 12 (Sydney, Australia, 1893).

[238] Testimonies, Vol. II, p. 371. Discourse 1 (Battle Creek, Michigan, March 6, 1869).

Balanced sentences

Note has already been taken of Mrs. White's balancing of thoughts through comparison and contrast. Balance, within one sentence or between two sentences, is now illustrated as an element of beauty. The first is a one-sentence example, and the second contains two sentences--alike in thought and similar in form: "There was no bosom to cradle His head, and no hand to pass over His brow."[239]

"There are many in this world who would concede the principles of right for some worldly advantage. There are many who would forsake their rectitude for gold, or position, or power."[240]

Periphrasis

Sometimes Mrs. White used a longer expression, instead of a short one, to denote a thought, and in so doing employed Asyndeton. Both elements served to enrich her idea with beauty:

> I prize my seamstress, I value my copyist; but my cook, who knows well how to prepare the food to sustain life and nourish brain, bone, and muscle, fills the most important place among the helpers in my family.[241]

Allusion and beauty of style

Genung notes that the use of allusion is useful as well as pleasing, for "The amount of thought actually conveyed through literature is not to be measured by what is said, but by what the reader is made to

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[239] Temperance, p. 286. Discourse 12 (Sydney, Australia, 1893).

[240] Signs, July 29, 1899, p. 450. Discourse 9 (Washington, D. C., January, 1889).

[241] Testimonies, Vol. II, p. 370. Discourse 1 (Battle Creek, Michigan, March 6, 1869).

think and feel."[242] This impress of thought and feeling often comes from the springs of inspiration from which a speaker has been refreshed and are seldom known to those who hear him. His association with things of beauty, literary and otherwise, saturates his personality and, perhaps quite unknown to him, bestows charm in the luxury of expression. In Mrs. White's case, her familiarity with the language of scripture often saturated her own vocabulary.

That Mrs. White loved, and sought to instill a love for scripture is indicated by such a remark as this:

> This morning I was reading the nineteenth Psalm and the Psalm following, and I thought, What beautiful lessons these Psalms teach. "The Heaven's declare the glory of God, and the firmament showeth His handiwork."[243]

The language of scripture was often her language. As an example, in using the Pauline illustration of the Grecian race, she said:

> Men ran to obtain a corruptible crown, one that would perish in a day. . . .
>
> But we are to run the race, at the end of which is a crown of immortality and everlasting life. Yes, a far more exceeding and eternal weight of glory will be awarded to us as the prize when the race is run.[244]

The language of sacred songs was also in evidence: "Not I but Christ," and "Dare to be a Daniel."[245]

Summary of beauty

Beauty of style appears to have been achieved by Mrs. White

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[242] Genung, Rhetoric, p. 473.

[243] Union Conference Record (Australia), July 26, 1899, p. 7. Discourse 14 (Avondale, Australia, Thursday, July 20, 1899).

[244] Signs, September 18, 1879, p. 281. Discourse 2 (Battle Creek, Michigan, 1869).

[245] Union Conference Record (Australia), July 26, 1899, p. 7. Discourse 14 (Avondale, Australia, Thursday, July 20, 1899).

through simplicity consonant with topics of Health and Temperance. The element of studied artifice seems not to appear, though at times she exemplifies, through her use of descriptive imagery and a variety of types of tropes and figures of speech, a deftness of touch for the sublime and beautiful. She makes frequent use of similes, metaphors, personification, metonymy, epigrams, and aphorisms. Her manuscripts disclose a very free use of alliteration, phrase and sentence balance, and occasional periphrasis. Her rhythm and cadence reflect a love and familiarity with sacred scripture. In brief, Mrs. White's style may be phrased as unadorned, simple beauty.

Summary of style

Mrs. White's style, in her Health and Temperance discourses, is notable for its clarity, forcefulness, and simple beauty. She achieved clearness by choosing uncomplicated words and sentences that were marked by directness and not likely to be misunderstood. She gained force by means of reiteration, repetitive linking, climax, anaphora, challenge, and command. She attained the higher peaks of beauty in her descriptive imagery through tropes and figures that, though familiar and common, were in balance with her themes. There was often a pleasing cadence in her prose rhythm that echoed a familiarity with the language of scripture. This evident high regard for the Bible was partly responsible for her sometimes sublime yet earthy beauty.

CHAPTER V

MRS. WHITE'S SPEAKING ON CHRISTIAN FAITH AND LIVING

Occasions and Audiences

An overview of the time and places.--The general classification of discourses on Christian Faith and Living, by Mrs. White, covers the years from 1869 through 1913. All 279 of the discourses are listed chronologically in Appendix II.[1] Of these 279 discourses, 159 are in manuscript form, and the rest are published in periodicals and books. The following schedule shows the annual tabulation of these discourses.

TABLE 2

ANNUAL TABULATION OF CHRISTIAN FAITH AND LIVING DISCOURSES

Year	Number of Discourses	Assigned Discourse Numbers
Undated . . .	2	1, 2
1869	1	3
1877	2	4, 5
1879	1	6
1883	3	7-9
1884	9	10-18
1885	18	19-36

[1]This computation of 279 discourses is based on the now known recorded sermons which are available in either printed or manuscript form. It does not aim to be an exhaustive list of all the times Mrs. White preached on Christian Faith and Living. In this, as in other topics, there is no fully recorded discourse prior to 1869. Thus, the first twenty-five years of her public speaking, from 1844-1869, do not afford a topical rhetorical analysis.

TABLE 2 - Continued

Year	Number of Discourses	Assigned Discourse Numbers
1886	32	37-68
1887	6	69-74
1888	12	75-86
1889	38	87-124
1890	9	125-133
1891	13	134-146
1892	3	147-149
1893	6	150-155
1894	19	156-174
1895	5	175-179
1896	1	180
1897	1	181
1899	2	182, 183
1901	13	184-196
1902	5	197-201
1903	11	202-212
1904	11	214-224
1905	10	224-233
1906	5	234-238
1907	3	239-241
1908	12	242-253
1909	13	254-266
1911	5	267-271
1912	5	272-276
1913	3	277-279

This table suggests a wide range of speaking frequency on Christian Faith and Living themes. Four different years show only one sermon a year. In 1889, she achieved her highest frequency, speaking thirty-eight times. For the thirty-one years she did preach on these related themes, she spoke an average of 9.2 times.

Table 3 shows the years which bear no recorded sermons on Christian Faith and Living.

TABLE 3

THE YEARS OF MRS. WHITE'S PUBLIC SPEAKING WHICH CONTAIN NO RECORDED MANUSCRIPTS OR PUBLISHED DISCOURSES ON CHRISTIAN FAITH AND LIVING

Years Covered	Years Involved
1844-1866	25
1870-1876	7
1878	1
1880-1882	3
1898	1
1900	1
1910	1
1914	1
1915	1
Total years	41

A comparison of Tables 2 and 3 shows that there are thirty-one years that contain documented discourses by Ellen G. White, on Christian Faith and Living, and forty-one years without such discourses.

The next table gives a composite picture of the places where these 279 discourses by Mrs. White were delivered.

TABLE 4

GEOGRAPHICAL TABULATION OF DISCOURSES BY ELLEN G. WHITE ON CHRISTIAN FAITH AND LIVING

Location	Number of Discourses			
	City	State	Country	Continent
Australia (Unspecified: 6)				34
Ashfield	5			
Avondale	3			
Brighton	3			

TABLE 4 - Continued

Location	Number of Discourses			
	City	State	Country	Continent
Melbourne	4			
North Brighton	2			
North Fitzroy	3			
Parramatta	1			
Prahran	1			
Prospect	1			
Sydney	1			
Williamstown	4			
New Zealand			6	
Auckland	2			
Napier	3			
Petone	1			
Europe (Unspecified: 1)				52
Denmark			6	
Copenhagen	6			
England			3	
South Hampton	1			
Grimsby	2			
France			2	
Nimes	2			
Italy			2	
Torre Pellice	2			
Norway			8	
Christiania	5			
Laurvig	1			
Moss	2			
Sweden			10	
Grythyttehed.	2			
Orebro	7			
Stockholm	1			
Switzerland			15	
Basle	11			
Tramelan	2			
Villar Pellice	1			
Zurich	1			
United States (Unspecified: 5)			189	
California		71		
Angwin	1			
Calistoga	2			
Campmeeting (?)	1			
Elmshaven	1			

TABLE 4 - Continued

Location	Number of Discourses			
	City	State	Country	Continent
Glendale	1			
Healdsburg	1			
Lodi	3			
Loma Linda	8			
Long Beach	3			
Los Angeles	7			
Mountain View	2			
National City	1			
Oakland	20			
Petaluma	2			
Riverside	1			
St. Helena	14			
San Jose	2			
Santa Rosa	1			
Colorado		3		
Boulder	2			
Denver	1			
Illinois		14		
Chicago	14			
Indiana		2		
Indianapolis	2			
Iowa		2		
Des Moines	1			
Nevada	1			
Kansas		8		
Council Grove	3			
Emporia	6			
Ottawa	4			
Massachusetts		11		
South Lancaster	11			
Michigan		43		
Battle Creek	24			
Berrien Springs	5			
Grand Rapids	2			
Harbor Heights	4			
Lansing	2			
Potterville	6			
Minnesota		5		
Minneapolis	5			
Mississippi		1		
Vicksburg	1			
Missouri		1		
Kansas City	1			

TABLE 4 - Continued

Location	Discourse Numbers			
	City	State	Country	Continent
Nebraska		1		
Lincoln (College View) . .	1			
Tennessee		1		
Nashville	1			
Utah		1		
Salt Lake City	1			
Washington, D. C.	18			

In summary, the foregoing table indicates that the Christian Faith and Living discourses of Mrs. White were delivered in eleven Australian cities and towns that were located principally in the south-eastern section of the continent, three cities of New Zealand, fifteen cities of Europe located in seven countries, and fifty-eight cities and towns located in fourteen of the United States and the District of Columbia.

The days of the week and the times of the day when this particular series of two hundred eighty-one addresses was delivered are not always indicated in the original or printed sources. Of the two hundred seventy-nine discourses, forty-six are specified as having been given on the Sabbath day (Saturday); and of these, fifteen were in the morning and nine in the afternoon, with twenty-two of the remaining number not specified as to the time of the day. In addition to the forty-six Sabbath discourses, there are two hundred thirty-three others, some of which may or may not have been given on the Sabbath. Of these two hundred thirty-three, there are fifty-five known morning talks, sixteen afternoon, five evening, and one hundred fifty-seven others which are unspecified as to the time of the

day when they were delivered. In some cases, the time of the day is not specified, but the day of the week is.

Australia and New Zealand meetings.--The continent "down-under" and the nearby adjacent islands of New Zealand furnished a variety of audiences and occasions for Mrs. White's Christian Faith and Living addresses. The most significant of these were the then-novel camp meetings. Mrs. White had a hand in planning the first New Zealand one, at Napier, on the mid-east coast of North Island in March and April of 1893.[2] Preliminary reservations from the island's Adventist churches did not seem to justify the setting up of a large camp; but when the delegations came by boat and train, Mrs. White encouraged the pitching of reception and dining tents in order to avoid a haphazard state of things. She proposed that "this first camp-meeting must be as far as possible a sample of what every other camp-meeting held in the future ought to be."[3] While the camp was in preparation, the weather was "beautiful"; but during the first Sabbath afternoon service, while Mrs. White was preaching, a week-long rainy season began. After she had spoken for thirty minutes, she invited the people forward for prayer. The situation that prevailed at the time was explained by her in these words:

> . . . Many seats had to be cleared, and were quickly refilled by those coming forward. The tent was not a perfect place for such a meeting. The rain was falling heavily, and the tent leaked in many places. But this seemed of little consequence. The interest in eternal matters was too deep to be affected by the surroundings. A

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[2]E. G. White, Notebook "Experiences in Australia, 1893" (unpublished), "The New Zealand Camp meeting," pp. 4-6. Cited hereafter as Australia Notebook, 1893. (Other volumes will contain the appropriate yearly designation.)

[3]E. G. White, Australia Notebook, 1893, "The New Zealand Camp-meeting," p. 5.

> sense of fearful consequences affected the congregation. . . .
> . . . the rain came down so heavily that no one wished to leave the tent, and the meeting was continued until sundown.[4]

During the Napier encampment, some of the audience who had formerly studied spiritualism expressed an interest in phrenology. In consequence, Mrs. White devoted her Tuesday morning, March 28, discourse to "Words of Warning Regarding Phrenology."[5] She spoke on two other occasions on "The Law and the Love of God"[6] and "Diligence in Service."[7]

Several Australian camp meetings supplied opportunities for Mrs. White to speak on Faith and Life themes. In early 1894, a city of 108 tents was pitched at Brighton, a suburb of Melbourne. This was the first camp meeting the people of Melbourne had seen. People from a wide area manifested an interest in the meetings. The number and class of people attending are suggested by this comment: "Every afternoon and evening the tent was filled to its utmost capacity, not with a cheap order of society, but with people of intelligence, physicians of note, ministers and business men."[8] Many of the campers, numbering between four and five hundred, had become Sabbath keepers through the reading of denominational literature. Some in particular had joined the church through reading two of Mrs. White's books, Great Controversy and Steps to Christ, and others

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[4]E. G. White, Australia Notebook, 1893, "The New Zealand Camp-meeting," p. 9.

[5]E. G. White, Australia Notebook, 1893, pp. 377-91. Discourse 153 (Napier, New Zealand, March 28, 1893).

[6]MS 17, 1893. Discourse 152 (Napier, New Zealand, Sunday, March 26, 1893, 6 P.M.).

[7]MS 13, 1893. Discourse 154 (Napier, New Zealand, Friday, April 7, 1893, 9:30 A.M.).

[8]E. G. White, Australia Notebook, 1894, p. 7.

were anxious to see and hear the woman who had written these books.

As an example of the eagerness to hear Mrs. White, the report of a Sabbath afternoon meeting, January 20, is of interest. The morning service had carried over until two in the afternoon--an Elder Corliss conducted that service. Mrs. White was the speaker for the three-thirty service. Her son, en route with her to the tent, suggested that she speak only a short time because of the probable weariness of the audience, the blowing gale of wind, and the disagreeable dust storm. On reaching the tent, they found it full of people, fully one half of whom were non-Adventist visitors. The Adventists were invited to give up their seats, but still there was not room. The crowd continued to come. Many were standing as a wall about the tent.[9]

Another Australian camp meeting was held in a suburb of Sydney, at Ashfield, in the latter part of 1894. Though the camp was not as large as the one at Brighton, there were as many non-Adventist visitors. The large pavilion "was rarely commodious enough to accommodate the people who thronged to the services."[10] The interest of visitors was drawn to the tents arranged in village-like order, with streets named after the Reformers. "On Sabbath and Sunday, the grounds were thronged with interested spectators. The people listened with rapt attention to discourses"[11] on themes especially related to the times. Mrs. White was one of the seven principal speakers and preached the closing sermon of the camp, in

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[9]E. G. White, Australia Notebook, 1894, pp. 10-12.

[10]E. G. White, Australia Notebook, 1894, "Ashfield Camp," pp. 1-2.

[11]E. G. White, Australia Notebook, 1894, "Ashfield Camp," p. 2.

which she dwelt on the duties neglected by Christians.[12]

There is an understandable reason why Mrs. White's speaking was done more frequently at camp meetings and in tents and halls rather than in the denomination's own churches. When Mrs. White went to Australia, the individual companies of Adventists did not own their own churches.[13] They were obliged to use hired halls in which to hold their meetings. In winter time, Mrs. White regarded them, because they were cold and damp, as endangering health and life. Unwholesome even for the more rugged of constitution, she held it as "presumption" for women, children, and those of frail health to remain in such places during divine services. She gave a vivid picture of these kinds of halls and their effect upon her personally, upon church members, and upon non-Adventists:

> And such halls are far from being suitable places for meeting at any season. The hall in which I spoke last Sabbath cannot be properly ventilated; it is completely surrounded by other rooms, and is lighted only from the roof. The air was so impure as to be really sickening. A curtain stretched across the end of the hall, back of the platform, separates this apartment from the next, but there is such a draft that the speaker's stand has been removed from this platform and placed upon a lower one made for the purpose. Notwithstanding this precaution, the draft was so strong that I had to keep a heavy shawl drawn close about my neck while speaking. Now my lips are swollen and painful from the effect of the cold and the foul air. Last Sabbath the hall was full; it is narrow and long, and in our social meetings on the Sabbath it is very difficult to hear what is said.

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[12]There are three manuscripts of talks by her on November 3, 1894. Two are very similar in tone and content, but the arrangement of materials is noticeably different. One appears in Australia Notebook, 1894 and consists of twelve pages immediately preceding page 804. The other is MS 48, 1894. In the latter she mentions the occasion as being the last of the camp. For purposes of this study we have given separate listing to these similar, but different, discourses.

[13]In a communication she sent to the Battle Creek church, written one year after she arrived in Australia, Mrs. White stated: "In all Australia we have but one meeting house where we can worship God. This one has been erected in Parramatta, a town near Sydney, where a company has recently been raised up." See General Conference Bulletin, 1893, p. 13.

> The halls are used for all kinds of gatherings, and many say that it is impossible for them to teach their children or themselves to regard the place of meeting as a place where God is to be worshipped. Many will not come to a religious meeting in such a place. They feel that it is irreverent and almost sacrilegious to attempt to worship God amid such surroundings.[14]

Other occasions than camp meetings provided audiences for Mrs. White's Australia and New Zealand speaking on Faith and Living themes. These included a number of services in connection with tent evangelistic campaigns that developed from regional and annual camp meetings. Some of these services were on Sunday afternoons such as at Williamstown on March 4 and 18, 1894.[15] Another Melbourne-area Sunday afternoon service was held at the Town Hall of North Brighton.[16] A church dedication afforded Mrs. White an opportunity to address the church at Prospect, New South Wales, on September 16, 1894, with the almost whimsical title: "Take These Things Hence."[17] There were some other addresses by Mrs. White that were given in church buildings.

In the main, such places of meeting were filled, but not always. During her twelve-day stay in Auckland, she spoke six times in the church. Several of the meetings were in the evening, but her February 11, 1893,

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[14]This communication of December 21, 1892, written by Mrs. White from Melbourne, Australia, was addressed "Dear Brethren and Sisters in Battle Creek," and received during the 1893 General Conference session. It was read to the assembled delegates and church congregation, and read by Professor W. W. Prescott, following the Sabbath school, January 28--"the auditorium gallery and vestries all being well filled." See General Conference Bulletin, 1893, pp. 12-13.

[15]MSS 18, 20, 1894. Discourse 163 (Williamstown, Australia, Sunday, March 4, 1894, 3 P.M.). Discourse 164 (March 18, 1894).

[16]MS 16, 1894. Discourse 161 (North Brighton, Australia, Sunday, February 25, 1894, 3 P.M.).

[17]R & H, August 27, 1895, pp. 545-46; September 3, 1895, pp. 461-62. Discourse 166 (Prospect, New South Wales, Australia, Sabbath, September 16, 1894).

discourse was a Sabbath-day "Instruction to the Auckland Church."[18] This Auckland experience was a trial to Mrs. White. Though the city was "beautiful" and the Seventh-day Adventists had "a good church building there, a pleasant, plain, neat chapel," and though formerly "there was a strong church" there, many of the members had moved away and there were "comparatively few to occupy" the "commodious meeting-house." Unfortunately, too, there had been a drawing apart among those that remained. Mrs. White reacted to the small audience as she reported it in this way: "It pained my heart to see the empty seats, and the testimony I had to bear was close and cutting."[19]

Besides the church discourse, just mentioned, Mrs. White spoke at the Opera Hall on a Sunday, on the topic "The Conflict Between Christ and Satan."[20] Of this and another Opera Hall meeting she reported: "Twice I spoke in the theater to attentive audiences."[21]

European meetings.--Six years prior to going to Australia, Mrs. White made a two-year sojourn in Europe, 1885-1887. Before reaching the continent she spent two weeks in England. During the second week end she held four meetings at Southampton, three of them in the church. Sunday night she was scheduled to speak at the Philharmonic Hall in this city of

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[18]Twelve pages following p. 323 of Australia Notebook, 1893. (Double pagination in this collection of manuscripts necessitates occasional documentation in this manner.) Discourse 150 (Sabbath, February 11, 1893).

[19]E. G. White, Australia Notebook, 1893, "Labors in New Zealand," pp. 324-27.

[20]MS 16, 1893. Discourse 151 (Auckland, New Zealand, 1893).

[21]E. G. White, Australia Notebook, 1893, "Labors in New Zealand," p. 324.

a hundred thousand, whose history, dating back to the Roman period, interested her so much. That morning, September 5, she awoke with a severe cold, but went out for a drive, almost fainting on the way. On returning to her room, she decided to undertake the evening speaking assignment anyway. Of this experience she wrote:

> I arose from the bed, rode to the hall, and stood upon my feet, and the Lord gave me strength as he had many times before under similar circumstances. The pain in my head ceased, the soreness in my throat was removed, and I spoke for more than an hour with perfect freedom.[22]

While we do not know precisely the make-up of the audience, we do find, in her report, Mrs. White's concern and dismay at the differences among the three principal classes of English people and that she felt the difficulty of one person's laboring for all classes at the same time.[23]

Three days after the Southampton Philharmonic discourse on "Christian Progress"[24] (a frequently treated theme of Mrs. White), she and her party[25] proceeded to Switzerland. Mrs. White returned to England the following September and delivered two addresses at Grimsby, England, that

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[22] Historical Sketches, pp. 163-64.

[23] "In the city the capitalists, the shop-keepers, and the day laborers, and in the country the landlords, the tenant-farmers, and the farm-laborers, form the three general classes, between whom there are wide differences in education, in sentiment, and in circumstances." (Historical Sketches, p. 164.) This resulting strong feeling of caste Mrs. White deplored as an obstacle to gospel work that God did not design should exist.

[24] Published in the Hampshire Independent, September 6, 1883, as noted in the Signs, November 19, 1885 (page not given in the E. G. White notebook of Signs published articles). Discourse 22 (Southampton, England, September 5, 1885)

[25] She was accompanied on her European tour by her son, W. C. White, his wife, and Sarah McEnterfer, her own secretary. (Historical Sketches, p. 159.)

in respect to the location are significant only because they were given at the denomination's English printing office and church headquarters, which in 1884 had been transferred from Southampton.[26]

At Basle, Switzerland, Mrs. White gave six addresses (discourses 23, 24, 25, 26, 27, and 28), on Christian Faith and Living topics, as part of a series of fifteen given in connection with the Swiss Conference and the European Council, September 10-28, 1885.[27] The building in which she gave these addresses was near the center of the city but away from its noise and confusion. It faced south and was directly opposite a sixty-acre plot of government land bordered by trees, beyond which were large buildings in front of gently sloping hills with green fields and pretty groves. Dominating all of this were the higher mountains covered with dark firs that gave the location an impressive setting. Mrs. White was well pleased with the new office building of Les Signes des Temps which served as the place of assembly for the two hundred men and women representatives from England, Ireland, Wales, Norway, Sweden, Denmark, Germany, France, Italy, and Roumania. Of these delegates she said: "A more intelligent, noble-looking company is seldom seen."[28] Her reflections, she commented, were solemn as she looked over the congregation, "so ardent and cheerful in the truth, and so anxious to catch every ray

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[26]The hall in which these were given was a "good-sized room" in connection with the office of the Present Truth periodical. The building was "convenient, well lighted, and pleasantly located." See Historical Sketches, pp. 162-63.

[27]Actually these six discourses were given on September 12, 22, 23, 26, 28, 29. See R & H, March 16, 1886, pp. 160-61; Historical Sketches, pp. 119, 129-32, 133-36, 154-58, 140-44, 144-46.

[28]Historical Sketches, p. 172.

of additional light."[29] She learned that these people had accepted Seventh-day Adventist doctrines under varying circumstances--the majority in the face of opposition and ridicule, and often at the expense of worldly prosperity.

The actual speaking situation was entirely new to Mrs. White, as the congregation was divided into three parts, each part occupying a different part of the hall. Two interpreters followed her when she spoke, one in French and the other in German. In commenting on this procedure, she said: "This way of speaking was rather embarrassing at first; but this soon wore away, and to me it has proved far less taxing than I anticipated."[30] In her speaking Mrs. White was noticeably influenced by three situational factors: (1) the historical contribution of Basle to the Protestant Reformation,[31] (2) contemporary activities within the city,[32] and (3) the presence of delegates representing a variety of

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[29]Historical Sketches, p. 172.

[30]Historical Sketches, p. 173. This manner of speaking became a familiar pattern to Mrs. White. During the next six weeks she spoke through an interpreter in all of her Scandinavian addresses.

[31]At one time, 1,200 sympathizers of Luther, having received no response to their request for the discontinuance of the Mass, appeared before the faltering senate and said: "What you have not been able to do in three years, we will do in a single hour." At once they began breaking down images, working far into the night, visiting all the churches in Basle, "demolishing with pike and ax the altars, tearing down the pictures and idols, and committing the fragments to the flames on the open commons." (See Historical Sketches, pp. 169-71.) Basle was also the favorite resort of Reformation scholars. Zwingli was educated there. Erasmus published his New Testament there. Froebenius, the celebrated printer, published the writings of Luther there. John Foxe issued his first installment of the Book of Martyrs from this city.

[32]Other missionary educational institutions and publishing plants contributed to the international and multi-lingual environment and opportunity. On the commons, across from the place of speaking, the Swiss government carried on military drill. The thoroughness and frequency

cultures.[33]

On Mrs. White's first Scandinavian itinerary, which began immediately after the 1885 Basle Conference, she devoted two of her five talks, at Copenhagen, Denmark, to Christian Faith and Living subjects. The following July, she spoke on eight such themes. On her first visit, she was quite disappointed at the location and type of hall engaged for her address. It was located centrally to the city, but in the basement of a building whose upper stories had halls for dancing and places for drinking. Though the room was large enough to accommodate two hundred persons, it contained seats for only half as many, with the result that a large part of the congregation had to stand. The hall was damp, the moisture at times being plainly seen on the walls. "If it is necessary to speak in such places," she said, "we will do so cheerfully."[34] Certain ones in the audience were of particular interest to the speaker. She observed:

> There were some in the audience who seemed deeply interested, persons of talent whose countenances I remembered, for they had been presented before me. These persons had been pleasure-lovers, enshrouded in darkness and error, but God was permitting beams of light to shine upon them from his word.[35]

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with which drill was conducted impressed Mrs. White with the need of stressing thorough preparation and united action for gospel workers. (See Historical Sketches, pp. 171, 294.)

[33]In planning her talks, Mrs. White explained: "I felt urged by the Spirit of God throughout the meetings to impress upon all the importance of cultivating love and unity. I tried to present the danger of building separate interests between different nationalities." (See Historical Sketches, p. 173.)

[34]Historical Sketches, p. 183. Mrs. White found from experience that it was difficult in all the cities of Scandinavia to obtain suitable places for meetings. The halls were mostly used for dancing, concerts, and theatrical entertainments. The rent was high.

[35]Historical Sketches, p. 183.

Three Swedish cities of speaking concern to Mrs. White were Stockholm, Grythyttehed, and Orebro. In Stockholm every foot of standing room was occupied in the hall that seated two hundred, a situation which obtained at each of the four services she conducted on her first visit.[36] Eight months later, she returned to preach on "The Service of Love."[37]

At Grythyttehed, a Swedish village surrounded by forests one hundred and fifty miles northwest from Stockholm, Mrs. White found fifty Sabbath keepers, forming one of the oldest such companies in Sweden, meeting in a union house built by dissenters and open to all denominations. To hear her Sabbath address on "Soldiers of Christ,"[38] scattered members came from all the surrounding country. One man came thirty miles by sleigh. Other men and women walked from six to twenty miles. The lady custodian of the meeting hall, being a skillful guitarist and possessed of "a sweet, musical voice," took "the place of both choir and instrument" at the "opening of the meetings."[39]

At the third Swedish city, Orebro, Mrs. White was disappointed to

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[36]The church of ninety members seemed to prize very highly the opportunity afforded by the meetings. Mrs. White took notice of the greater interest in religion in Stockholm than in Copenhagen, though she made a point to comment on the contrast between Scandinavian and American reverence. She commended the former, and quite generally all European worshipers, for bowing their heads and offering silent prayers immediately after taking their places. (See Historical Sketches, p. 188.)

[37]Signs, October 21, 1889, pp. 625-26.

[38]MS 8, 1885. Discourse 32 (Grythyttehed, Sweden, Sabbath, October 24, 1885).

[39]Historical Sketches, p. 195.

see what meager arrangements had been made for a place of meeting. The hall consisted of a second-story suite of chambers in a private dwelling that was entered from the rear. The principal room accommodated fifty persons, and two smaller ones twenty each. All the rooms were furnished with backless board benches. Mrs. White gave an evening address, "The Price of Eternal Life."[40] Though the rooms were "crowded to their utmost capacity," Mrs. White felt that more earnest efforts to secure a suitable hall were due the city which was famous as the birthplace of Olaf and Lawrence Patersen, the first preachers of the Lutheran doctrine in Sweden.[41]

Including the fall-1885 and the summer-1886 visits, Mrs. White preached seven times in Orebro, on Christian Faith and Living topics. Her Swedish memoirs contain eye-witness accounts of Scandinavian Child Preaching during the Great Advent Awakening that was contemporary with the Miller movement in America.[42]

The third Scandinavian country, Norway, received four visits from Mrs. White. On three of them, November 9, 1885, July 11 and 15, 1886, and October 6, 1886, she gave discourses on themes pertaining to Christian Faith and Living,[43] in the capital city, Christiania (now called Oslo). Two other such discourses, June 11 and 19, 1887, she gave at

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[40]MS 10, 1885. Discourse 33 (Orebro, Sweden, October 27, 1885).

[41]Historical Sketches, pp. 200-202.

[42]Mrs. White's interest in this is quite understandable since she was at the time of the Miller movement, 1842-1843, but a teen-age girl who felt the "call" to become a youthful religious spokesman.

[43]MSS 4, 1885; 7, 7a, 1886; and R & H, February 21, 1888, pp. 113-14. Discourses 34 (Monday, November 9, 1885); 48, 49 (Sunday, July 11, 1886); and 50 (Thursday night, July 15, 1886).

Moss,[44] a nearby city, and one at Laurvig.[45]

Christiania, when Mrs. White first visited it, was building a new meeting-hall for its 120 members. The Good Templars kindly gave them the free use of their hall, which seated over three hundred. At other times she spoke in larger halls in Christiania on Temperance themes, but her ministry in behalf of the local church members involved earnest counsel and plain correction. A few extremists were making the matters of dress and of picture-taking unduly prominent in their desire to be conscientious.[46] Some of the church members received guidance in their Sabbath-keeping problems, one of which required of their children attendance at school six days a week and another pertaining to business partnership perplexities involving the running of their businesses on Sabbath to please their partners. Mrs. White was gratified at the attentive audience she received from the Adventist Scandinavian headquarters people.

High in the Alps of northern Italy were the Piedmont Valleys, which Mrs. White visited twice, this area having been the rendezvous of the persecuted Waldenses during the Protestant Reformation. On December 11, 1885, and November 7, 1886, she spoke at Torre Pellice,[47] on the Italian side of the Piedmontese Alps, and once at Villar Pellice,[48] on

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[44] R & H, February 14, 1888, pp. 97-98; May 5, 1891, pp. 273-74. Discourse 72 (June 11, 1887) and Discourse 73 (June 19, 1887).

[45] Delivered July 4, 1886. See Signs, November 24, 1887, pp. 705-706. Discourse 47 (Laurvig, Norway, July 4, 1886).

[46] Some carried their conscientiousness to such an extreme that they had burned their pictures. Mrs. White had no sympathy for such fanaticism. See Historical Sketches, pp. 211-19.

[47] Signs, May 27, 1889, pp. 305-306; MS 30, 1886. Discourse 66.

[48] Also November 7, 1886, MS 30, 1886. Discourse 65.

the Swiss side. At the former place Mrs. White received verbal interruptions from a former Sabbath keeper who sought unsuccessfully to distract her until he finally "rushed out of the hall in a rage."[49]

In concluding the survey of European occasions and audiences associated with the speaking of Mrs. White on Christian Faith and Living, it is noted that the first of her two speaking appointments at Tramelan, Switzerland,[50] took place on Christmas, in connection with the dedication of a church. From the manuscript itself, disclosure is made that the house was built by the Roth family and not by the church, at a cost of 3,300 francs. Apparently it was a family dwelling with chapel provisions. Regarding its limitations and use, Mrs. White stated:

> I thank God that I have the privilege of speaking to you today. This little house[51] is just as precious in the sight of God as a larger one would be, because you have done what you could. Now you can teach reverence in coming in and going out. When meetings are held in a room used daily by the family, every day and for every purpose, there is not much respect shown as a place of worship. Everything the people look upon is associated with everyday affairs.
>
> In entering the house of worship you should remember that it is the house of God. Respect should be shown by the removal of the hat, remembering that you are entering into the presence of God and angels.[52]

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[49] Historical Sketches, pp. 234-38.

[50] December 25, 1886 (MS 49, 1886), Discourse 67; and February 4, 1887 (R & H, October 30, 1888, pp. 673-74), Discourse 68.

[51] Mrs. White compared it to the first house built in Battle Creek which was only one-third larger, and expressed the hope that, as had been the case in Battle Creek and Oakland, expanded facilities would be needed and that "the Lord will so bless your work that this house will prove too small for you." (MS 49, 1886, p. 4 of copy typed from handwritten report as grammatically corrected and furnished by the White Publications Office, January 29, 1959.) Cited hereafter without notations.

[52] MS 49, 1886, p. 5 of January 29, 1959, typewritten copy. Discourse 67 (Tramelan, Switzerland).

No notations concerning occasion and audience have been found on the Nimes, France,[53] and Zurich, Switzerland,[54] discourses.

United States meetings.--It is to be expected that Battle Creek would be the place where Mrs. White delivered more Christian Faith and Living addresses than anywhere else because that city was foremost in the development of denominational interests during the last half of the nineteenth century. Her significant messages on this theme were a part of several General Conference sessions.[55]

The first discourse,[56] of the entire group of twenty-four Battle Creek addresses, was delivered in the afternoon of March 26, 1869. Probably, it was given in the third church edifice which the denomination had constructed in Battle Creek.[57] On another occasion, June 26, 1877, the closing exercises of the Battle Creek College were held at a beautiful grove at Goguac Lake, two miles from the city of Battle Creek. About four hundred persons were present for the service, which included the baptism of fourteen students of the school who had been converted during

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[53]MSS 28, 29, 1886 (October 24, 31). Discourse 63.

[54]MS 16, 1887 (May 22). Discourse 71.

[55]These were in 1883, 1889, 1891, and 1901. A listing of these discourses, their titles, and reference sources is in Appendix II. Discourses 7, 8, 9.

[56]MS 1, 1869, Discourse 3 (Battle Creek, Michigan, afternoon, March 26, 1869).

[57]The first was a building, 18 by 24 feet, built on the corner of Van Buren and Cass streets, in 1855. This was superseded, two years later, by a larger one, 28 by 44 feet. The third church was erected in 1867, having a gallery across one end. Its over-all dimension was 40 by 65 feet, and was capable of seating six hundred persons. (See "Historical Remarks" by Uriah Smith on the occasion of "The Dedication of the Tabernacle," R & H, May 8, 1879, p. 145.)

the last term as well as an address by Mrs. White.[58] One other Battle Creek appointment of Mrs. White's which was not in a church setting was at the Battle Creek Sanitarium.[59] Her other discourses were presented in the Battle Creek Tabernacle, sometimes referred to as "The Dime Tabernacle."[60] This structure, 105 by 130 feet, was equally adapted to a small congregation of only a few hundred or to a large one of over three thousand.[61] Its speaker's platform, about forty inches high,[62] was accessible by stairways coming down on either side from the galleries and going up on either side from the front of the main auditorium. There were no curtains or railings around the platform; and the broad-topped, but narrower hexagonally based, speaker's stand projected far forward, thus giving ample room for speaker movement, as well as unobstructed vision for the audience. The arrangement, apparently, contributed to a

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[58]See preface to published address, Signs, February 7 and 14, 1878, pp. 41, 49.

[59]This took place during the 1901 General Conference session. Mrs. White was the guest of Dr. J. H. Kellogg, Director of the institution. Having been in Australia, she had not seen the sanitarium or its personnel for nine years. At the time, she mentioned being seventy-three years of age. (See MS 28, 1901,) Discourse 185 (Sanitarium, Battle Creek, Michigan, March 27, 1901).

[60]So named because of the saving and giving of dimes promoted during the building campaign, August 20, 1878, to April 20, 1879. Local citizens and Adventists in many parts of the country contributed to the total cost of $26,275.17 (including grading of $200 and a tower clock of $600). See Olsen, Origin and Progress, pp. 420-21; and statement by H. W. Kellogg, Chairman of the Building Committee, in R & H, May 8, 1879, p. 146.

[61]By means of sliding partitions, with ground glass windows, the main auditorium could be restricted to as few as eight or nine hundred people. These partitions also made available smaller rooms seating any number from 225 to 1,750. The gallery seated approximately 800. See R & H, May 8, 1879, pp. 145-46.

[62]As estimated from the picture in the Frontispiece which shows its relation to the organ and people seated on the main floor right next to the pulpit.

sense of "presence" and feeling of "empathy." In such a setting Mrs. White delivered her 1883, 1889, 1891, and 1901 addresses, as well as Sabbath sermons occasionally from time to time,[63] and seven discourses to the Ministers' Bible School.[64]

Besides Battle Creek, the other most frequently visited cities, where Mrs. White spoke on Christian Faith and Living, were: Oakland, California; Washington, D. C.; Chicago, Illinois; South Lancaster, Massachusetts; and St. Helena, California. Mrs. White's interest in Oakland began with her temperance lectures, given in 1874. While the city had gained the title, "The Athens of the Pacific Coast," it also supported one hundred and thirty-five saloons.[65] Her temperance lectures drew large crowds and made a deep impression.[66] She and her husband were so impressed with Oakland's future prospects that they began the publication of the Signs of the Times the same year in the city, and the following year, April 1, 1875, established the Pacific Press Publishing Company on Castro Street.

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[63]MS 9, 1891.

[64]This Ministers' Bible School convened from November 6, 1889, to March 24, 1890. It offered special training in Bible, history, Hebrew, English, and pastoral and evangelistic methods. The president of the General Conference, O. A. Olsen, in commenting on this first institute of its kind for denominational ministers, said, "One important feature of the Bible School was the labors of Sister White. For over a month she attended quite regularly our morning devotion, which, during this time occupied one hour and a half or more." See "The Ministers' School," R & H, April 1, 1890, pp. 200-201. Discourses 126-32 (Battle Creek, Michigan, January 1, February 3, 4, 5, and 6, 1890).

[65]McCumber, Pioneering in the Golden West, p. 118.

[66]These were given mainly in two tents. One of the sixty-foot tents was pitched on the grounds of the city hall in Oakland, and the other in East Oakland. See Olsen, Origin and Progress, p. 291.

In order that the new-found friends of the Adventist faith in Oakland might have a suitable place to worship, Mrs. White and her husband, in 1876, decided to sell their property in Battle Creek and use the proceeds to aid in the church building program.[67] Eight years later, in the latter part of April, 1884, Mrs. White, now a widow, conducted six morning services at Oakland. Four of her addresses were given at six in the morning and two of them at nine o'clock. Two years and two decades later, having visited Europe and Australia in the meantime, she held another series of five meetings, in March of 1908.

However, the most historically significant Adventist church meetings, as far as Oakland was concerned, were those held in connection with the 1903 General Conference session. The 119 delegates lodged and breakfasted in the homes of the church members. This posed quite a problem because many of the members were scattered at a distance from the church and the cold rains of April made transit unpleasant. Fortunately, noon and supper meals were served nearby in a tent pitched across from the church under the management of the San Fancisco Vegetarian Cafe.[68] Within the church the delegates were provided a seasonal welcome with "vases of flowers and potted palms upon the platform and tables . . . a constant reminder to the Conference that we are in 'the land of sunshine and

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[67]Actually, the Whites assisted both Bay Area church building projects--at Oakland and San Fancisco. See McCumber, Pioneering in the Golden West, pp. 140-42.

[68]The newspapers of Oakland and San Francisco gave liberal space to the conference. Apparently, the conference had its own public relations staff primed with California enthusiasm. One Bulletin comment: "The cold rains of the past few days have been somewhat unpleasant, but the sun is shining above the clouds, and the earth needs the rain. In California, 'April showers bring May flowers.'" See General Conference Bulletin, April 1, 1903, p. 44.

flowers.'"[69]

"The ringing key-note" of the conference was "the old, old message of the soon coming of our Lord."[70] Early in the conference, the burden of Mrs. White's seven messages on Christian Faith and Living evoked this comment: "The key-note of Sister White's testimony in this Conference is: 'Take heed to yourselves.' 'Humble your hearts before God.' 'Seek righteousness; seek meekness.'"[71] She had set that key-note as early as the first talk she gave at the beginning meeting in the Pacific Press chapel and with it made her appeal at the first Sabbath's eleven o'clock service. While the exact attendance at that time is not a matter of record, the preceding Sabbath school attendance was recorded as 826.[72]

The eighteen, Washington, D. C., Christian Faith and Living addresses by Mrs. White include six given in 1889, one in 1904, six in 1905, and five in 1909. The six given in 1889 were directed to a company of Adventist believers at 1831 Vermont Avenue where for three years a mission, conducted by W. H. Saxby, had been carried on, and where Mrs. White and her son, W. C. White, remained a week preparatory to the organization of the company into a church.[73] Among Mrs. White's auditors in

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[69]General Conference Bulletin, March 31, 1903, p. 28.

[70]General Conference Bulletin, April 14, 1903, p. 220.

[71]General Conference Bulletin, April 1, 1903, p. 44.

[72]General Conference Bulletin, April 6, 1903, p. 96.

[73]This formal organization was carried out, Sunday, February 24, 1889, by Elder John O. Corliss, one month after Mrs. White's visit which was part of the preparatory planning. See "At the Nation's Capital," R & H, March 12, 1889, p. 169. About this time a "pleasant hall" at 1630 14th Street was provided as "a permanent place for meeting." See "Visit to Washington," R & H, March 26, 1889, p. 200.

1889 were some who had recently embraced the church faith including a physician, a teacher, a builder, and a Methodist class-leader.[74] The Sunday prior to her visit, Rev. Wilbur F. Crafts of New York, prominent national spokesman for Sunday Reform,[75] spoke in three of the leading churches in the District urging support for Congressional enactment of Sunday-rest legislation. Senator Henry William Blair of New Hampshire had introduced this bill and followed it in a few days with his controversial constitutional amendment that aimed to provide compulsory religious education in all public schools throughout the nation. These proposals were defended and opposed by religionists in Washington and many other parts of the nation. They contributed no small influence to the climate of opinion that prevailed during Mrs. White's visit.[76]

The Memorial Church, 12th and M Sts.,[77] was the place where on April 30, 1904, Mrs. White expressed her satisfaction at the construction program then going on in the Washington suburb, Takoma Park: "O, I am thankful, so thankful that the work which for nearly twenty years I have hoped would be done at the nation's capital, has now been begun."[78]

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[74]See "Washington, D. C., Mission," R & H, February 26, 1889, p. 140.

[75]Pastor of Yorkville Presbyterian church, Lexington Ave. and 86th St., New York. See R & H, November 25, 1884, p. 741; R & H, December 18, 1888, pp. 792-94.

[76]For reaction to the Sunday-rest Bill and Constitutional Amendment as proposed and introduced by Senator Blair, see R & H, January 29, 1899, pp. 74 and 80; and March 19, 1889, pp. 186-87.

[77]Pictures of this stone church appear in the R & H, May 11, 1905, p. 6, and General Conference Bulletin, 1909, p. 234.

[78]MS 106, 1904, pp. 9-10. The buildings then under construction were to house the operational interests then being transferred from Battle Creek to Washington, D. C.

By the springtime, Mrs. White, in her seventy-eighth year, took a leading speaker's role in the denomination's thirty-sixth General Conference, which convened on the campus of the newly built school in Takoma Park, May 11-30.[79] She and Elder J. N. Loughborough were the only people in attendance at the camp who were present at the time the first General Conference convened forty-two years previously, Battle Creek, Michigan.[80]

Mrs. White's last public ministry at a General Conference was in 1909 at the same Takoma Park location, May 14 to June 7. Whereas, in the 1905 Conference she had spoken, among other times, at the opening session on a Thursday morning and two Sabbath afternoons, in the 1909 Conference she spoke at the three Sabbath morning services as well as at the closing Sunday afternoon service. All of these sermons were on some phase of Christian Faith and Living. The physical surroundings of the pavilion in which Mrs. White spoke have been, in part, photographically preserved.[81] Some idea of the appearance of the people who listened to her speak can also be gained from published pictures.[82]

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[79]The word "Takoma" is of Indian origin and signifies "exalted" or a "high place." It fittingly applied to the site chosen for the encampment which was held in the open air, high above the banks of the Sligo, about seven miles northwest from the Capitol.

[80]R & H, May 18, 1905, p. 23. After 1889 the General Conference sessions were held biennially (see R & H, November 12, 1889, p. 712), and in 1905 it was voted to hold them quadrennially (see R & H, June 8, 1905, p. 26).

[81]The interior of the 1905 tent pavilion, fully seated, appears in the R & H, June 1, 1905, p. 7. The general appearance, from the outside, and camp approach are shown in the R & H, May 25, 1905, pp. 14 - 15. The exterior of the 1909 pavilion and its general perspective are pictured in the General Conference Bulletin, 1909, May 14, p. 1; May 17, p. 29; and May 25, p. 139.

[82]A picture of the delegates from foreign fields, attending the 1905 Conference, appears in the R & H, June 1, 1905, p. 15. A complete

Immediately before going to Washington, D. C., in 1889, Mrs. White attended meetings at South Lancaster, Massachusetts. The occasion was the annual meeting of the South Lancaster Academy, and the general meeting of the New England Tract and Missionary Society. Delegates present from Maine, Connecticut, Massachusetts, and other states included ministers, teachers, students,[83] as well, probably, as colporteurs, visitors, and lay members since the meetings were held in the church. They began on a Friday, January 11, and extended over two week ends.[84] The crisis occasioned by the national Sunday Rest bill, and the proposed visit by Mrs. White were sufficient reasons given in the preliminary announcement "to make this meeting one of the most important, if not the most so, of any ever held in South Lancaster."[85]

The thematic strain of Mrs. White's eleven discourses, several of which were given in the early mornings, was the paternal love and care of God which made possible the sanctified life. "To know God is the most wonderful knowledge that men can have," she iterated.[86] Assisting her in the meetings was A. T. Jones, who at the time was denominational

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listing of all delegates, but without picture, appears in the R & H, May 11, 1905, p. 30. Group pictures of representatives from foreign lands appear in the following General Conference Bulletin, 1909: South Africa, p. 91; Scandinavia, p. 107; Germany, p. 123; Latin Europe, p. 155; Mexico, p. 171; South America, p. 187; Russia, p. 203; and China, p. 219. In all, there were 79 foreign delegates, out of a total 328 delegates, in attendance at the 1909 conference (see pp. 1 and 2).

[83] R & H, March 5, 1889, pp. 145-46.

[84] The official notice, sent out by the presiding officer, S. N. Haskell, gave January 10 as the beginning date. Mrs. White in her report gave January 11 as the opening date.

[85] R & H, January 1, 1889, p. 17.

[86] R & H, March 5, 1889, p. 146.

spokesman for Religious Liberty, having conducted, on January 8, 9, and 15, three very successful public meetings at Tremont Temple in Boston.[87] School was dismissed; meetings were extended a week; a thorough revival without undue excitement was effected as A. T. Jones spoke two and three times a day on the principles of separation of church and state and upon issues growing out of Sunday Reform legislation, and Mrs. White preached on numerous occasions on individual righteousness by faith.

After the South Lancaster and Washington, D. C., meetings, Mrs. White undertook a Chicago speaking assignment that involved fourteen discourses on Christian Faith and Living themes presented April 4-11, 1889. This was in connection with the first of three institutes sponsored by the General Conference.[88] The institutes were especially designed for the benefit of ministers, Bible workers, canvassers, and church officers. Meetings were held in the church which was "more than filled to its utmost capacity" with the result that many "actually had to go away because of our not having room to receive them."[89] Mrs. White was also assisted in this series by A. T. Jones, who "elucidated on justification by faith with clarity and force." There was "darkness and lack of faith" at the beginning of the meeting "that seemed to close up the avenues by which

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[87] R & H, February 26, 1889, p. 144.

[88] The other two were at Minneapolis, April 15-29, and Ottawa, Kansas, May 2-21. Mrs. White attended only the latter. See R & H, March 26, 1889, p. 208.

[89] Reported by R. M. Kilgore, "The Illinois State Meeting," R & H, May 7, 1889, p. 300. The report states that Mrs. White was so impressed with the need for enlarged facilities that shortly thereafter the church purchased twenty feet west of the building for expanding its chapel.

the Spirit of God could operate" upon minds. A change was brought about as "Mrs. White labored hard for the good of all present." With the assistance of her co-laborer, "light came in," "souls were quickened," "confessions of sin and unbelief were made."[90]

After the Chicago Institute, Mrs. White entrained for Ottawa, Kansas, where she participated in another series of meetings for denominational workers, four of which, May 11-14, were devoted to Faith and Christian topics. It was largely due to the winter and spring issues of national and Sabbatarian interest[91] in 1889, that caused Mrs. White's speaking schedule that year to peak all other years. The nearest approach to the thirty-eight discourses in this category was the European itinerary of thirty-two discourses given three years previously, in 1886.

St. Helena, California, is the only other place where she gave more than ten talks. Of the fourteen talks given there, the first of which was given in 1901, the circumstances called for ten to be presented in the Sanitarium Chapel. The last one of these was in 1905, on the very special occasion of the wedding of her granddaughter Ella White to D. E. Robinson, May 1.[92] As late as the middle of June, 1913, she spoke at the Sanitarium church-school picnic.[93]

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[90] R & H, May 7, 1889, p. 300.

[91] Compulsory Sunday-Rest Bill for the District of Columbia, and the proposed amendment to the Constitution of the United States which specified compulsory religious education in the public schools were both sponsored in Congress by Senator Henry William Blair of New Hampshire.

[92] MS 170, 1905. Discourse 225 (Sanitarium, California, afternoon wedding, May 1, 1905).

[93] MS 16, 1913. Discourse 278 (St. Helena, California, June 15, 1913).

The last of her Christian Faith and Living discourses, the 279th, was delivered at St. Helena, a year and a half before she died. She spoke Sabbath morning, September 27, 1913, from the fourteenth chapter of the Gospel of John, on the theme "I Will Not Leave You Comfortless."[94]

Following this survey of the occasions and places where Mrs. White gave more than ten discourses on Christian Faith and Living in the United States, attention is directed to places and occasions, either typical or distinctive, where she gave fewer than ten talks. The Michigan places to be noted are six Potterville discourses, four of which were in connection with the November, 1888, Michigan State Meeting. Reporting on the size and general conduct of the audience, the State President commented:

> Every part of the State was well represented by ministers and other workers, and the churches in the vicinity attended in such numbers as to fill the house of worship to its utmost capacity in the Sabbath and Sunday meetings. From the very first, a deep feeling of solemnity rested upon all, and no manifestation of levity or lightness was shown at any time. Sister White was with us, and her clear testimony each day, evidently dictated by the Spirit of God, added much to the interest and power of the meeting. By this, a mold and character were given, which will not soon be forgotten by those who were present.[95]

At Harbor Springs, Michigan, near Petoskey,[96] the Seventh-day Adventist denomination summoned its first Teachers' Institute for a six weeks' summer encampment that began July 15, 1891. Mrs. White was spending the summer at Petoskey, recuperating from an illness, but devoted

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[94]MS 20, 1913. Discourse 279 (St. Helena, California, Sabbath morning, September 27, 1913).

[95]I.D. Van Horn, "The Michigan State Meeting," R & H, December 11, 1888, p. 780. Discourses 81-86.

[96]Referred to as "Harbor Heights" in MSS 81 and 8 of 1891 as well as in discourse footnotes accompanying printed sermons: R & H, March 8 and 15, 1892, pp. 145, 161; September 27, p. 604; October 11, p. 625. Probably Harbor Heights was the section of Harbor Springs where the summer meetings were held. Discourses 137-40 (July 22-25, 1891).

several days to the work of the Institute. A motto was placed above the platform where she spoke, "They shall all be taught of God."[97] In all, a hundred persons encamped on the grounds, and a number living or visiting in the Petoskey vicinity also attended.

Toward the close of the same summer, prior to leaving for Australia, Mrs. White spent two week ends at the Michigan State Camp Meeting in Lansing. Camp was pitched on new ground, cleared for the gathering, and consequently "very rough." The President of the General Conference reported that

> The citizens of Lansing seemed to manifest much interest for this meeting. The street-car company extended their electric railroad up to the ground, so that passengers could take the street car from any depot, direct to the ground. This was a great convenience to all who attended the camp-meeting, and was much appreciated.[98]

The attendance, in spite of the unpleasant conditions of rain and cold, was large. The tents numbered between 300 and 400, and were all crowded. It was estimated that "some 2,000 believers were encamped on the ground."[99] Mrs. White's concern for the people at the camp was noted by the General Conference President: "Her mind was drawn out in behalf of the meeting in a special way."[100]

After the Lansing Camp Meeting, Mrs. White left for Australia and

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[97]This motto was chosen by the director of the Institute, Prof. W. W. Prescott, who later hung it above the rostrum in the Battle Creek College Chapel. A like motto was placed at Union College, Lincoln, Nebraska. See General Conference Bulletin, February 23, 1893.

[98]O. A. Olsen, "A Good Camp-Meeting," R & H, September 29, 1891, pp. 600-601.

[99]Uriah Smith, "The Michigan Camp-Meeting," R & H, September 15, 1891, p. 568.

[100]R & H, September 29, 1891, p. 601.

did not return until the convening of the 1901 General Conference in Battle Creek, at which time it was agreed to find a new location for Battle Creek College. Berrien Springs was the site chosen for the school, and by 1904, it had become the place selected for the Second Lake Union Conference Session.[101] A number of other organizations of the church called their meetings of boards and constituencies in connection with the session. There were some hundred and fifty delegates involved, the largest of any union conference held that year.[102] Meetings were held, for the most part, in the newly constructed chapel, also called South Hall. Mrs. White's presence at the meetings drew a heavy representation from the churches. This Lake Union Session was the scene of much debate on denominational organization and theology that centered largely in the Battle Creek Sanitarium interests and its Medical Director, Dr. J. H. Kellogg.[103] During the welter of discussion that involved conflict of

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[101]Held May 18-26, though the beginning date of May 17 was announced (R & H, April 28, 1904, p. 24; June 23, p. 16).

[102]According to A. G. Daniells, President of the General Conference, who at the time served also as President of the Lake Union. Its very size and multiplicity of meetings he considered unwieldy and a plan to be avoided in the future. He and most of the officials were worn out with constant committee work and unable to offer both effective leadership and spiritual guidance. (See A. G. Daniells, "The Lake Union Conference," R & H, July 7, 1904, p. 6.)

[103]According to Dr. E. K. Vande Vere, Head of the History Department of Emmanuel Missionary College and official College Historian, this 1904 Berrien Springs session was the most vital series of meetings the denomination ever held. In several conversations, in the spring of 1959, he summarized the issues in a twelve-point listing (They are mentioned herewith only to highlight the place and occasion for several of Mrs. White's discourses on the Emmanuel Missionary College Campus):

1. Centralization vs. decentralization of authority.
2. Orthodoxy vs. the new theology or pantheism charged against Dr. J. H. Kellogg.
3. Organization vs. independence.
4. A paid ministry vs. a self-supporting ministry.

persons and issues, Mrs. White attempted to reconcile the parties involved by personal endeavors and public admonitions structured in her five Christian Faith and Living discourses. The pith of her admonitions can be found in the titles of two of them: "A Plea for Unity" [104] and "Take Heed to Thyself."[105] The effect of her appeals will be treated in the chapter "Response to the Speaking of Mrs. E. G. White."[106]

Besides the Michigan speaking places and occasions which centered in Mrs. White's interest in Christian Faith and Living, mention may well be made of several widely separated and contrasting occasions. En route to the General Conference at Battle Creek, in 1901, she visited her son Edson, who was doing mission work among the Negroes of the South, and

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5. Validity of the "Testimonies" of Mrs. E. G. White vs. "Testimonies" being questioned or deviously disregarded.
6. The medical work an "arm" of the denomination vs. the medical work the "body."
7. Emmanuel Missionary College's success vs. the re-opening of Battle Creek College.
8. Battle Creek regarded as "punished" vs. Battle Creek institutional fires "accidental."
9. The "move to Washington" vs. "Battle Creek label" exalted.
10. Educational orthodoxy vs. experimental education.
11. Two strong leader group operations: the 1897 denominational reformers (Kellogg, Sutherland, Magan, E. J. Waggoner, DeGraw) vs. top level organizational leaders (Daniells, Spicer, Prescott, Morrison).
12. Board control of Emmanuel Missionary College vs. concept EMC leaders possessed "Divine Right" of control.

[104] MS 52, 1904, delivered on "Education Day," May 22, which was the day following the funeral of Dean Magan's wife, a sobering campus event. Discourse 219 (Berrien Springs, Michigan, May 22, 1904).

[105] MS 56, 1904, Monday morning, May 23. Discourse 220 (Berrien Springs, Michigan, May 23, 1904).

[106] It is not the province of this study to make a definitive survey of the organizational and theological development of the Seventh-day Adventist church. It suffices to observe that the 1904 Lake Union Conference session brought administrative personnel changes to the union, to the college, and a complete theological rejection of Doctor Kellogg's pantheistic views as well as the beginning of the denouement of his denominational influence and support.

preached in the Vicksburg, Mississippi, Seventh-day Adventist Church.[107] Her description of this church, its members, and her reaction to standing before them was given to the 1901 General Conference delegates who convened in Battle Creek:

> . . . I went to Vicksburg, and what did I see there? Just as pretty a little church as we have built at Cooranbong. In the basement of this meeting house a church school is held. . . .
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> I spoke to the people on Sabbath morning, and as I saw the congregation, mostly composed of black people, bright and sharp of intellect, I felt that if I had dared, I should have wept aloud. As the people sat before me, I never felt more pleased to break the bread of life, and to speak comforting words to a people. My soul longed after them. When the old meeting house in which they had met was sold, and was being torn down, the hopes of the people seemed to fall to the ground. They did not know what to do. Their enemies said, They have sold the meeting-house, and now they are going to leave you. But they were assured that a better house was to be built. Then their courage rose at once. When I heard them singing in the meeting, I thought, It is not only they who are singing. Of those who are saved it is saved, [probably a mistake and "saved" should be "said"] God himself will rejoice over them with singing. If there was not on that Sabbath singing in the heavenly courts, then I am mistaken.[108]

At Calistoga, California, on a Sunday afternoon, June 7, 1903, she delivered an open-air sermon at the Hot Springs grove.[109] The next year, March 19, 1904, she spoke at the Sabbath worship service held in connection with the Pacific Union Conference session--two months prior to the Berrien Springs Lake Union session. July 2, the same year, 1904, she gave a talk prior to the celebration of the Ordinances at the chapel of the Nashville Publishing Office.[110] Then, returning to California, she

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[107]MS 27, 1901, Sabbath, March 16. Occasion confirmed by letter from Arthur L. White, April 28, 1959.

[108]General Conference Bulletin, 1901, April 5, p. 85. Discourse 17 (Battle Creek, Michigan, April 4, 1901, 9:00 A.M.).

[109]MS 70, 1903. Discourse 209.

[110]MS 102, 1904. Discourse 221.

stopped off at Lincoln, Nebraska, met with the General Conference Committee, then in session at Union College, and proposed the consideration of "self-denial boxes" for each home, the contents of which should be used to help the less fortunate, especially the colored people in the South.[111] The next year, 1905, a group gathered in her home, at Elmshaven, California, on the occasion of her seventy-eighth birthday, to do her honor. After dinner, prayer, and the singing of a few hymns, Mrs. White expressed her gratitude with brief "Words of Thanksgiving."[112]

Summary of occasions and audiences.--Mrs. White's speaking on Christian Faith and Living took her across both oceans to audiences that included the wide strata of church members and denominational employees. Often she was the featured speaker at camp meetings, institutes, local-union-general conference sessions, and commencement exercises. Sometimes she spoke in the open air. She spoke in small chapels, inadequate halls, and family homes in contrast to the large tents, auditoriums, "temples," and tabernacles that also housed her congregations of the "faithful."

Rhetorical Analysis--Invention

The criteria for rhetorical analysis of Ellen G. White's discourses on Christian Faith and Living have been developed in the previous chapter, "Mrs. White's Temperance Speaking." In the present analysis, these criteria, for reasons of brevity and continuity, are given only formal statement. For definition and explanation of the terms, attention is directed to the foregoing chapter.

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[111] In this MS 78, 1904, Mrs. White, in her brief proposal, gave exhortation from the example of the "widow's mite."

[112] MS 142, 1905, November 26. Discourse 233.

Logical proof

Exposition

From a homiletic viewpoint, Mrs. White's discourses can hardly be considered expository, in the strict sense of the term.[113] Some of them are textual in structure,[114] but the large majority of them are admonitory in nature. Because they reflect her clear-cut intent to advocate, admonish, and appeal, they are classified as hortatory.

While definition, description, and narration are functional types of exposition, in this analysis they are treated under the general heading of explanation. Mrs. White made use of these types, but not in any formal, categorical manner. For this reason, they are not treated here as mutually exclusive devices, but joined under the single heading of explanation.

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[113]Breed makes the following distinction between Textual and Expository sermons: "Textual sermons are those in which the subject and main divisions are derived from the text, Expository sermons are those in which the subject, main divisions and most of the details are derived from the text." See David R. Breed, Preparing to Preach (New York: Hodder and Stoughton, 1911), p. 21.

Blackwood notes the overlapping of the two terms, but makes this distinction: "an expository sermon means a textual treatment of a fairly long passage, and a textual sermon means an expository treatment of a shorter passage." See Andrew Watterson Blackwood, The Preparation of Sermons (New York: Abingdon-Cokesbury Press, 1948), p. 64. He also stipulates the structure of the textual sermon with this explanation: "A textual sermon is one whose structure corresponds with the order of the parts in the text," and adds that "the textual method has largely fallen out of use." See p. 55.

[114]MS 155, 1902, "Sermon on the Study of the Book of Revelation"; though it treats of the different "churches" of Revelation 3, it does not follow a close expository pattern. The same is true of her several sermons on John 15, and those on 2 Peter 1. See Appendix II for source references to these. Sermons based on John 15 are numbers 83, 223, 243, 247, 250, 261, 266, 272. Sermons based on 2 Peter 1 are numbers 23, 61, 79, 173, 182, 186, 198, 215, 230, 235, 245, 253, 258, 271.

Explanation.--Mrs. White employed the simplest and most concise form of explanation when she used definition. This example shows its briefest form--a one-word answer to a question: "Christian; what is the definition of a Christian? Christlike."[115]

Explanation of a symbolic passage was typically handled by Mrs. White when she referred to Jacob's dream at Bethel:

> Heaven is nearer to earth than many realize. In his dream Jacob was shown that the base of the ladder extending heavenward was firmly planted on the earth. If it lacked a foot or even an inch of reaching the earth, it could do us no good. It must stand firmly on the earth. The topmost round reaches to the highest heaven, and above is God Himself. The light of His glory floods the threshold of heaven and shines on every round of the ladder. This ladder is a representation of Christ. The rounds represent His merits. Grasping round after round, we may continue climbing until we reach the highest round, and step off into the everlasting kingdom of our Lord and Saviour Jesus Christ.[116]

Another type of explanation used by Mrs. White had to do with correct procedure in human relations. In telling how to deal with people who hold opposite scriptural views, she explained:

> We should never refuse to examine the Scriptures with those who, we have reason to believe, desire to know what is truth as much as we do. Suppose a brother held a view that differed from yours, and he should come to you, proposing that you sit down with him and make an investigation of that point in the Scriptures; should you rise up, filled with prejudice, and condemn his ideas, while refusing to give him a candid hearing? The only right way would be to sit down as Christians, and investigate the position presented in the light of God's word, which will reveal truth and unmask error. To ridicule

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[115] MS 48, 1894, p. 2. Discourse 172 (Ashfield, New South Wales, Australia, morning, November 3, 1894).

[116] MS 111, 1901, pp. 6-7. Discourse 196 (St. Helena, California, October 19, 1901). See similar explanations of the same incident: Discourse 166 (Church dedicatory address, Prospect, New South Wales, Australia, Sabbath, September 16, 1894); R & H, September 3, 1895, p. 562; Discourse 111 (Chicago, Illinois, April 7, 1889); R & H, October 1, 1889, p. 609; Discourse 103 (Washington, D. C., January 26, 1889); Signs, September 2, 1889, p. 530.

his ideas would not weaken his position in the least if it were false, or strengthen your position if it were true.[117]

Two examples are offered of how Mrs. White used explanation to clarify doctrinal tenets. Both explanations involve tenets of faith, in a way distinctive of her Seventh-day Adventist viewpoint. The first deals with the significance she attached to the keeping of the Sabbath:

> If man had always kept the Sabbath of the fourth commandment, there never would have been an atheist or an infidel in the world. Through the fourth commandment, the attention of men is called to the power of the infinite hand that placed the stars in the firmament. If they had obeyed this commandment, they would have worshipped God, as they looked at the sun that rules the day, and the moon which rules the night. Everything in nature,--the tints and coloring that he has given to every opening bud and every blooming flower, the lofty tree, the grass that clothes the earth in its green mantle, would have spoken to the soul, bidding us to remember God and the commandment in which he says that he created all these in six days and rested on the seventh day, and hallowed the Sabbath day which he had made. He blessed man, and gave the Sabbath to him to be observed as a memorial of his creative power.[118]

The second deals with the significance she attached to the system of tithing. When preaching at the Battle Creek Tabernacle, at the occasion of the 1901 General Conference Session, she explained God's charge of robbery as stated in the third chapter of Malachi:

> Now the explanation comes,--"Will a man rob God?" Would you do it? The Bible speaks of this as if it were an impossibility that any man should venture to do such a thing. "Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings."
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> . . . . . .
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> "Ye are cursed with a curse: for ye have robbed me. . . . Bring ye all the tithes into the storehouse, . . . and prove me now herewith, . . . if I will not open you the windows of heaven, and pour

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[117] R & H, June 18, 1889, p. 385. Discourse 92 (South Lancaster, Massachusetts, January 14, 1889). See similar explanation of correct human relations procedure: R & H, August 27, 1889, p. 529. Discourse 114 (Chicago, Illinois, morning, April 9, 1889).

[118] R & H, April 15, 1890, p. 226. Discourse 125 (Battle Creek, Michigan, 1890).

you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall the vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts."

This is a representation of the result of faithfulness in returning to the Lord his own. The Lord saw just how it would be when the world was filled with inhabitants, and therefore he makes a covenant with his people that they should give him their tithes and offerings, according to the arrangement which he has made. This is his. It does not belong to any of you. All that we have is the Lord's, intrusted to us as his stewards. That which we hand back to him he must first give to us. The Lord is trying and testing us by every dollar that comes into [complete line left out in printing]. How?--By appearing before the world as the people who acknowledge their accountability to God by giving all they possess. Thus you may bear witness that God is the possessor of all that you have, even yourselves.[119]

Confirmation

In addition to exposition by explanation, Mrs. White employed several types of reasoning to give confirmation to her admonitory propositions. Among these are example, analogy, cause, and sign.

Use of reasoning by example.--Often Mrs. White drew upon her own life's experiences to support her teachings. From an experience which her granddaughter had she illustrated the change that belief in the expectancy of the coming of Christ can make in individual behavior:

I will tell a little incident. My son's little girl, who was seven years old three months ago, was with her mother one day. Her mother was reading to her about the Lord coming in power and great glory. She listened attentively. At last she said, "What, Jesus coming to our world?" "Yes, my child, Jesus is coming to our world!" "Oh!" said the child, "why didn't you tell me before? When is He coming?"

"We cannot tell just how soon He will come, but Christ is coming very soon."

"Well, how soon is He coming?"

"We cannot tell you the time, but Jesus is surely coming to our

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[119] General Conference Bulletin, 1901, pp. 124-25. Discourse 188 (Battle Creek, Michigan, Sabbath, April 6, 1901).

world."

"Oh!" said she, "I don't think I am ready, I don't think I have been a good girl all my life. What shall I do?"

"Why, you must give your heart to Jesus, and try to overcome your own will, and overcome having your own way."

"Oh, but Mother, what can I do? You know, Mother, it is hard for me to give up my own will; I am afraid Christ will come and find I have a will of my own. What shall I do, Mother?"

"You must ask Him to give you a heart to do His will."

"I can't wait till night, Mother, to pray; won't you pray with me right here?"

What conviction upon that child's heart; tears streamed down her cheeks. She said, "Dear Lord, I've got a will that is wicked, a will that is hard for me to give up. Will you help me, Jesus, for I don't know what to do?"

Well, the Lord heard that prayer and He did give help. She has had a precious experience. She has been a changed child from that day. When that child realized that Christ was coming, she felt she was not ready, and she sought for help and the Lord gave it. Here we are that can open the Scriptures and understand all about Christ's coming, and we are just as insensible. Our hearts are so hard that they are not impressed. We are expecting the Saviour, the Son of God, and yet we don't make half the ado they did about the Queen.[120]

An experience on an ocean ship is a typical incident from Mrs. White's own life that she used for an example. When she was voyaging from Portland, Maine, to Boston, a storm came up that dashed the passengers to and fro.

The chandeliers fell, and the trunks were rolled from side to side like balls. The passengers were frightened, and many were screaming, waiting in expectation of death. After awhile the pilot came on board. The captain stood near the pilot as he took the wheel, and expressed fear about the course in which the ship was directed. "Will you take the wheel?" asked the pilot. The captain was not ready to do that, for he knew that he lacked experience. Then some of the passengers grew uneasy, and said they feared the pilot would dash them upon the rocks. "Will you take the wheel?" asked the pilot; but they knew that they could not manage the wheel. When you think that the work is in danger, pray, "Lord, stand at the wheel. Carry us through the perplexity. Bring us safely into port." Have we not reason to believe that the Lord will bring us through triumphantly?[121]

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[120] MS 73, 1888, pp. 11-13. Discourse 83 (Potterville, Michigan, November 25, 1888).

[121] R & H, September 20, 1892, p. 594. Discourse 143 (Lansing, Michigan, morning, September 4, 1891).

To contrast the Christian tendency to be apathetic toward "the lost," Mrs. White recalled, for a Kansas City congregation, a recent happening where a man who had been trapped in a well by a cave-in was rescued amid shouts of joy.[122] To a group of New Zealand students she showed that it was necessary for a person to tax himself in order to become strong. She gave as an example the powerful muscles of the blacksmith.[123] At another time, at Minneapolis, she appealed to the ministers to do "hard service for the Lord" in "new fields." She supported her argument that such service would make young men strong by giving the example of Iowa farmers whom she saw breaking new ground: "I noticed that they had heavy teams, and made tremendous efforts to make deep furrows, but the laborers gained strength and muscle by the exertion of their physical powers."[124]

Bible characters and their experiences furnished Mrs. White with her principal supply of examples. To show the change that takes place in a converted individual, she related the sinful woman's use of expensive ointment to anoint the head and feet of Jesus.[125] To exemplify willingness and courage to stand out when truth is unpopular, Mrs. White cited the examples of Stephen, Peter and John, James, Paul and Silas, Gamaliel,

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[122]MS 4, 1888, p. 3. Discourse 76 (Kansas City, Missouri, October 17, 1888).

[123]MS 13, 1893, p. 6. Discourse 154 (Napier camp meeting, New Zealand, Australia, March 28, 1893).

[124]R & H, October 8, 1889, p. 626. Discourse 77 (Minneapolis, Minnesota, morning, October 18, 1888).

[125]R & H, May 21, 1889, p. 337. Discourse 81 (Potterville, Michigan, November 23, 1888).

Joshua, and the three Hebrews.[126]

Use of reasoning by analogy.--Often in her Christian Faith and Living discourses, Mrs. White drew inferences in terms of parallels. Excerpts from two discourses illustrate her use of reasoning by analogy. The first is from a sermon on "Satan an Accuser of the Brethren," and the second draws a cause-effect parallel from the brazen serpent:

> Here we find a representation of the people of God of to-day. As Joshua stood before the Angel, "clothed with filthy garments," so we stand in the presence of Christ, clothed in garments of unrighteousness. Christ, the angel before whom Joshua stood, is now interceding for us before his Father, as he is here represented as interceding for Joshua and his people who were in deep affliction; and Satan now, as then, stands by to resist his efforts.[127]

> . . . Suppose that one had said, "O, my wounds are too grievous. I am so full of fever and suffering that I cannot raise my eyes. Wait till I am a little better." Could he get better without following the directions?--No, he would only grow worse and worse and die. The only remedy was to fasten his eyes on the brazen serpent. The instruction was, "Look and live," and every soul who did this was healed.
>
> "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." And every sin-sick soul, bitten and deceived by the serpent, may "look and live." How many delay to look! They think they must make themselves a little better before they can come to Jesus. But we cannot do this. Our only hope is to look and live.[128]

In another analogy of the cause-effect type, Mrs. White sought to stress the desirability of bringing Christ into every thought and action. She pointed out: "A defective link in a chain makes it worthless, and a

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[126] R & H, April 22, 1890, pp. 241-42; April 29, 1890, p. 257. Discourse 125 (Battle Creek, Michigan).

[127] Historical Sketches, p. 154. Discourse 26 (Basle, Switzerland, Sabbath afternoon, November 26, 1885).

[128] R & H, February 26, 1889, p. 130. Discourse 97 (South Lancaster, Massachusetts, January 19, 1889). See also MS 41a, 1894, p. 3; and R & H, April 9, 1889, p. 226.

defect in your character will unfit you to enter the kingdom of heaven."[129] A significant use of analogy was made by Mrs. White when she defended herself against those who claimed she had made a mistake in continuing to teach the personal return of the Lord:

> Some have made an objection to my work, because I teach that it is our duty to be looking for Christ's personal appearing in the clouds of Heaven. They have said, "You would think that the day of the Lord was right upon us to hear Mrs. White speak in reference to the coming of Christ; and she has been preaching on that same subject for the last forty years, and the Lord has not yet come." This very objection might have been brought against the words of Christ himself. He said by the mouth of the beloved disciple, "Behold, I come quickly," and John responds, "Even so, come, Lord Jesus." Jesus spoke these words of warning and encouragement to his people; and why should we not heed them? The Lord has said that it is the faithful who will be found watching and waiting for him. It was the unfaithful servant who said, "My Lord delayeth his coming," and began to smite his fellow-servants, and to eat and drink with the drunken.[130]

Use of causal reasoning.--Typical of cause-effect reasoning by Mrs. White are the following examples: "The more we praise God, the more we shall have to praise him for, and our hearts will become attuned to his praise."[131]

At Chicago, Mrs. White reported the case of a minister in England who

> . . . went to his church to preach one rainy morning, and found that he had only one man for audience. But he would not disappoint his hearer, and he preached to him with earnestness and interest. As a result the man was converted, and became a missionary, and through his efforts thousands heard the good news of salvation. One discourse did the work for him, and he gathered abundantly for the

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[129] R & H, April 9, 1889, p. 226. Discourse 90 (South Lancaster, Massachusetts, January 11, 1889).

[130] Signs, June 24, 1889, pp. 369-70. Discourse 102 (Washington, D.C., January 26, 1889).

[131] R & H, May 28, 1889, p. 337. Discourse 81 (Potterville, Michigan, November 23, 1888).

Master.[132]

In a sermon on "Home Training," Mrs. White contrasted the parental guidance of Eli and Abraham:

> Eli did not reprove his sons when they transgressed his commands. He indulged them in their evil ways, and they became more and more corrupt, until the judgment of God fell upon the house of Eli. . . . How different was the case of Abraham. . . .[133]

In arguing the "Unchangeable Character of the Law," she showed the cause-effect relation of Christ's death to the law of God:

> We should behold Christ and his matchless charms. We should accept him as our righteousness. He came to exalt the law of God. He took upon him our nature that he might reach man in his fallen condition. His death exalts the law of God, and presents to the universe and to the world the law of God as changeless in character. The transgression of the law could be forgiven only through the sacrifice of the Son of God. . . .
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> . . . . . .
>
> The death of Christ is an unanswerable argument that demonstrates the unchangeable character of the law of God. If God could have changed one precept of his law, then Christ need not have died.[134]

Use of reasoning by sign.--Mrs. White made frequent reference to conditions in the world that, to her mind, were probable fulfillments of Bible prophecy. She encouraged people to apply the equivalent principle of reasoning by sign, though in so stating, she did not make full use of sign reasoning when she said, "We should be awake to discern the signs of the times, and to give warning to the people."[135] To the Australians,

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[132] Signs, July 15, 1889, p. 417. Discourse 118 (Chicago, Illinois, April 10, 1889).

[133] Signs, July 22, 1889, p. 434. Discourse 119 (Chicago, Illinois, April 11, 1889).

[134] Signs, September 23, 1889, p. 578. Discourse 116 (Chicago, Illinois, April 9, 1889).

[135] Signs, June 24, 1889, p. 370. Discourse 102 (Washington, D.C., January 26, 1889).

she said, "The scenes in America which have come to our understanding of the floods, of the fires, and of all these things, tell us that the end of all things is at hand. . . ."[136]

Mrs. White used sign reasoning not only with reference to the second advent of Christ, but also with reference to the Sabbath doctrine: "There is the highest reason for us to prize the true Sabbath, and stand in its defense, for it is the sign which distinguishes the people of God from the world."[137]

In describing the kind of faith that the people of God should have, Mrs. White made use of contrast in her sign reasoning:

> There are many of you who profess to believe the present truth, but do you believe in Christ as your personal Saviour? You may have a nominal faith, just such a faith as the people had who crowded about Jesus in the streets of Judea, but this faith will not connect you with him. You need a faith similar to the faith of the poor woman who had been diseased for many years. . . . She heard of Christ, and her faith went out to him. She believed that if she could only touch the hem of his garment she would be made whole. . . . The multitude were all about him, but she pressed through the crowd, until she could touch his garment, and that moment she was healed. . . . The woman had felt her desperate need, and her faith had made her whole. So it will be with every one of you who go in your need to Jesus and lay hold upon him by living faith. . . .
> . . . . . .
> Living faith makes itself manifest by exhibiting a spirit of sacrifice and devotion in the cause of God.[138]

She also explained by sign argument the significance that Christ's baptism had to individual Christian experience:

How often we have read over the description of Christ's baptism

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[136]MS 42, 1894, p. 1. Discourse 169 (Place not given, morning, October 23, 1894).

[137]General Conference Bulletin, 1891, March 26, p. 258. Discourse 136 (Battle Creek, Michigan, Tuesday evening, March 24, 1891).

[138]Signs, June 10, 1889, p. 338. Discourse 86 (Potterville, Michigan, December 19, 1888).

> with no thought that there was any particular significance in it for us. But it means everything to us. It means that there can be no excuse for our living in alienation from God. You may claim much leniency because of your human nature, of your temptations and trials, and seek to excuse yourself for sin because of inherited tendencies, but Christ gave himself in behalf of humanity, and there is no reason for failure. Christ bore temptations such as you will never be called upon to bear. He suffered as you will never suffer. He knew all your griefs, he has carried your sorrows. He has made it possible for you to be an overcomer.[139]

Use of "reductio ad absurdum."--While "reductio ad absurdum" reasoning is not on the same reasoning level with analogy, cause-effect, and sign reasoning, Mrs. White, probably for emphasis, at times chose this type to extend a line of argument to its extreme limit. She explained how some people avoid harmonizing their actions with scriptural evidence when it is presented to them.

> Here are an ignorant people; they do not know anything about the truth. They have been educated by the ministers that this is so and that is so. When the word of God is explained to the people, when it is presented in its purity, and they see what the word of God says, what are they going to do? There are very few that will take their position on that word. But I tell you, be very careful how you handle the word, because that word is to make the decisions with the people. Let the word cut, and not your words. But when they make their decision what will it be? Oh! the Bible is at fault; it is not their practices, it is not their habits, it is not their education, it is the Bible, there is something the matter with it; it is not just right, and it needs to be changed to meet their standard.[140]

On another occasion, she expressed the difficulty of probing into the mystery of sin's existence.

> . . . The mystery is how did sin enter into our world. Just as soon as you can understand how sin came then it will be proved that it is not sin. There is no excuse for sin. There is no sing

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[139] Signs, June 17, 1889, p. 354. Discourse 99 (Washington, D.C., January 25, 1889).

[140] MS 42, 1894. Discourse 169 (Place not given, morning, October 23, 1894).

[misspelling of "sign"] of a reason for sin.[141]

Ethical proof

In her 279 discourses on Christian Faith and Living, Mrs. White supplied a number of evidences of ethical appeal that in all probability could have impressed her audiences favorably with her attributes of character. She made certain statements that could have been interpreted by her listeners to reveal these traits: integrity and sound judgment, knowledge and authority, benevolence and good will, identification with the audience, high ideals by personal example, personal testimony, and personal intention.

Integrity and sound judgment

Mrs. White was not above acknowledging a mistake. She told a South Lancaster, Massachusetts, congregation of an experience she had in Oakland:

> A sister came to me in Oakland, and said, "Don't you remember that you promised to give me 'Vol. IV' when it was revised and enlarged?" "Did I?" said I, "and did you really believe I meant to do it?" "Certainly," she replied. "Why did you think so?" I asked, "Is it not strange that you should think I would do that, simply because I promised you?" She looked at me in astonishment. She had been complaining to me of her lack of faith in God. "Now," I said, ". . . how is it that you can have faith in a poor, fallible mortal, and cannot rely upon the unchangeable God? I had forgotten my promise; but God never forgets. . . ."[142]

Here is an example of her counsel to one woman:

> I said to her, "It is only one step at a time. God asks you to do your duty only for one day at a time."

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[141] MS 11, 1886, p. 3, Discourse 58 (Copenhagen, Denmark, July 25, 1886).

[142] R & H, March 19, 1889, p. 177. Discourse 83.

"Well," said she, "that looks different. I think I can do that."[143]

Her foresight in business enterprises was referred to on several occasions in her addresses. She promised her dying husband that she would take up the burden of business responsibilities which he usually handled: "All through the years I have allowed you to bear the business responsibilities, and to lead out in new enterprises. Now I promise you to be a pioneer myself."[144]

In the same discourse she said that which might have indicated an uncanny ability to predetermine farm-land values when she told of purchasing "fifteen hundred acres of land, and there established a training school away from the cities," and one season, at this Australian location, in spite of drought in the surrounding area, sufficient rainfall produced large quantities of vegetables and 7,000 pounds of honey that were converted into revenue for the school. Originally, in building that school at Cooranbong, she told a Washington audience she helped secure gifts of labor and material that enabled the buildings to be erected for less than one-half.[145]

Though Mrs. White undertook many new enterprises of a philanthropic nature, she was apparently reluctant to do anything that might influence people in speculative investments. Indicative of this conservatism and what some may have concluded was sound judgment, she told a

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[143]MS 73, 1888, p. 15. Discourse 83 (Potterville, Michigan, November 25, 1888).

[144]Selected Messages, Vol. I, p. 105. Discourse 213 (St. Helena, California, Sabbath, January 23, 1904, 11:30 A.M.).

[145]MS 106, 1904, p. 6. Discourse 215 (Washington, D.C., Memorial Church, Sabbath, April 30, 1904).

Los Angeles audience in 1905 that,when she was in Australia, a man wrote to her saying that he was investing in mining stock and that he would give her what profits he made. She never dared answer his letter, she said, because she feared it would encourage others if she did.[146]

Her desire for consistency was referred to in these ways; and it could have increased her audience's esteem for her as a speaker when, at Chicago, she remarked that she never allowed her children to see their mother out of patience;[147] and when, on her seventy-eighth birthday, she told a group that gathered at her Elmshaven home that she had stood on the same platform of truth for fifty years.[148]

Knowledge and authority

Mrs. White referred to her life calling as coming to her when she was only seventeen. "A heavenly visitant came and spoke to me, saying, 'I have a message for you to bear.'"[149] Perhaps this emboldened her to say to a group of listeners at Williamstown, Australia, "I come to you with no idle tales. I come to you with the sure word of prophecy";[150] and to a group of conference delegates, at Battle Creek, these words:

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[146]MS 114, 1905, p. 5. Discourse 232 (Los Angeles, California, August 15, 1905).

[147]Signs, July 15, 1889, p. 418. Discourse 118 (Chicago, Illinois, April 10, 1889).

[148]MS 142, 1905, p. 2. Discourse 233 (Elmshaven, California, birthday, November 26, 1905).

[149]Selected Messages, Vol. I, p. 101. Discourse 213 (St. Helena Sanitarium Chapel, St. Helena, California, Sabbath, January 23, 1904, 11:30 A.M.).

[150]MS 20, 1894, p. 15. Discourse 164 (Williamstown, Australia, Sunday, March 18, 1894, 3 P.M.).

> O, how many times, when I have seemed to be in the presence of God and holy angels, I have heard the angel voice saying, "Press together, press together, press together. Do not let Satan cast his hellish shadow between brethren. Press together; in unity there is strength."
>
> I repeat the message to you.[151]

Mrs. White's avowed convictions on eschatological matters were stated in positive language, as example: "The Lord is coming; I believe it with all my heart; and I am going to work all the time, every day, just as if I knew it was the last."[152]

Perhaps such statements of authority as the preceding ones would have led people to regard Mrs. White as a knowledgeable speaker and worthy of a hearing.

Benevolence and good will

Humanitarian traits of character were suggested by Mrs. White in her attitude toward needy people and projects. After her husband had been dead for ten years, she offered this account of willing sacrifice:

> For years we received no wages, except barely enough to furnish us with the plainest food and clothing. We were glad to wear second-hand clothes, and sometimes we had hardly food enough to sustain our strength. Everything else was put into the work.[153]

Her account of trying to help a dying drunkard,[154] and expressed desire

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[151] General Conference Bulletin, 1891, April 13, p. 260, Discourse 136 (Battle Creek, Michigan, Tuesday evening, March 24, 1891).

[152] MS 9, 1891, p. 13. Discourse 142 (Battle Creek, Michigan, August 22, 1891).

[153] General Conference Bulletin, 1891, March 6, p. 184. Discourse 135 (Battle Creek, Michigan, Tuesday forenoon, March 17, 1891).

[154] MS 18, 1894, pp. 9-12. Discourse 163 (Williamstown, Australia, Sunday, March 4, 1894, 3 P.M.).

to uplift the neglected Negroes of the South,[155] revealed her disposition to assist the needy. Even for the disobedient child she suggested blending mercy with obedience training and counseled that whipping should be the final resort.[156]

Such disclosures of benevolence and good will as the aforementioned could have been regarded as positive factors to enhance the ethos of Mrs. White as a speaker.

Identification with the audience

Mrs. White incorporated her audience needs and in so doing could have increased her speaker ethos when she uttered expressions of mutual aspiration and duty. Often she did this by using plural personal pronouns. An example of this "togetherness" is found in the conclusion to one of her Chicago discourses: "We need to follow Jesus. . . . We must deny self. . . . We should have love for one another. . . . We must be one with Christ."[157] To a Sunday afternoon congregation at the Parramatta chapel she suggested having "our business over"as the Sabbath approaches.[158]

When Mrs. White participated in her granddaughter's wedding at the Saint Helena Sanitarium, she took the bride and groom by the hand

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[155] *MS 27, 1901, p. 5. Discourse 184 (Vicksburg, Mississippi, Sabbath morning, March 16, 1901).*

[156] *MS 110, 1904, p. 12. Discourse 214 (Healdsburg, California, Sabbath, March 19, 1904, 11 A.M.).*

[157] *R & H, July 16, 1889, p. 450.*

[158] *MS 26, 1894, p. 6. Discourse 165 (Parramatta, New South Wales, Sunday, May 13, 1894, 3 P.M.).*

and expressed a desire to have the privilege of bowing with them "right here in this company" to plead that the Lord's blessing go with them.[159]

Some of the ways in which Mrs. White identified herself with her audiences was to share with them her personal example, her personal testimony, or her personal intention.

Personal example.--On numerous occasions, Mrs. White related incidents in her own life that revealed personal traits of thrift, industry, and devotion. At a New Zealand camp meeting she disclosed her value of time by telling that she was generally up at six in the morning, when in Europe she was often up at three, and the year previous to the camp she produced 2,300 pages of writing. When fourteen years of age, she worked for a shilling a day; and when she had saved six pounds, she gave it to her father to invest in tracts. She regarded it a "sin to be idle" and early in life learned to knit for the poor.[160]

At another time she spoke of praying upon the floor through the winter night while her twin sister was at her side asleep;[161] and later she told of pleading with God for hours in the night season, walking the floor and stretching her hands to heaven.[162] While the denomination's headquarters were being built in Washington, D.C., she told of staying at the Carroll House and meeting for worship with the young men, who

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[159] *MS 170, 1905, pp. 2, 4. Discourse 225 (Sanitarium, California, afternoon wedding, May 1, 1905).*

[160] *MS 13, 1893, pp. 3, 4, 7. Discourse 154 (Napier, New Zealand, camp meeting, Friday, April 7, 1893, 9:30 A.M.).*

[161] *MS 48, 1894, p. 3. Discourse 172 (Ashfield, New South Wales, morning, November 3, 1894).*

[162] *MS 37, 1903, p. 3. Discourse 202 (Pacific Press Chapel, Oakland, California, Wednesday, March 25, 1903).*

were doing the building, at "half-past five every morning."[163]

Having seen how Mrs. White showed herself by personal example to be a woman of thrift, industry, and devotion, it is not difficult to assume that such reference recommended her to her audiences as a woman of high ethical standards.

Personal testimony.--The experimental side of Christian Faith and Living was attested to by Mrs. White in what may be referred to as personal testimony in public meeting. Here are some typical expressions that reflect her own religious experience: "I see in Jesus matchless charms. I love him because he first loved me. I must go no more out from his presence. I must have life, eternal life."[164] "My heart feels the need of Christ as I have, it seems to me, never felt it more sensably [sic]."[165] When seventy-three years of age, she told a group of patients at the Battle Creek Sanitarium, "I love my Saviour. I have given my life to his service, and never have I seen the moment when I could be ashamed of him. I love him because I have proved him, and I know that he will do all that he has promised to do. . . . I love Jesus and I want you to love him."[166] A week before her seventy-fifth

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[163] R & H, June 15, 1905, p. 8. Discourse 227 (Takoma Park, Washington, D.C., General Conference, May 13, 1905).

[164] MS 18, 1894, p. 13. Discourse 163 (Williamstown, Australia, Sunday, March 4, 1894, 3 P.M.). See also MS 111, 1901, p. 10. Discourse 196 (Saint Helena, California, October 19, 1901).

[165] MS 42, 1894, p. 5. Discourse 169 (Place not given, morning, October 23, 1894).

[166] MS 28, 1901, pp. 1, 10. Discourse 185 (Battle Creek, Michigan, Sanitarium, March 27, 1901).

birthday she testified, "I know by experience he is lovely."[167] Later in life she thought she was going to be a cripple and lose her eyesight, so she prayed for physical relief and then bore the testimony that God removed "the difficulty," and "graciously restored my eyesight."[168] The testimony she desired to bear on her seventy-eighth birthday was this: "I do not trust in any human being. I trust in Jesus Christ, as my Redeemer, my Saviour, and through Him I shall be an overcomer."[169]

These personal public testimonies by Mrs. White could have gone far in strengthening her character position among those who listened to her.

Personal intention.--Altruism, as expressed by personal intention, tends toward building ethical proof for the speaker. There is one phrase which Mrs. White reiterated with frequency that reveals her affirmative desire: "I want . . ." Herewith is a list of several of her "I want" expressions: "I want to be like him. I want to practice his virtues."[170] "I want to be among that number who shall have their names written in the books, who shall be delivered. I want the overcomer's reward."[171] "I

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[167]MS 155, 1902, p. 7. Discourse 201 (Saint Helena, California, Sanitarium, Sabbath, November 22, 1902).

[168]MS 80, 1903, p. 10. Discourse 211 (Saint Helena, California, Sanitarium, Sabbath, August 1, 1903).

[169]MS 142, 1905, p. 2. Discourse 233 (Elmshaven, California, birthday, November 26, 1905).

[170]MS 12, 1894, p. 8. Discourse 160 (Prahran, Australia, Sunday, February 18, 1894, 4 P.M.).

[171]R & H, March 26, 1889, p. 194. Discourse 104 (Indianapolis, Indiana, February 23, 1889).

want my treasure in heaven."[172] "I want to be like him; I want to be with him through the ceaseless ages of eternity."[173] "I want to know more and more of God's word and of his works."[174]

Mrs. White's frank and certain testimony of a soul-yearning for eternal verities, as given in the aforementioned instances, could have been regarded as traits highly commendatory and having positive ethical appeal.

Pathatic proof

Besides the use of logical and ethical proofs, a speaker may influence his audiences' receptivity to his ideas by an appeal to the emotions. The emotions react to appeals to certain impelling motives that Phillips has defined as "man's spiritual, intellectual, moral and material wants."[175] To see what use Mrs. White made of emotional appeals in her Christian Faith and Living discourses, a list of seven impelling motives, as suggested by Phillips, is used here, as in the former chapter, for the purpose of concise and convenient classification.

Self-preservation

In her appeals to self-preservation, Mrs. White linked temporal and eternal life-interests. She said, "We want the Christ religion that

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[172] Signs, October 14, 1889, p. 610. Discourse 117 (Chicago, Illinois, April 9, 1889).

[173] R & H, July 16, 1889, p. 450.

[174] R & H, September 27, 1892, p. 609. Discourse 140 (Harbor Heights, Michigan, Sabbath afternoon, July 25, 1891).

[175] Phillips, Effective Speaking, p. 48.

saves every moment, saves from ourselves."[176] She incorporated Christian Faith and Wholesome Living by frequently urging people not to mar the workmanship of God by subjecting themselves to improper habits. When illness followed as a result of such disregard, she urged sober reflection: "To the sick I would say: Be of good courage, God's eye is upon you. He desires you to help to break every yoke."[177]

In Mrs. White's presentations, the coming of the Lord in the heavens at the end of the world marked the time when men's decisions would bring eternal rewards. Repeatedly she called, "I sound the note of warning to you today. Get ready, get ready!"[178] Before this she employed this phrase for such readiness: "This is our life insurance policy."[179] She pictured "delayed preparation" with a series of rhetorical questions that evoked the reality of death by delay:

> We would ask you what time have you set in which you have determined to give your heart to God without reserve? What time have you set for seeking perfection of character through faith in the righteousness of Christ? Is it tomorrow? Tomorrow you may be cold in death. Is it next week? Next week your hands may be folded across your breast, and your eyes be sealed in their last sleep, and it may be too late for you to perfect a character for heaven.[180]

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[176]MS 9, 1891, p. 11. Discourse 142 (Battle Creek, Michigan, August 22, 1891).

[177]MS 8, 1904, p. 14. Discourse 213 (St. Helena Sanitarium Chapel, St. Helena, California, Sabbath, January 23, 1904, 11:30 A.M.).

[178]MS 110, 1904, p. 23. Discourse 214 (Healdsburg, California, Sabbath, March 19, 1904, 11 A.M.).

[179]General Conference Bulletin, 1901, April 8, p. 128. Discourse 188 (Battle Creek, Michigan, Sabbath, April 6, 1901).

[180]R & H, April 5, 1892, p. 209. Discourse 144 (Lansing, Michigan, September 5, 1891).

Property

Mrs. White incorporated her few appeals for property when she preached on stewardship and tithing. In such appeals she dwelt less on making the goods of this world an object in themselves and more on making them become a means of advancing gospel endeavor.

Her own relationship to worldly goods was succinctly stated by her in 1901, after she had sojourned in Europe and Australia. She was preaching on "Will a Man Rob God?" to the delegates to the General Conference who had assembled in the Tabernacle. She said, in part:

". . . All that we have is the Lord's intrusted to us as his stewards. . . . The Lord is trying and testing us by every dollar that comes . . ."[181]

It is clear from a survey of Mrs. White's speaking on Christian Faith and Living that she seldom appealed to the "impelling motive" of property.

Power

As with property so it was with power, in Mrs. White's spoken philosophy of Christian Faith and Living. Rather than emulate those who control and hold sway over the material things of this world, she idealized a spiritual endowment of power for the people of her congregations. "On the street, in the cars, wherever we are, we are to speak of Christ, of His work, His goodness, His power. We are not to reveal ourselves,

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[181] General Conference Bulletin, 1901, p. 125. Discourse 188 (Battle Creek, Michigan, Sabbath, April 6, 1901).

but Christ,"[182] she told the Oakland conference delegates.

This idea of men's living and working in the power of Christ was developed very fully in the Tramelan, Switzerland, sermon that Mrs. White preached on "The Co-operation of Man with God." She based her discourse on the statement of Paul, "It is God which worketh in you both to will and to do of his good pleasure."[183] Herewith are a few conclusions which she presented:

> God is not pleased when we devote all our powers to the achievement of worldly success. We should give our best energies to the service of God, in doing that work which will outlive the mere transitory things of this life. We commit sin, when we talk of our weakness and inability. It is an offense to God for his children to do this, when Jesus, through taking upon himself the nature of man, has exalted humanity, and has brought the fallen race into favor with God, and has opened to us the resources of his grace. . . .
>
> As we engage in the contest against unrighteousness, we are invited to lean upon Christ for strength. Those who venture in the path of self-pleasing bring tact and talent into their work, that they may accomplish their end; and the Lord requires that those who serve him shall bring into their life-work, intelligence, and tact and an experimental knowledge of our Lord and Saviour Jesus Christ.
>
> . . . . . .
>
> We can obtain power from the Saviour of men, which will make us more than conquerors. . . . You should show to all around you that Jesus is a tower of strength. . . .
>
> . . . . . .
>
> Our Lord made it our duty, as well as our privilege, to connect our weakness, our ignorance, our need, with his strength, his wisdom, his righteousness.[184]

According to Mrs. White's philosophy of power, as expressed in this series of discourses, it was power for Christian service, rather than power for selfish ends, to which she appealed as an "impelling motive"

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[182] MS 17, 1903, p. 3. Discourse 206 (Oakland, California, April 2, 1903).

[183] Philippians 2:12.

[184] R & H, October 30, 1888, pp. 673-74. Discourse 68 (Tramelan, Switzerland, February 4, 1887).

Reputation

As a means of motivation, the appeal to the desire for the good opinion and good will of others was used by Mrs. White in this series of sermons and addresses. In one of these, given in Australia, she gave parents two counsels that involved their standing and reputation with their children. First, she told them not to be afraid of being found on their knees acknowledging God as their father; and second, she urged them to tell their children when they had disregarded the law of God.[185] Besides stressing a parent's reputation in his home, she laid stress on the Christian's reputation in his community:

> Those who represent the cause must stand high before the people in order to win their confidence; and when, standing in God, you have the confidence of the people, the cause will be built up.[186]

Twenty-one years after giving this counsel, Mrs. White reiterated the same idea: "As a people we are being watched by the world, and we should conduct ourselves in such a way that men and women will be convinced that we have something that they have not."[187] In the same address, however, she told the same audience that their greatest desire should be for another esteem: "Your greatest desire will be to work in just the place that God has assigned you, and where He can look upon you

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[185] MS 12, 1894, pp. 6-7. Discourse 160 (Prahran, Australia, Sunday, February 18, 1894, 4 P.M.).

[186] General Conference Bulletin, 1891, March 6, p. 184. Discourse 135 (Battle Creek, Michigan, Forenoon, March 17, 1891).

[187] Tract, Appeals for Unity, by Ellen G. White (Loma Linda, California: College Press, 1912), p. 15. Discourse 276 (Given to the "helpers in the Sanitarium, to the students in the College, and to the workers in the agricultural and mercantile departments in our institution." See note of introduction in above tract, p. 8, Loma Linda, California, Tuesday, April 16, 1912, 11 A.M.).

with approval."[188]

Affections

Interest in loved ones and regard for them, as well as kindly concern for others, was not infrequently referred to by Mrs. White in her public utterance. Once she told of sympathizing deeply with her sister, whose husband had died unexpectedly.[189] Mrs. White's fondness for home ties, so often expressed, could have inspired the deeper feelings of her hearers and thus have disposed them to a more favorable attitude.

Affection in the home, to Mrs. White, was the proof of Christian love. She asked the Adventist campers at Lansing, Michigan:

> Do you carry out the principles of God's commandments in your home, in your family? Do you never manifest rudeness, unkindness, and impoliteness in the family circle? If you do manifest unkindness at your home, no matter how high may be your profession, you are breaking God's commandments. No matter how much you may preach the commandments to others, if you fail to manifest the love of Christ in your home life, you are a transgressor of the law.[190]

At that same encampment she stated, "From the light that I have had for years, I know that the great lack among us as a people is the lack of love."[191] Within four months of that time she was in Australia and, in a sermon at North Fitzroy, gave two fully developed illustrations, from the Bible, of human and divine affection. The first had to do with Peter:

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[188]Tract, Appeals for Unity, by Ellen G. White, pp. 13-14. Discourse 276 (Loma Linda, California, Tuesday, April 16, 1912, 11 A.M.).

[189]Signs, May 6, 1889, p. 258. Discourse 85 (Potterville, Michigan, December 19, 1888).

[190]R & H, March 29, 1892, p. 194. Discourse 144 (Lansing, Michigan, September 9, 1891).

[191]R & H, September 20, 1892, p. 593. Discourse 143 (Lansing, Michigan, August 22, 1891).

> With cursing and swearing, Peter denied his Lord. How this cut to the heart of Jesus! There was the Man of sorrows, surrounded by his enemies, accused by false witnesses, buffeted and insulted by the mob, but the denial of Peter cut deeper than all the mockings of his foes.
>
> To see how his disciple would sacrifice his integrity, and deny his Master, wounded the heart of Jesus. Then the Lord turned, and looked on Peter with a look of pitying compassion mingled with grief, and that look broke Peter's heart. He remembered what Jesus had said to him, that before the cock should crow he would deny him thrice, and he went out from the judgment-hall in shame and grief. He hurried to the garden of Gethsemane, and prostrated himself on the very spot where Jesus had prayed in agony, where the bloody sweat had bedewed the soil, and there he wept bitterly. Jesus saw the anguish of his heart and forgave Peter his sin. Thus it is whenever a sinner draws nigh to God in repentance and contrition of soul, Jesus draws nigh to him; for when a soul repents, it is an evidence that Jesus is drawing him to himself.[192]

The second had to do with the returning run-away son:

> He [the prodigal son] says, "I will arise and go to my father." I will tell him how unworthy I am, how I am no more worthy to be called his son. I will ask him to make me as one of his hired servants. The prodigal did just as he said he would. He went to his father just as he was; for he could do no other way. His garments were in rags and tatters, but his father did not turn from him. While he was still a great way off, the father sees him, and goes to meet him. Before his repenting child can utter a word of confession, the father has forgiven him. He embraces him, he weeps upon his neck. Does he think of carrying out his son's request as he sobs out his repentant story?--No, he takes him to his home. He puts upon him the best robe. He puts a ring upon his finger, and makes a feast, and calls in the neighbors to rejoice with him; for he says, "This my son was dead and is alive again; he was lost and is found."
>
> This is the way that God deals with the sinner.[193]

Mrs. White's appeals to the inward feelings of the people who came to hear her were very commonly tied to affections as an "impelling motive."

Sentiments

Mrs. White did not overlook the appeal to sentiment, which em-

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[192] R & H, July 12, 1892, p. 434. Discourse 147 (North Fitzroy, Victoria, Australia, January 2, 1892).

[193] R & H, July 19, 1892, pp. 449-50. Discourse 147 (North Fitzroy, Victoria, Australia, January 2, 1892).

braces the desire to do the right, honorable, and noble thing, when she may have had in mind to reach the emotions of her listeners. Citing her own sorrows and how she met them may have put her in sympathetic touch with her congregation when she asked these questions at Potterville, Michigan:

> Have I not buried the eldest and youngest of my children? Have I not buried my husband? Haven't I known what affliction is? Have not I known what suffering is? I have drunk the cup of suffering, but I have not said a murmuring word.[194]

She also had a sacred respect for vows and pledges. She referred to both in a Washington Memorial Church service when she said, "You my brother, my sister, are to win heaven and a life that measures with the life of God"; and regarding a pledge she remarked that she had wished often that there might "be circulated a pledge containing a solemn promise to speak only those words that are pleasing to God. There is as great need for such a pledge as there is for one against the use of intoxicating liquor."[195]

Also, in 1904, a touch of emotion was suggested in Mrs. White's mention of a marker for her husband's grave:

> After my husband had been laid away in the grave, his friends thought of putting up a broken shaft as a monument. "Never!" said I, "never! He has done, singlehanded, the work of three men. Never shall a broken monument be placed over his grave!"[196]

And in 1905, as she gave a brief wedding discourse, she injected a tender sentiment at the prospect of parting with her granddaughter and husband:

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[194]MS 73, 1888, p. 14. Discourse 83 (Potterville, Michigan, November 24, 1888).

[195]MS 106, 1904, pp. 5, 3. Discourse 215 (Washington, D.C., Sabbath, May 18, 1904).

[196]Selected Messages, Vol. I, p. 105. Discourse 213 (St. Helena, California, January 23, 1904).

"I know not when I shall see them again; perhaps never after I leave here."[197]

Mrs. White accented, as occasions required, the human desire to do the honorable, the dutiful, and the noble. With this "impelling motive" of sentiment she could have come close, it is assumed, to reaching the emotions of the people she addressed.

Tastes

Aesthetic desires, which include love of the sublime and beautiful, were appealed to by Mrs. White in this classified listing of Christian Faith and Living discourses. She frequently painted vivid word pictures of the beauties of nature and from these asked for consideration of the beauties of heaven which were even more to be desired. The following passages are quite to her manner of speaking:

> I have heard others say: "Oh, I can't come down to be a Christian. . . . My mind is of too exalted an order to take any pleasure in the simplicity of the religion of Christ. . . ." The Lord of Heaven, the Majesty of worlds, he who marshaled the stars in their courses, and called them all by name, he who made the everlasting hills, and put in them their treasures of gold and silver and precious gems, he who clothed the fields with verdure, has invited you to come out from the world . . . and if you will do this he will be a Father unto you, and you shall be his sons and daughters.[198]

> I look at these flowers, and every time I see them I think of Eden. They are an expression of God's love for us. Thus he gives us in this world a little taste of Eden. He wants us to delight in the beautiful things of His creation, and to see in them an expression of what He will do for us. . . .
> . . . Parents, point your children to the beautiful things of God's creation, and from these things teach them of His love for

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[197] MS 170, 1905, p. 4. Discourse 225 (Sanitarium, California, May 1, 1905).

[198] Signs, April 8, 1889, p. 210. Discourse 100 (Washington, D.C., January 25, 1899).

> them. Point them to the lovely flowers,--the roses and the lilies and the pinks,--and then point them to the living God.[199]

Not only the visible beauties of nature, but the subtle operations of the human mind, could and should be admired, Mrs. White said, but consecrated to highest use. Commenting on James White's administration of the keen mind, she remarked:

> My husband used to say that it was hard for him not to worship intellect; whenever he met a person possessed of a superior mind, he felt like paying homage to his intellectual powers. It is right that we highly esteem the powers of mind that God has given to men; we want an intellectual religion; but we should have all our powers of mind and body consecrated to God.[200]

Summary of invention

In setting forth this analysis of invention as disclosed in the 279 discourses by Mrs. White on Christian Faith and Living, it has been found that in her logical proofs she used exposition, mainly by means of explanation, and for confirmation (or argumentation) she used examples from life and the Bible, reasoning by analogy, causal reasoning, and sign reasoning. In her ethical proofs she presented herself as having traits of integrity and sound judgment, benevolence and good will, identification with the audience, high ideals revealed by personal example, personal testimony, and personal intention. In her pathetic proofs she apparently, either intentionally or otherwise, appealed to the emotions of her audience by presenting, in various ways, the seven impelling motives central to human wants: self-preservation, property, power, reputation, affections, sentiments, and tastes.

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[199] General Conference Bulletin, 1903, p. 10. Discourse 203 (Oakland, California, Sabbath, March 28, 1903).

[200] Signs, July 8, 1889, p. 402. Discourse 118 (Chicago, Illinois, April 10, 1889).

It is noticeable that Mrs. White made more references, that could be interpreted as human impelling motives which referred to self-preservation, reputation, affections, and sentiments, than she did to property, power, and tastes. The reason for this probably lies in her desire to stress the spiritual in life instead of the materialistic.

Rhetorical Analysis -- Arrangement

Following the observation, in the analysis of her invention, how Mrs. White selected and developed her ideas on Christian Faith and Living, consideration is here given to how she arranged these ideas in her discourses. This involves a concern about structure that pertains to framework--how the materials are put together.[201]

In the nature of her subject matter--Christian Faith and Living--the themes Mrs. White dealt with, though sometimes theological and sometimes exalted, were cast in the mold of practicality with the apparent intent of personal application and improvement. With this as her evident goal, most of her discourses are simple of plan. There is hardly any use made of distinctly marked divisions--stated as such with main and sub headings--or designated by numbers.

In the place of stated main divisions, her usual sequence of ideas seems to be from topic to topic as the thought from one unfolds and reveals another. While this type of arrangement may not be palpably

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[201] Genung (Practical Rhetoric, p. 263) gives as the requisites of composition, distinction, sequence, and climax. Most homileticians also include these elements as essential qualities of good sermon arrangement; however, Blackwood (The Preparation of Sermons, p. 134) lists unity, order, symmetry, and progress as the four laws that concern structure; whereas, Broadus (On the Preparation and Delivery of Sermons, p. 97) gives unity, order, and proportion as the principal qualities of good arrangement.

bony, there is a degree of natural thought continuity that serves as skeletal framework. These thought units, as disclosed by paragraphing, seem to stand quite by themselves, though usually there is coherence between them.

This coherence and progression is most marked in those discourses that are begun with a text. As example, two of the longest discourses, as measured by number of paragraphs, were delivered in 1891. The one, of forty paragraphs (Discourse 136), was delivered as the closing message of the 1891 General Conference session at Battle Creek, and began without a basic text of Scripture. The other, of thirty-seven paragraphs (Discourse 144), was presented at the Lansing camp meeting, and began with a text. A comparison of paragraph thought relationship with progression shows that the one not based on a particular text would suffer the less in a transpositioning of the paragraphs.

In considering the aspects of arrangement, in this series of discourses by Mrs. White, attention will be given to her introductions, her discussions (that body of materials in which the main ideas are developed), and her conclusions.

Discourse introductions.--The reading of a text was the customary way by which Mrs. White began these discourses. Of the 279 addresses or talks reviewed, the accompanying table shows that thirty of them were introduced with passages from the Old Testament, and 193 began with New Testament texts. Adding these together, it is seen that 223 of the 279 discourses were begun textually. The remaining fifty-six discourses began with either personal remarks or with some reference to the topic to be discussed.

TABLE 5

SUMMARY OF INITIAL SCRIPTURE TEXTS
USED BY ELLEN G. WHITE IN DISCOURSES ON
CHRISTIAN FAITH AND LIVING

Old Testament	No. of Dis-courses	New Testament	No. of Dis-courses
Genesis	5	Matthew	23
Numbers	1	Mark	3
Deuteronomy	2	Luke	8
1 Kings	1	John	48
2 Chronicles	1	Acts	9
Psalms	2	Romans	5
Ecclesiastes	1	1 Corinthians	1
Isaiah	10	2 Corinthians	2
Jeremiah	1	Galatians	1
Daniel	1	Ephesians	9
Nahum	1	Philippians	4
Zechariah	2	Colossians	9
Malachi	2	2 Timothy	1
		Titus	4
		Hebrews	4
		James	3
		1 Peter	9
		2 Peter	15
		1 John	21
		Revelation	13
Total	30	Total	192

Total from Old Testament	30
Total from New Testament	192
Of these, those with two texts	14
Of these, those with multiple texts ..	3
Discourses having two titles	7
Discourses using no text	56

TABLE 6

INITIAL SCRIPTURE TEXTS USED IN DISCOURSES ON CHRISTIAN FAITH AND LIVING BY ELLEN G. WHITE

Books	Chapters and Verses	Discourse Numbers
OLD TESTAMENT		
Genesis	2:1-3	241, 251
	4:3-8	37
	12:1-4	38
	28:10-17	16
Numbers	13, 14	203
Deuteronomy	4:1-9	205
	6:1-3	165
1 Kings	8:54-61	67
2 Chronicles	35	204
Psalms	15	50
	119:126-128	36
Ecclesiastes	12:1	15
Isaiah	8:9-10	153
	8:20	54
	55:1-8	265
	56:1-8	211
	58:1-4	150
	58:1-5	200, 213
	58	157, 159, 246
Jeremiah	17:5	105
Daniel	1	214
Nahum	1:7	51
Zechariah	3:1-3	26
	3:1-5	108
Malachi	3:1-12	188
	3:16,17	69
NEW TESTAMENT		
Matthew	5:13	94
	5:14	27
	6:19, 21	64, 117, 179, 259
	6:19-23	164, 189
	6	276
	7:1-7	137, 263
	7:7,8	109
	7:21	72
	7:22-28	20
	7:24-27	57
	7:24-29	14

TABLE 6 - Continued

Books	Chapters and Verses	Discourse Numbers
Matthew (Continued)...	10:24	52
	11:28-30	118
	17	256
	18:1-6	248
	18:20	12
	21:28-31	90
	25:14-16	142
Mark	13:34-37	55
	16:15	212
	16:15,16	167
Luke	10:21-25	152
	10:25-27	234
	10:25-28	47
	12:1-7	262
	17:12	85
	19:41-43	49
	21:36	11
	24:49-53	58
John	1:12	210
	1:29 last part	168
	2:13-16	166
	3:1-16	120
	3:14-19	141
	3:16	158
	4	113
	8:12	66
	8:12 last part	143
	13:1-4	221
	14:1-3	13, 86, 99, 252
	14:1-10	176
	14:11,12	78
	14:12-23	155
	14:16,17	136
	14:21-23	124
	14	184, 237, 279
	15:1-4	140
	15:1-5	170, 254
	15:1-7	199
	15:5 last part	77
	15:10	35
	15:7-10	65
	15	83, 223, 243, 247, 250, 261, 266, 272
	15, 16	277
	17:1-3	206
	17:2,3	160
	17:17	146

TABLE 6 - Continued

Books	Chapters and Verses	Discourse Numbers
John (Continued).....	17:17-19	21
	17:20-23	132
	17	219, 236, 244,267, 275
Acts	1:1-14	260
	1:3-7	144
	1:3-12	145
	1:4-8	148, 224
	1:8	103, 133
	2	249
	20:17	75
Romans	5:1-11	161
	10:10	24
	12:1,2	196
	12:11	154
	15	238
1 Corinthians	6:19,20	17
2 Corinthians	3:18	122
	6:7	4
Galatians	6:7,8	73
Ephesians	2:1-6	163, 192
	2:1-10	177
	3:14-19	87, 111
	3:14-21	147
	4:1-7	220
	6:1-3	269
	6:10-17	127
Philippians.....	2:1-13	270
	2:1-17	227
	2:12	68
	4:4-7	32
Colossians	1:3-8	193
	1:9,10	31
	1:25-29	82
	1, 2	217
	2:1-10	1
	3:1-4	149
	3:1-4,12-16	191
	3:1-13	197
	3:12-14	183
2 Timothy	4:1,2	14
Titus	2:11-14	23, 30, 53
	2:13,14	102
Hebrews	1:1-3	194
	12:1	239

TABLE 6 - Continued

Books	Chapters and Verses	Discourse Numbers
Hebrews (Continued)...	12:12-17	34
	13:13-16	81
James	1:1-7	187
	1:2-7	25
	4:8	130
1 Peter	1:1-3	195
	1:1-5	162, 175
	1:3	110, 138
	1:13-16	56
	2:1,2	202
	3:9,11,12	80
	4	273
2 Peter	1:1-3	186, 235
	1:1-7	182, 230
	1:1-12	79
	1:1-13	215
	1:4-11	22
	1:5-11	61
	1	173, 198, 245, 253, 258, 268, 271
1 John	1:1,2 last part	229
	1:1-3	209, 228
	1:8,9	41
	1:9	9
	3:1	2, 29, 115
	3:1-3	45, 59, 71, 101,151
	3:1,2	63, 76, 178
	3:1-7	190
	3:1-9	231
	3:2	62
	3:14	60
	3	240
Revelation	1:1-3	201
	1:1-3, 9-13, 17-19,20	216
	1, 2	218
	3:2,5-8	104
	3:1-5	207
	3:10	125
	3	242, 257
	7:9-17	208
	7:13-17	156
	20:11-15	46
	22:1-4	180
	22:12-14	42

TABLE 7

DISCOURSES WITH MORE THAN ONE INITIAL TEXT
AND DISCOURSES WITHOUT INITIAL TEXTS

Number of Initial Texts Used	Discourse Numbers
Two Texts.....	11, 17, 38, 49, 58, 62, 78, 94, 115, 136, 166, 204, 231, 241
Multiple Texts.....	256, 260, 264
Two Titles.....	46, 72, 136, 158, 165, 166, 167
No Texts.....	3, 5, 6, 7, 8, 10, 18, 19, 28, 33, 39, 40, 43, 44, 48, 70, 84, 88, 89, 91, 92, 93, 95, 96, 97, 98, 100, 106, 107, 112, 114, 116, 119, 121, 123, 126, 128, 129, 131, 134, 135, 139, 169, 171, 172, 174, 181, 185, 222, 225, 226, 232, 233, 255, 274, 278.

The book of the Old Testament from which Mrs. White preached most often was Isaiah; and her favored New Testament book, if frequency of selected texts becomes the basis for deciding popularity, was the Gospel of John. The New Testament chapters that attracted her the most were John 15 ("I am the vine and ye are the branches"), 2 Peter 1 ("The Ladder of Progress"), and 1 John 3 ("Behold what manner of love"). It is seen from these that for her themes she preferred texts dealing with positive Christian graces rather than texts dealing with doctrinal subjects.

Often, in addresses that began with some kind of personal remarks, she referred to her feelings (pleasure or problem or responsibility involved). Such references are more frequently found in her confer-

ence speaking or on occasions where she spoke several times in succession. They appear more often in unpublished manuscripts than in printed accounts. Here is one of her earliest manuscript introductions:

> I do not intend to speak long enough to weary you this afternoon. I have not the strength, and should I consult my own feelings, I should not be here at all. I feel deeply for the people of God, but what to say or do to arouse them from their present lethargy, I know not. It seems that the strength of my life is nearly spent, but I shall not cease pleading with you until I fall at my post, if that is to be my fate.[202]

Forty-three years later, her last published discourse in this series bears reference to herself, the occasion, place, and theme:

> As we were coming from Los Angeles, I thought of many things that should be considered at this meeting; but I did not expect to be the one to speak first. This I say, however, I thank the Lord that we have this beautiful place. Last night I was considering this: We must always keep in mind that we are doing a work for time and eternity.[203]

Sometimes Mrs. White's introductions carried ethical and pathetic overtones, such as this expression of personal feeling: "I feel grateful to God for his great mercy and love toward us, and I desire to be able to comprehend more and more of the character of our Lord Jesus Christ."[204]

Only occasionally did Mrs. White refer to any music that preceded her discourse. In Chicago she did: "I feel thankful that it is the privilege of every one to do as we have just sung, 'Tear every idol from

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[202]MS 1, 1869, p. 1. Discourse 3 (Battle Creek, Michigan, afternoon, March 26, 1869).

[203]Tract, Appeals for Unity, 1912. Discourse 276 (Loma Linda, California, on the occasion of the annual meeting of the College of Medical Evangelists, Loma Linda Chapel, March 28, 1912).

[204]R & H, February 26, 1889, p. 129. Discourse 97 (South Lancaster, Massachusetts, January 19, 1889).

Thy throne, and worship only Thee.'"[205]

Sometimes Mrs. White gave the background setting of the text passage which she had read, and made a direct application of its import to her audience. This she did at North Fitzroy, Australia, after the reading of Acts 1:1-4:

> Jesus spoke these words just before his ascension to heaven; for the record says, "When he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." These were the last words of the Saviour to his disciples, and in them we see the commission which was given them, and the work that we are to do.[206]

A noticeable characteristic of Mrs. White's introductions was their directness. Often she launched immediately into her theme; it was not abrupt to the point of distraction, but probably undertaken for attention and arousement. In this introduction, having read Ephesians 3: 14-19, she posed a series of "how" questions and then told why the words of her text were written:

> How can we harmonize our dwarfed spiritual condition with the presentation of our text that describes the fullness of the knowledge it is our privilege to possess? How can Heaven look upon us, who have had every spiritual and temporal advantage that we might grow in grace, when we have not improved our opportunities? The apostle did not write these words to tantalize us, to deceive us, or to raise our expectations only to have them disappointed in our experience. He wrote these words to show us what we may and must be, if we would be heirs of the kingdom of God.[207]

When speaking on the parable of talents, she began with an exclamation: "O there is trading to be done by every one of us . . ."[208]

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[205] R & H, August 27, 1889, p. 529. Discourse 114 (Chicago, Illinois, morning, April 9, 1889).

[206] R & H, April 19, 1892, p. 241. Discourse 148 (North Fitzroy, Australia, January 9, 1892).

[207] R & H, October 1, 1889, p. 609. Discourse 111 (Chicago, Illinois, April 7, 1889).

[208] MS 9, 1891, p. 1. Discourse 142 (Battle Creek, Michigan, August 22, 1891).

Discoursing on John 4:2, 3, she began with a simple declarative of the text's importance ("this is life eternal . . . to know . . . God and Jesus Christ"): "Here is the greatest knowledge and the most essential for every individual to know."[209]

Arrangement of materials within the discourse proper.--Since Mrs. White presented fifteen discourses on 2 Peter 1, we conclude that it was one of her favored themes, and hence worthy of analysis. It was frequently headed "The Path of Progress" (Discourse 61) or "The Ladder of Progress" (Discourse 230). As representative of her handling 2 Peter 1: 5-11, we shall note the published sermon at Christiania, Norway.[210]

After presenting the scriptural passage, she called attention to the necessity of stepping round by round up the ladder, and that though man is weak, he has the help of Christ, who made the steps before him and promised His help at every step. She stated that faith was the first round in the ladder and an essential in pleasing God. Adding to faith, virtue, she said the young especially would be tempted at this step and cited, for three paragraphs, the example of Joseph, who refused to do great wickedness and by consequence suffered imprisonment, but remained steadfast and honored of God. The second step, instead of being numbered, was introduced in the language of the text, "and to virtue, knowledge." This knowledge, she explained, was primarily concerned with becoming intelligent Christians. She illustrated this by the example of Christ's ennobling influence upon the ignorant fishermen who became men of ability

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[209]MS 12, 1894, p. 1. Discourse 160 (Prahran, Australia, Prahran, Australia, Sunday, February 18, 1894, 4 P.M.).

[210]R & H, February 21, 1888, p. 113.

and refinement. The third she numbered "and to knowledge, temperance." She explained how temperance involved the appetite and the passions. She advocated the discard of harmful articles of food and drink, quoting the Bible admonitions of "I keep under my body," and "do all to the glory of God." Again, without giving the fourth step by number, Mrs. White added "and to temperance, patience," observing that it was next to impossible for an intemperate man to be patient, but the religion of Christ could make one so. She then proceeded to show how this grace "must be woven into our lives," and admonished that "every one should mount this round of progress." "And to patience, godliness," which is the fruit of Christian character, she illustrated by Enoch's walk with God. "And to godliness, brotherly kindness," which is needed in home and church. Having that, "you will be prepared to add . . . charity or love" without which "we will become sounding brass" but with which will be "the fulfilling of the law." Thus having developed the seven steps or rounds in the Christian ladder, though not numbering them finally as such, she asked: "Will it make us miserable to follow this plan of Christian progression?--No. It will bring heaven nearer to us." She thus prepared for her conclusion, which was "these steps will take us into the atmosphere of heaven, . . . 'for if ye do these things, ye shall never fall.'"

Each of the seven steps was proportionately developed, but the greatest amount of material was given in support of the "knowledge to virtue" first step. The discourse format was patterned on the scriptural sequence. Perhaps this assured the apparent unity, order, and progression of materials within the discourse.

As noted previously, the most strongly structured of Mrs. White's

discourses were those which found their sequence of developing ideas within the basic chosen passage of Scripture, such as those based on the experiences of Bible characters, miracles, parables, teachings of Christ, the inspirational and admonitory writings of the prophets and apostles. When such scriptures were not initially introduced, there is more evidence of diffuseness, more repetitiveness, fewer marks of progression. The notable example of this tendency is found in the brief morning talk she gave at Chicago, Illinois.[211] It would seem possible to make many discriminatory shifts of most of the paragraphs and even a large number of the sentences within the paragraphs of this discourse and still not achieve an organic unity.

A classification of sermons according to their initial texts is herewith presented which is aimed to assist in further examination of Mrs. White's method of arrangement as found in this selection of Christian Faith and Living discourses.

Discourse conclusions.--There is scarcely any discourse presented where Mrs. White, in her Faith and Christian Living addresses, does not make an appeal. However, the appeals are not reserved for the conclusion. Not a single sermon that has been examined has failed to show at least one appeal, and often several, scattered throughout the body of the discussion. This was due, probably, to the fact she preached for a personal verdict. The earnest language of her appeals seemed to partake of the language of Scripture even though an exact reference or quotation was not given. This, too, seemed to assist in conveying a sense of authority and urgency. Actually, a large proportion of Mrs. White's conclusions, like

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[211] R & H, June 25, 1889, p. 400. Discourse 107 (Chicago, Illinois, April 5, 1889).

her introductions, were Scripture centered, such as the previously noted Discourse 107: "Surrender everything to Christ, and let your life be hid with Christ in God. Then you will be a power for good. One shall chase a thousand, and two put ten thousand to flight." Her Discourse 274 led up to her text in this way:

> Hold fast to the truth as to hidden treasure, and advance constantly. As you advance you will find that you are not alone. You have the companionship of Him who said, "Lo, I am with you alway, even unto the end of the world."[212]

While a great many of Mrs. White's conclusions, in this series, pointed forward to the Utopian state, now and again she joined the aspirations for a better land with the realities of the temporal life in a pleasing word picture, such as this:

> And we must enter heaven here below, or we shall never enter the heaven hereafter. Right here on this earth we must begin to live the life of Christ, and then it will be a heaven to you and it will be a heaven to those who associate with you. Then you will desire to help others, to lift up those who are cast down and despondent. And at last you will see the King in His beauty. You will behold His matchless charms, and touching the golden harp, fill heaven with rich music and songs to the Lamb.[213]

In a similar vein, she told a New Zealand group that "Christ will pronounce a 'well done' only on those who have done well."[214] To a group of the sick she included these positive words: "Have faith in God. Human expectations may fail, but there is no failure in the promises of God."[215]

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[212]Tract, Appeals for Unity, p. 8. Discourse 274 (Loma Linda, California, chapel, March 28, 1912).

[213]MS 97, 1906, p. 15. Discourse 237 (San Jose, California, Sunday, July 2, 1906).

[214]MS 13, 1893, p. 7. Discourse 154 (Napier, New Zealand, camp meeting, Friday, April 7, 1893, 9:30 A.M.).

[215]MS 28, 1901, p. 10. Discourse 185 (Battle Creek, Michigan, Sanitarium, March 27, 1901).

Now and then Mrs. White made a call for giving. To a Riverside, California, group she was very direct in her concluding call: "My dear friends, I want to ask you in conclusion to do what you can to help in the establishment of the Glendale Sanitarium. First give yourself to the Lord, then bring an offering to him."[216]

Usually, the discourse conclusion marked the end of Mrs. White's appeal, but not always. Twice her appeal involved music. To the St. Helena Sanitarium patients she suggested: "Let us pitch our tent a day's march nearer home. Christ is the Life-giver and the Crown-giver. Let all sing the beautiful hymn, 'Jesus, Lover of my soul.'"[217] Likewise, the same song she requested of the congregation at the Oakland, California, Congregational Church. In connection with that service[218] she offered a four-and-a-half-page prayer. Other conclusions involving prayer were at the Oakland 1903 General Conference,[219] Berrien Springs, Michigan,[220] and Loma Linda, California.[221]

When considering the different ways by which Mrs. White ended her

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[216]MS 118, 1904, p. 8. Discourse 223. (Riverside, California, December 11, 1904).

[217]MS 80, 1903, p. 15. Discourse 211. (St. Helena, California, Sanitarium, Sabbath, August 1, 1903).

[218]MS 95, 1906. Discourse 238 (Oakland, California, Sabbath afternoon, October 20, 1906).

[219]General Conference Bulletin, 1903, April 6, p. 91. Discourse 207 (Oakland, California, Sabbath, April 4, 1903, 11 A.M.).

[220]MS 52, 1904, pp. 15-16. Discourse 219 (Berrien Springs, Michigan, May 22, 1904).

[221]MSS 131 and 153, 1907. Discourse 240 (Loma Linda, California, Medical Missionary Convention, October, 1907). Discourse 241 (Loma Linda, California, Sabbath afternoon, December 21, 1907).

discourses, the questions might be asked: Did Mrs. White use recapitulation as a device of conclusion? No, not in this series. Did she ever use a dramatic story? Yes, but seldom, the most notable example being Discourse 172, at Ashfield, Australia, where she described the conversation she had with her stewardess who was later reported missing on a steamer that went down.[222] Did all of her conclusions end on a positive note? Generally, but one that was negative in matter was positively phrased:

> God help you to put away every fiber of the root of bitterness that has been planted in so many hearts. May you put it away, so that it shall never bud nor blossom from this time. Let Christ kill it by his Holy Spirit in every heart. God grant that the root of bitterness may die![223]

Summary of arrangement.--The discourses which Mrs. White gave on Christian Faith and Living reveal, in their arrangement of materials, simplicity of plans, without distinctly marked divisions. A substantial use was made of scriptural texts throughout her discourses, but the elements of unity and order are most in evidence in those discourseswhich were based on passages of Scripture that themselves contained progressive thought units. Her introductions referred to personal feelings, place, occasion, and subject. Usually they were direct and brief. Her conclusions were likewise direct and brief, but Mrs. White did not restrict her appeals to the conclusions. The phrasing of the conclusions abounds in language of the Scriptures. Almost invariably she asked for a personal commitment of some kind. Occasionally she asked for a song, and offered a prayer. She eschewed recapitulation, dramatic stories, and the "negative note," as concluding devices.

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[222] MS 48, 1894, pp. 8-11. Discourse 172 (Ashfield, Australia, campground, morning, November 3, 1894).

[223] General Conference Bulletin, 1891, p. 261. Discourse 136 (Battle Creek, Michigan, Tuesday evening, March 24, 1891).

Rhetorical Analysis--Style

The formal elements of style, as enunciated by Genung and discussed in the previous chapter, will serve as the guide marks for this collation of Christian Faith and Living discourses. These elements of style are clearness, force, and beauty. While examples will be shown of Mrs. White's use of these elements, it is not supposed that these examples are meant to bear only one label of identification or that they are exclusive in their designated application; for instance, directness, which is considered a feature of clearness, may also contribute to the element of force; and choice of words, which renders service to force, may also foster beauty.

Clearness

The features that serve to promote clarity, as noted in this series of addresses, are directness, rhetorical questions, questions and answers, and comparison and contrast.

Directness

Mrs. White had a penchant for straightforward expression. In an address on tithing[224] such sentences as these express her directness: "I solicit the prayers of this people." . . . "Stop and consider what that means." . . . "We are to work on the plan of addition." . . . "We are to act our part." . . . "I wish to say to you who are in this meeting, we are to organize here for a great work." . . . "Medical missionary workers, listen to these words." . . . "I will give you a recipe against depending upon man." . . . "Read the third chapter of Malachi, and think whether

[224] General Conference Bulletin, April 8, 1901, pp. 124-28. Discourse 188 (Battle Creek, Michigan, April 6, 1901).

you wish to be found robbing God."

At the next General Conference session, one of her talks was entitled "The Need of Home Religion."[225] She clarified these needs with terse statements: "We need to be daily strengthened by the deep love of God." . . . "There is no middle ground presented before us." . . . "What we need is home religion,--the sanctification of the truth in the home life." . . . "In our work we are not to strive to make an appearance." . . . "We need true religion in the church." . . ."What we need is to hold fast to the living principles of the truth." . . . "What God wants is men who are as true as steel to principle." . . . "We need to be broader-minded." . . . "We need to put on the white garments of Christ's righteousness. We need to walk and talk with God."

Directness was noted not only in brevity of statement but in reporting her manner of address. She told of being on a steamer en route to Oregon when she refuted a certain minister who was misrepresenting her views to those on board the ship. With face-to-face candor she declared: "Elder B., Mrs. White is here to speak for herself. I have listened to your words and assure you that Mrs. White believes no such thing."[226] The next day she was as direct in pointing out domestic errors:

> Christ invites all the weary and heavy laden to come to him. He wants you to make him your friend and confidant. You have sought for human friendship and have revealed to others matters that belong only to husband and wife. You have brought in a third party to make mischief by betraying your secrets to those who should know nothing of them; but if you make Christ your familiar friend, he will never be-

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[225] R & H, June 22, 1905, pp. 8-9; June 29, pp. 7-8. Discourse 231 (Takoma Park, Washington, D.C., Sabbath, May 27, 1905).

[226] Signs, September 23, 1889, p. 578. Discourse 116 (Chicago, Illinois, April 9, 1889).

tray your confidence.[227]

Rhetorical questions

Mrs. White's directness carried over into her type of rhetorical questions. They abound in the "I ask you" relationship. In one manuscript that she forwarded from Australia to the 1903 Battle Creek General Conference, she demurred on church plans for an expensive pipe organ for the Tabernacle in favor of added financial assistance to the denominational needs in Australia. Two quotations exemplify her direct, plain rhetorical questioning:

> We want to know if you will love your neighbor as yourself? Will you make any personal sacrifice that these saving truths may go to the destitute regions, where the people are perishing for the bread of life? Are you disciples of Christ? Are you living as seeing him who is invisible? Are you abiding in Christ, and becoming fitted for any work that the Master calls you to do? . . . Are you willing to walk in humility, to lift and carry the cross, and follow the Master? Are you willing to deny self daily, for Christ's sake? Will you co-operate with Jesus? If you appreciate the truth, wherein do you earnestly labor that it may be carried to others?
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> . . . . . .
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> Are the people in Battle Creek asleep? Are they paralyzed? Will the light that has been shining in new and clear rays, beam after beam, move them to action? . . . Now I ask, Are you prepared to give the trumpet a certain sound? Do you know that you are connected with God, and living in the light of his countenance?[228]

In some discourses, Mrs. White extends her rhetorical queries to include herself, by asking them in the first person plural:

> We are to reflect his glory. Have we done this in the past? Have we revealed the character of our Lord by precept and example? Have we not joined in the work of the enemy of souls, and misrepresented our Heavenly Father? Have we not been passing judgment on our breth-

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[227] Signs, July 15, 1889, p. 418. Discourse 118 (Chicago, Illinois, afternoon, April 11, 1889).

[228] General Conference Bulletin, 1893, pp. 15-16. Discourse read by Prof. W. W. Prescott.

ren, criticising their words and actions?[229]

Not often did she point her questions to the theme primarily and the people secondarily. In these queries she did: "What does this mean? Does it mean that Jesus . . . ? Does it mean that Jesus . . . ?"[230] "Does it seem a small thing . . . ? Does it seem a small thing . . . ? Does it seem a small matter. . . ?"[231]

Question and answer

Mrs. White made considerable use of the question-and-answer method. Few were her discourses where this device, aimed at explicitness, is not in evidence. One Battle Creek address contains, among others, these examples: "The question is asked, shall we not obey the powers that be?--Yes, when they are in harmony with the higher powers that be. God made his law for all the universe."[232] "What was the strength of those who in the past have suffered imprisonment and death for Christ's sake?--It was union with God, union with the Holy Spirit, union with Christ."[233] In speaking of the three Hebrews thrown into the fiery furnace, she asked, "Did not the Hebrews break the law of the king?--Yes, but the law of God

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[229] R & H, February 26, 1889, p. 129. Discourse 97 (South Lancaster, Massachusetts, January 19, 1889).

[230] R & H, October 1, 1889, p. 609. Discourse 111 (Chicago, Illinois, April 7, 1889).

[231] General Conference Bulletin, 1901, April 23, 1901, p. 422. Discourse 190 (Battle Creek, Michigan, April 20, 1901).

[232] R & H, April 15, 1890, p. 227. Discourse 125 (Battle Creek, Michigan, 1890).

[233] R & H, April 28, 1890, p. 241. Discourse 125 (Battle Creek, Michigan, 1890).

was first to be obeyed."[234] And finally, "Jesus stands by our side, and shall we falter?--No, as the trials come, the power of God will come with them."[235]

Comparison and contrast

Things stand out in relief when they are compared or contrasted. Mrs. White must have been attracted to the use of such means of achieving clarity. These examples suggest their use:

> Satan is already weaving his net about you and engineering your soul. He does not wait for his prey to be brought to him. He goes about like a roaring lion, seeking whom he may devour, but does he always roar? No; when it serves his purpose best, he sinks his voice to the softest whisper.[236]

"He stands first. I stand less, in a subordinate position."[237] "Of course we should not expose evils to the public that are matters to be confessed to God alone. But while it is a disgrace to sin, it is no disgrace to confess sin."[238] "You may look from the top-most bough to the lowest branch of their work, and you will find nothing but leaves."[239] At Harbor Heights, Michigan, Mrs. White used the word "atom" first as

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[234] R & H, April 29, 1890, p. 257. Discourse 125 (Battle Creek, Michigan, 1890).

[235] R & H, April 29, 1890, p. 258. Discourse 125 (Battle Creek, Michigan, 1890).

[236] MS 1, 1869, p. 12. Discourse 3 (Battle Creek, Michigan, afternoon, March 26, 1869).

[237] MS 9, 1891, p. 3. Discourse 142 (Battle Creek, Michigan, August 22, 1891).

[238] R & H, March 12, 1889, p. 161. Discourse 88 (South Lancaster, Massachusetts, morning, January, 1889).

[239] R & H, October 8, 1889, p. 625. Discourse 77 (Minneapolis, Minnesota, morning, October 18, 1888).

contrast and then comparison: "Moments are golden, and we should constantly guard ourselves, lest we make a world of an atom, and an atom of a world."[240] "Jesus fought our battles during his life upon this atom of a world, and all the heavenly intelligences are enlisted on our side in every battle in this warfare."[241]

Summary of clearness

In this grouping of Christian Faith and Living discourses, Mrs. White revealed admirable clarity. This is mirrored in her directness of utterance. She chose to tell simply instead of elaborately. Her simple declarative sentences were spread generously through her discourses, but highlighted by her use of the question method, which took two forms. Very often a series of thought-provoking questions would follow one another in rapid sequence and be rhetorically framed with implied answers. This type of question was balanced off against direct queries to which Mrs. White gave her own plain, and usually brief, answers. Other tools that helped her make her ideas clear were those of comparison and contrast.

Force

The energy of style manifested by Mrs. White in the 279 discourses surveyed in the present study is derived, to a considerable degree, from her determined purpose to pass on to her church, faithfully and fully, the instructions and testimonies she felt had been charged to her care to deliver. This tended to a forceful style that language-wise

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[240] R & H, September 27, 1892, pp. 609-10. Discourse 140 (Harbor Heights, Michigan, afternoon, July 25, 1891).

[241] R & H, October 11, 1892, p. 625. Discourse 140 (Harbor Heights, Michigan, afternoon, July 25, 1891).

was emphatic, positive, and assertive. Her sense of mission thus contributed to a free expression of her convictions. In turn, her summoning of scriptural authority to buttress her mission and her messages supplied the inward drive for a forceful utterance.

The elements of force that are markedly in evidence in these discourses all cluster about two general classifications: choice of terms, and sentence structure. Mrs. White's choice of terms included simple, expressive words, striking phrases, and the use of comparative or contrasting numerical ratios. Her sentence structure was characterized by: a reiteration of words and phrases; repetitive linking; a change of tense; anaphoric expressions; and use of challenge and command.

Choice of terms

Simple and expressive words.--Mrs. White achieved force through her choice of verbs that in themselves were actively descriptive, such as: "O that you would arouse, and wrench yourself from the grasp of the enemy, . . ."[242] And this: "Christ's divinity flashed through suffering humanity."[243] And also: "Nehemiah . . . felt his weakness, and so darted up a prayer to Heaven."[244]

As well as using descriptive verbs, Mrs. White frequently used forceful nouns, such as these examples suggest: "I would not give a

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[242]MS 1, 1869, p. 12. Discourse 3 (Battle Creek, Michigan, afternoon, March 26, 1869).

[243]MS 155, 1902, p. 13. Discourse 201 (St. Helena, California, Sabbath, November 22, 1902).

[244]Signs, September 2, 1889, p. 530. Discourse 103 (Washington, D.C., January 26, 1889).

straw for all that the greatest man could do."[245] "The Lord has not placed before one individual the trade of becoming a church tinker."[246]

Many of Mrs. White's adjectival modifiers gave reinforcement, as the following citations indicate: "And notwithstanding a gaping lion's den was open before him yet he would repair to his own tent and worship God there."[247] "He cast his hellish shadow right between us and our hope, . . . this dark and gloomy shadow between us and our Saviour."[248] In a wedding at which she prayed she used this expressive word: "Accept us as Thy denominated people, . . ."[249]

Striking expressions.--A few of the expressions which Mrs. White used must have drawn the attention of her hearers to her messages. Here are a few of them: "And if the parent expects to bring up his children in the right way, he cannot play the lad. He must have growing dignity that Christ gives to a man."[250] "Never be like a chestnut-bur. In the home do not allow yourself to use harsh, rasping words."[251] "There is such a thing as humility on stilts, a humility that parades itself before

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[245] R & H, February 18, 1890, p. 98. Discourse 126 (Battle Creek, Michigan, morning, January 29, 1890).

[246] MS 9, 1886, p. 2. Discourse 56 (Copenhagen, Denmark, July 24, 1886).

[247] MS 7, 1886, p. 4. Discourse 48 (Christiania, Norway, Sunday, July 11, 1886).

[248] MS 10, 1890, p. 4. Discourse 132 (Battle Creek, Michigan, February 6, 1890).

[249] MS 170, 1905, p. 4. Discourse 225 (St.Helena, California, afternoon wedding, May 1, 1905).

[250] MS 26, 1894, p. 3. Discourse 165 (Parramatta, New South Wales, Sunday, May 13, 1894, 3 P.M.).

[251] MS 102, 1901, p. 5. Discourse 193 (St. Helena, California, September 21, 1901).

men to be seen of them."[252] "No one can serve God by proxy."[253]

Use of comparative or contrasting numerical ratios.--Mrs. White gained force by her use of statistics and figures. Obviously, they were given in hyperbolic language to accentuate some observation involving a specific instance or a generality. Here are typical uses: "Dr. Kellogg has for a long time stood under a heavy load. Things have been told about him of which one twentieth part may bear the truth, while the rest is false."[254] "I entreat you, Do not rest until your souls stand free before God. You may have ten-fold more success in influencing others than you have had in the past."[255] "Let us never forget that God has entrusted to us the gift of speech; and that our words are to be few and well chosen. There are nine hundred and ninety-nine words spoken where six would do answer."[256] "We have not done a hundredth part of the evangelical work that God desires us to do."[257]

Sentence structure

Mention was made in the previous chapter of Mrs. White's varia-

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[252] R & H, April 19, 1892, pp. 241-42. Discourse 148 (North Fitzroy, Australia, January 9, 1892).

[253] General Conference Bulletin, 1901, April 23, 1901, p. 423. Discourse 190 (Battle Creek, Michigan, Sabbath, April 20, 1901).

[254] MS 38, 1901, p. 7. Discourse 192 (Des Moines, Iowa, May 6, 1901).

[255] R & H, March 12, 1889, p. 161. Discourse 88 (South Lancaster, Massachusetts, January, 1889).

[256] MS 62, 1901, p. 6. Discourse 186 (Battle Creek, Michigan, March 29, 1901).

[257] General Conference Bulletin, 1903, March 30, 1903, p. 9. Discourse 203 (Oakland, California, Sabbath, March 29, 1903, 11:00 A.M.).

tion of sentence length. This series of discourses reveals the same pattern of variety. Here is a paragraph that shows such variety and how it contributes to forcefulness. It has repetition of words, repetitive linking, anaphora, contrasting length of sentences, question and answer, and climax:

> Now one says, I am hasty tempered. Another says, I am unbelieving. Another says, I am passionate and all this and selfish. Well now, look and live. All the selfish ones, all the unbelieving ones, all those that need cleansing, will you look, will you by faith, will you live? You will if you look in faith.[258]

Reiteration of words and phrases.--More than occasionally Mrs. White secured force by repetition. The following are exemplary citations: "He purchased our souls; he purchased every power, every ability that God has given to man."[259] "Men will take steps, steps, steps toward the black banner of the powers of darkness."[260] "Christ, Christ, Christ, is to be in it everywhere."[261] "Climb, climb, for your souls' sake, climb the ladder of progress. First ascend the lower rounds, and then climb, climb, climb; for the topmost round rests upon the threshold of heaven."[262] "Fashion character. Use every ability, every nerve, every muscle, every thought, every action, to the glory of God."[263]

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[258] MS 41a, 1894, p. 2. Discourse 168 (Place in Australia not indicated; Sabbath morning, November 20, 1894).

[259] MS 9, 1891, p. 3. Discourse 142 (Battle Creek, Michigan, August 22, 1891).

[260, 261] MS 42, 1894, pp. 1, 5. Discourse 169 (Place in Australia not given; November 23, 1894).

[262] MS 8, 1904, p. 16. Discourse 213 (St. Helena, California, Sabbath, January 23, 1904, 11:30 A.M.).

[263] Selected Messages, Vol. I, p. 102. Discourse 213 (St. Helena, California, Sabbath, January 23, 1904, 11:30 A.M.).

Repetition also revealed itself in Mrs. White's reiteration of phrases:

> Let us be determined that we will be the Lord's and every night and every morning turn a new leaf, and the record in the heavenly courts will be of character, O so much cleaner, so much purer, so much more satisfactory to the universe of heaven, so much more pleasing to him who died for us.[264]

Sprinkled throughout her discourses are a number of phrases that Mrs. White used time and again. Whether they contributed much to the element of force might depend on the hearer and how frequently they were heard: "blood-stained banner of Prince Emmanuel";[265] "the light of Calvary's cross";[266] "substitute and surety";[267] "precious blood of the Son of God";[268] "Maker and Upholder of all things";[269] "stewards of the manifold grace";[270] "shed light on the darkened pathway";[271] "take hold of the work";[272] "evil angels all around";[273] "build wall of scriptures";[274] "need of constant watchfulness";[275] "roses, lilies, and

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[264]MS 8, 1891, p. 5. Discourse 139 (Harbor Heights, Michigan, Friday evening, July 24, 1891).

[265]R & H, February 14, 1888, p. 98. Note: In this listing of phrases no discourse number is given, for reasons of brevity; and only one citation of the phrase is included.

[266]R & H, February 14, 1888, p. 98.

[267]R & H, February 28, 1888, p. 129.

[268]R & H, February 28, 1888, p. 129.

[269]R & H, March 6, 1888, p. 145.

[270]R & H, March 6, 1888, p. 145.

[271]R & H, March 6, 1888, p. 146.

[272]R & H, April 3, 1888, p. 210.

[273]R & H, April 10, 1888, p. 225.

[274]R & H, April 10, 1888

[275]Selected Messages, Vol. I, p. 353.

pinks";[276] "we may have a little heaven in our hearts";[277] "digging into the mine of truth";[278] "hang in memory's hall";[279] "gather rays of light";[280] "set house in order";[281] "act our part";[282] "walk in the light";[283] "ceaseless ages of eternity";[284] "on the borders of the eternal world";[285] "matchless charms of Christ";[286] "to workers . . . I would say";[287] "to ministers . . . I will say";[288] "to those having families, I will say";[289] "to the sick, I would say";[290] and the very characteristic phrase "we have a heaven to win and a hell to shun" receives several variants such as "there is a heaven to gain and a hell to escape";[291] "there is a heaven for us to win, and there is a 'miser-

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[276] R & H, April 16, 1889, p. 241.

[277] R & H, March 19, 1889, p. 178.

[278] R & H, March 19, 1889, p. 178.

[279] R & H, April 16, 1889, p. 241.

[280] R & H, April 16, 1889, p. 242.

[281] R & H, May 25, 1889, p. 338.

[282] R & H, June 18, 1889, p. 386.

[283] R & H, July 2, 1889, p. 418.

[284] R & H, July 16, 1889, p. 450.

[285] R & H, March 4, 1890, p. 130.

[286] Signs, September 16, 1889, p. 562.

[287] General Conference Bulletin, 1909, p. 136.

[288] Tract, Appeals for Unity, 1912, p. 8.

[289] Tract, Appeals for Unity, 1912, p. 12.

[290] MS 8, 1904, p. 14.

[291] R & H, October 30, 1888, p. 674.

ableness' for us to shun";[292] "a life which measures with the life of God";[293] "moulded and fashioned in accordance with the Divine Pattern."[294]

Repetitive linking.--In the linking of repeated words and phrases an element of force exists, as seen in the following examples: "We need men who can be called men before God,--men who are in the image of Christ,--men with human hearts, full of tenderness and love."[295] "Tell the people the touching story of his life of self-denial and sacrifice. Tell them of his humiliation and death. Tell them of His resurrection and ascension, . . . tell them . . ."[296] "The object of our faith, hope, and love, should be Jesus,--Jesus always, Jesus only."[297]

Change of tense.--A freshness and energy can be imparted by a shift in tense. Mrs. White, in retelling some incident--most frequently a Bible story--used this device. In speaking of the Centurion servant, who was importuning the Lord for the healing of his son,[298] she changed the tense in the narrative from past to present and again, when she related the story of the prodigal son, she shifted her verbs from the past

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[292] MS 8, 1904, p. 16.

[293] MS 95, 1906, p. 4.

[294] MS 95, 1906, p. 6.

[295] R & H, June 25, 1889, p. 401. Discourse 107 (Chicago, Illinois, April 5, 1889).

[296] MS 38, 1894, p. 5. Discourse 167 (Place not given; October 9, 1894).

[297] General Conference Bulletin, April 13, 1891, p. 260. Discourse 136 (Battle Creek, Michigan, Tuesday evening, March 24, 1891).

[298] MS 10, 1890, p. 7. Discourse 132 (Battle Creek, Michigan, Bible School, February 6, 1890).

to the present tense.[299]

Anaphora.--Very frequently, in her endeavor to be emphatic and forceful, Mrs. White began a series of sentences with the same word or phrase. Four times in succession she used "Let us . . ."[300] At Potterville, Michigan, she continued with "We should . . ." for four times, and "If you have . . ."[301] for five times. At Battle Creek, in the same sermon, she repeated three times each, "Shall we not . . ." and "Will you . . ."[302]

Challenge and command.--In her desire to arrest attention and impel to action, Mrs. White found use for direct charge, either through challenge or command. Addressing the first group of teachers to assemble at the denomination's first Normal Institute, she said, "Look to Calvary, that tells you the story."[303] When speaking at Denver, Colorado, she concluded her address with the issuing of strong imperatives:

> I call upon you, in the name of the Lord, to give of your substance for the advancement of his work . . .
> . . . Practice self-denial. . . . Satan is playing the game of life for your souls. In the name of Jesus of Nazareth resist him, and receive the blessing of God. Work for the salvation of those around you. . . . Be faithful to your baptismal vows. Press forward

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[299] R & H, July 19, 1892, p. 449. Discourse 147 (North Fitzroy, Victoria, Australia, January 2, 1892).

[300] In her conclusion to the address at the Pacific Union Conference, MS 110, 1904, p. 24. Discourse 214 (Healdsburg, California) Sabbath, March 19, 1904, 11:00 A.M.).

[301] R & H, May 28, 1889, pp. 337-38. Discourse 81 (Potterville, Michigan, November 23, 1888).

[302] R & H, March 4, 1890, p. 130. Discourse 130 (Battle Creek, Michigan, morning, February 5, 1890).

[303] MS 8, 1891, p. 3. Discourse 139 (Harbor Heights, Michigan, Friday evening, July 24, 1891).

in the path of self-denial.[304]

Summary of force

In the nature of Mrs. White's speaking mission, she pressed for a strong type of reform living. To overcome the lethargy of her audiences, she depended heavily upon the elements of forcefulness. Hers was a persuading mission. In performing this mission she chose expressive, though simple, words, striking phrases, and comparative or contrasting numerical ratios. She structured her sentences to make use of frequently repeated words and phrases. Some of them were carried over from discourse to discourse, and may have, if heard too often, minimized the intended force. Other sentence structures that occur frequently in her manuscripts include repetitive linking, change of tense, abundance of anaphoric expressions, and the authoritarian compulsion that went with her challenges and commands.

Beauty

There are, broadly speaking, two channels by which Mrs. White, in her talks on Christian Faith and Living, communicated a sense of beauty. Through one she conveyed pictures for the mind, and through the other, sounds for the ear. While the channels were never wholly exclusive of each other, it is generally true that the channel that transmitted her pictures for the mind included imagery, simile, metaphor, personification, metonymy, and aphorism; while the channel that transmitted her messages for the ear included alliteration, rhythm and cadence, apostrophe, and exclamation. It is observed in this survey that Mrs. White did not

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[304]MS 39, 1901, p. 6. Discourse 191 (Denver, Colorado, Sabbath, April 20, 1901).

heavily adorn her discourses with decorative elements. It seems that she had a liking for the simpler touches of the language brush, though, when the occasion called for it, she could use the fine or bold strokes with discrimination.

Pictures for the mind

Imagery.--There is a contrast of imagery presented by Mrs. White. Some is homely, some unique, some aesthetically attractive as is shown by these citations: "We should ever recount our blessings, we should gather them together and hang them in memory's hall. What kind of a picture will you hang there today?"[305]

In the context of reporting on revivals at Oakland and California, Mrs. White said, "They confessed their jealousies, . . . and uncleanness. They desired to have Jesus dwell in their souls. . . . We must brush out the corners with the dust-brush. We must not hide our evils."[306] In her manuscript discourse sent from Australia to the 1895 General Conference session, she wrote, "Jesus points . . . to the lily, in the freshness of the dew of the morning."[307] In a sermon of rebuke, "Picking Flaws," Mrs. White visualized in this manner:

> You have done more to set back the work of God than ten or twenty of our enemies (there stands someone trying to trig the wheels), because you construe some point into something wonderful . . . only to throw in a block to trig the wheels.[308]

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[305] R & H, March 26, 1889, p. 193. Discourse 104 (Indianapolis, Indiana, February 23, 1889).

[306] R & H, March 12, 1889, p. 161. Discourse 88 (South Lancaster, Massachusetts, morning, January, 1889).

[307] General Conference Bulletin, 1895, p. 338.

[308] MS 2, 1889, p. 2. Discourse 121 (Ottawa, Kansas, morning, May 12, 1889).

Speaking on tithing responsibility, she summarized a point by saying, "God will not shower money from the windows of heaven to do his appointed work."[309]

After recounting the scene of rejoicing when a certain man had been rescued from a well that caved in, Mrs. White asked, "Should not our souls be in that condition that every chord of the harp of our being shall vibrate with praises to God when touched by the finger of his love?"[310]

Simile.--While discoursing on the building of the ancient Temple of Solomon, Mrs. White referred in her Tramelan, Switzerland, dedication sermon to the spiritual counterpart of that temple:

> The stones of the temple built by Solomon were all prepared at the quarry and then brought to the temple site. They came together without the sound of ax or hammer. The timbers were also fitted in the forest. The furniture was likewise brought to the house all prepared for use.
>
> Even so, the mighty cleaver of truth has taken out a people from the quarry of the world and is fitting this people, who profess to be the children of God, for a place in His heavenly temple.[311]

As part of a metaphor, on rowing upstream, she introduced a simile:

> If you think you can lay down the oar, and still make your way up stream, you are mistaken. It is only by earnest effort, by using the oars with all your might, that you can stem the current. How many there are as weak as water, when they have a never-failing source of strength.[312]

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[309] MS 38, 1894, p. 3. Discourse 167 (Place not given, October 9, 1894).

[310] MS 4, 1888, p. 3. Discourse 76 (Kansas City, Missouri, October 17, 1888).

[311] MS 49, 1886, p. 2, of January 29, 1959, copy. Discourse 67 (Tramelan, Switzerland, February 4, 1887).

[312] MS 1, 1869, p. 11. Discourse 3 (Battle Creek, Michigan, afternoon, March 26, 1869). This simile might be objected to as inappropriately placed since the current of water just referred to was not in comparison to human strength, but in contrast to it.

In the same address she speaks of Satan going "about like a roaring lion," and again as "wrapped in garments of light, appears as an angel from heaven."[313] Another simile is attached to a metaphorical passage in this saying, "We are not as a block of marble, which may reflect the light of the sun, but cannot be imbued with light." And then the figures of speech that follow are unusually compounded, as also are the similes:

> We are capable of responding to the bright beams of the Sun of righteousness; for as Christ illuminates our souls, he gives light and life. We drink in the love of Christ as the branch draws nourishment from the vine. If we are grafted into Christ, if fiber by fiber we have been united with the living Vine, we shall give evidence of this fact by bearing with clusters of fruit. If we are connected with light, we shall be channels of light, and in our words and works we shall reflect light to the world. Those who are truly Christians, grasp the golden chain which links earth to heaven, which binds finite man to the infinite God.[314]

A less involved simile is this one: "If we fold our hands and be as butterflies we can do no good in this world."[315]

Metaphor.--An implied comparison may contribute to all the elements of style: clearness, force, and beauty--depending on the choice of the metaphor employed. Mrs. White was fond of drawing these figurative comparisons, and in this series of discourses under analysis they were of wide topical range.

Regarding the "judgment" she said, "Our characters are photographed on the books of heaven, and from these books we are to be judged."[316]

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[313] MS 1, 1869, p. 12. Discourse 3 (Battle Creek, Michigan, afternoon, March 26, 1869).

[314] R & H, September 27, 1892, p. 610. Discourse 140 (Harbor Heights, Michigan, Sabbath afternoon, July 25,1891).

[315] MS 26, 1894, p. 7. Discourse 165 (Parramatta, New South Wales, Sunday, May 13, 1894, 3 P.M.).

[316] MS 29, 1886, p. 4. Discourse 64 (Nimes, France, October 31, 1886). In MS 48,1894, p. 2; Discourse 172 (Ashfield, Australia, morning, November 3, 1894), she used the word "daugerrotyped."

Of Christian help work, she mentioned that "the Lord has a large moral vineyard, and there is plenty for each one to do."[317] Of a kind of Christian experience she drew this parallel, "Many of us have had dyspeptic religion."[318] In the wrong type of reading she found this likeness, "Many are enfeebling the mind by the reading of stories and novels, and are losing their relish for the word of God. They are becoming mental inebriates."[319]

Personification.--In attributing human acts to supernatural beings and religious organizations, Mrs. White made vivid use of personification. Once when speaking of those who were indulging some favorite habit that she held to be hurting mind, soul, and body, she added, "and yet they permit themselves to be bound to Satan's chariot car."[320] Similarly, she said at a later time, "Satan is exerting all his powers to obtain control over the souls and bodies of men. He is trying to bind them to the wheels of his chariot."[321]

When discussing the question of Sabbath and Sunday observance, Mrs. White incorporated this bit of personification, "The man of sin has instituted a spurious sabbath, and the Protestant world has taken the child of the papacy and cradled and nurtured it."[322]

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[317] R & H, April 9, 1889, p. 225. Discourse 90 (South Lancaster, Massachusetts, January 11, 1889).

[318] R & H, April 16, 1889, p. 241. Discourse 105 (Indianapolis, Indiana, February 23, 1889).

[319] R & H, April 14, 1891, p. 226. Discourse 74 (Grand Rapids, Michigan, September 25, 1887).

[320] MS 48, 1894, p. 5. Discourse 172 (Ashfield, Australia, November 3, 1894).

[321] General Conference Bulletin, 1901, p. 204.

[322] R & H, April 15, 1890, p. 226. Discourse 125 (Battle Creek, Michigan, 1890).

Metonymy.--Sometimes, though not often, Mrs. White used the sign for the thing signified. She did this in concluding one of her sermons at Nimes, France:

> This earth is the place of preparation for heaven. The time spent here is the Christian's winter. Here the chilly winds of affliction blow upon us, and the waves of trouble roll against us. But in the near future, when Christ comes, sorrow and sighing will be forever ended. Then will be the Christian's summer.[323]

At a New Zealand camp meeting, she used the symbol for the substance under consideration, in this manner: "Seek to bring the solid timbers into the character building."[324]

Aphorism.--Mrs. White used epigrams and aphorisms of a general nature, but also presented some pithy statements that were, from all appearances, of her own coining. Here are samples of the former: "The hand that rocks the cradle is the hand that rules the world."[325] She paraphrased Martin Luther's statement, "The Bible, the Bible is the foundation of our religion."[326] She used the hymn-writer's couplet, "In my hand no price I bring; Simply to Thy cross I cling."[327]

Samples of Mrs. White's own invention include: "Take care of your own garden."[328] "The greater our ability, the greater will be our re-

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[323]MS 28, 1886, p. 4. Discourse 63 (Nimes, France, October 24, 1886).

[324]MS 13, 1893, p. 5. Discourse 154 (Napier, New Zealand, Friday, April 7, 1893, 9:30 A.M.).

[325]MS 29, 1886, p. 3. Discourse 64 (Nimes, France, October 31, 1886).

[326]MS 10, 1886, p. 5. Discourse 55 (Copenhagen, Denmark, Friday morning, July 23, 1886).

[327]MS 80, 1903, p. 12. Discourse 211 (St. Helena, California, Sabbath, August 1, 1903).

[328]MS 118, 1904, p. 4. Discourse 223 (Riverside, California, December 11, 1904).

sponsibility."[329] "You cannot take your treasure with you to the grave."[330]

Messages for the ear

Alliteration.--Mrs. White often used word combinations whose initial sounds, either vowels or consonants, were alike. The following examples are typical: "You cannot have a fractious, fretting, miserable temper, and yet be building for eternity."[331] In speaking of many families who did not know God, she asked, "Why are there so many families that have so little of the life, and love, and likeness of Jesus Christ?"[332]

Rhythm and cadence.--The ear seeks rhythmical utterance; and its use by Mrs. White was usually subdued and reserved, but nonetheless pleasing, as indicated by these selections:

> The poet and the naturalist have many things to say about nature; but it is the Christian who enjoys the beauty of the earth with the highest appreciation, because he recognizes his Father's handiwork, and perceives his love in flower and shrub and tree. No one can fully appreciate the significance of hill and vale, river and sea, who does not look upon them as an expression of the love of God to man.[333]

> There is work for every one of them to do. The rich should bring their means, the honored their influence, the learned their wisdom, the poor their virtue, if they would be effective workers with God.[334]

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[329] Signs, July 8, 1889, p. 402. Discourse 118 (Chicago, Illinois, April 10, 1889).

[330] Signs, July 29, 1889, p. 450.

[331] MS 9, 1891, p. 3. Discourse 142 (Battle Creek, Michigan, August 22, 1891).

[332] MS 12, 1894, p. 5. Discourse 160 (Prahran, Australia, Sunday, February 18, 1894, 4 P.M.).

[333] R & H, February 14, 1888, p. 97. Discourse 72 (Moss, Norway, June 11, 1887).

[334] Signs, June 24, 1889, p. 370. Discourse 102 (Washington, D.C., January 26, 1889).

> A glittering crown will be placed upon every brow, a golden harp in every hand. With strains of sweetest music the redeemed will unite in ascribing praise and thanksgiving to Christ. The language of every heart will be, "Worthy, worthy, worthy is the Lamb, who gave his life for me."[335]

Apostrophe.--At those times when Mrs. White reached a climax in her appeals, she often used the language of passion, and addressed her appeal to the Unseen, beseeching His intervention, as though in supplication. At South Lancaster, Massachusetts, she injected, within seven paragraphs, these apostrophes:

> O that all the messengers might teach the people, both by precept and example, what it means to hide self in Jesus! . . .
>
> O that we might here see of the salvation of God! O that the shepherds of the flock and the workers might have intercourse and communion with God! . . . O if he were with us, we would not be without sheaves to bear to the Master. . . .
>
> . . . O that Zion might arise! O that she might respond to the message, "Rise, and shine; for thy light is come, and the glory of the Lord is risen upon thee!"[336]

Exclamation.--Mrs. White found moderate use for the statement of surprise. Two examples of its use are found together in another of her Massachusetts inspirational talks: "Truth and righteousness must be presented with the love of God as it was manifested in Jesus. What purity will then be seen! What a cleansing of every moral defilement will be shown to be necessary!"[337]

Summary of beauty

The discourses on Christian Faith and Living, that form the basis

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[335]MS 110, 1904, p. 23. Discourse 214 (Healdsburg, California, Sabbath, March 19, 1904, 11 A.M.).

[336]R & H, June 18, 1889, p. 386. Discourse 92 (South Lancaster, Massachusetts, January 14, 1889).

[337]R & H, February 26, 1889, p. 129. Discourse 97 (South Lancaster, Massachusetts, January 19, 1889).

for an analysis of elements of beauty as exhibited in this collation of Mrs. White's speeches, disclose a use of conventional devices well within the limits of proportion. Her figures of speech were of simple and practical choice that didn't obtrude from any evident wish for embellishment alone. She made use, in her imagery, of simile, metaphor, personification, metonymy, and aphorism--all of which vivified her thoughts as she sought to create pictures for the mind. In appealing to the sense of hearing, she utilized alliteration, rhythm and cadence, apostrophe, and exclamation.

Summary of style

The style that characterizes these 279 discourses under survey, all dealing with the general theme of Christian Faith and Living, reveals Mrs. White as choosing simple language and simple sentence construction that favored clearness. The same simplicity of language was at times heightened by striking phrases, comparative figures, devices of repetition, variety of sentence structures--all of these together contributing a strong element of force to her address. Even as simplicity characterized Mrs. White's main attributes of clearness and force, so the elements of beauty savored more of simplicity than intentional ornamentation. In brief, her style was appropriate to her messages and her audiences.

CHAPTER VI

MRS. WHITE'S SPEAKING ON THE CHURCH MILITANT

Occasions and Audiences

General survey of the themes, places, and times.--The heading for this selected grouping of discourses by Mrs. White is supplied by a statement Mrs. White made: "The church militant must wrestle and toil."[1] Those sermons and talks in which she addressed herself to the promotional features of Seventh-day Adventist church endeavor are the hard core of this classified list. The list includes five topical headings: The Church Militant — General; The Church Militant — Educational; The Church Militant — Medical; The Church Militant — Ministry; and The Church Militant — Publishing. Each of these topical divisions is chronologically tabulated in Appendix III, and all together they total 166 discourses.[2] How these 166 discourses are proportioned among the five topics is indicated by this break-down:

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[1] General Conference Bulletin, 1901, April 22, p. 397. Discourse 19, (April 19, 9:00 A.M. Battle Creek, Michigan).

[2] This computation of 166 discourses does not aim to be an exhaustive list of all the times Mrs. White spoke on themes related to The Church Militant. The list is based on her now known recorded talks and sermons which are available either in printed or manuscript form. In assigning these discourses to particular classifications, it is to be noted that content examination disclosed the possibility of some discourses being placed in either of several categories; however, there is no double entry of any of the discourses.

A - The Church Militant: General 27

B - The Church Militant: Educational . . 39

C - The Church Militant: Medical 31

D - The Church Militant: Ministry . . . 65

E - The Church Militant: Publishing . . 4

Total 166

Some of the discourses were stenographically reported, such as those delivered in connection with General Conference sessions and formal committee meetings. Generally speaking, these are considered to be essentially as given.[3] Other of her discourses are obviously not verbatim, though they are assumed to be more or less full accounts of what she is reported to have said.[4]

The following table gives a composite picture of the places where Mrs. White delivered her discourses on The Church Militant.

In brief, Mrs. White's discourses on The Church Militant, in addition to her speeches on Health and Temperance, and Christian Faith and Living, were delivered in four specifically mentioned Australian cities or towns, two places in New Zealand, and thirteen European cities. In the United States, besides the unspecified locations, she spoke in eight states and the District of Columbia.

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[3]A comparison of some of the manuscript originals with published accounts discloses some grammatical changes. These seem not to be of substantive significance except in those places where Mrs. White made interlinear notations in her own handwriting.

[4]Typical of these reports is one of a sermon preached at Des Moines, Iowa, December 1, 1888, MS 13. This was in connection with a State Meeting. The seventeen-page manuscript was "Reported by W. E. Cornell." Discourse 122.

TABLE 8

GEOGRAPHICAL TABULATION OF DISCOURSES BY ELLEN G. WHITE ON THE CHURCH MILITANT

Location	Number of Discourses			
	City	State	Country	Continent
Australia				14
Ashfield	1			
Avondale	8			
Cooranbong	1			
Melbourne	4			
New Zealand			2	
Kaeo	1			
Napier	1			
Europe				13
Denmark			1	
Copenhagen	1			
Italy			1	
Torre Pellice	1			
Sweden			2	
Grythyttehed	1			
Orebro	1			
Switzerland			9	
Basle	9			
United States			127	
Alabama		1		
Huntsville	1			
California		61		
Berkeley	1			
Elmshaven	3			
Fresno	1			
Fruitvale	1			
Healdsburg	9			
Lodi	2			
Loma Linda	6			
Los Angeles	5			
Mountain View	2			
National City	1			
Oakland	14			
Paradise Valley Sanitarium	1			
Petaluma	2			
San Fernando	3			
St. Helena Sanitarium	10			
Illinois		1		
Chicago	1			

TABLE 8 - Continued

Location	Number of Discourses			
	City	State	Country	Continent
Iowa		1		
Des Moines	1			
Michigan		37		
Battle Creek	33			
Berrien Springs	1			
Otsego	1			
Unspecified	2			
Minnesota		3		
Minneapolis	3			
Nebraska		5		
Lincoln	5			
Tennessee		2		
Madison	1			
Nashville	1			
Washington D.C.		14		
Wisconsin		2		
Madison	2			
Unspecified				10

The first of Mrs. White's discourses, as far as manuscript records indicate, was dated November 25, 1882, and delivered at Battle Creek, Michigan. The last of her discourses, delivered in person, was at a board meeting at Loma Linda, California, November 9, 1912. However, six months later, two of her discourses were read at the 1913 General Conference session--the last one being read by the conference president, A. G. Daniells, May 27, Tuesday morning.

While it would be possible, from a study of the calendar, to determine the days of the week when most of the above discourses were presented, the discourses themselves disclose only ten Sabbath sermons, two in the morning, two in the afternoon, six unspecified as to time of day--though in all probability many others were in association with Sabbath worship. Of the week-day speaking appointments, sixty-seven were in the morning, fourteen in the afternoon, one in the evening, and seventy-nine gave no indication of the time of the day when Mrs. White spoke.

Australia and New Zealand meetings.--Mrs. White delivered thirteen discourses in Australia on Church Militant themes. Her audiences for these discourses were in three geographical areas of the southeastern part of the continent, namely: Melbourne, Sydney, and Cooranbong. Three of the Melbourne addresses were presented at the Australia Bible School located on St. Kilda Road, which was "one of the most attractive boulevards in the city of Melbourne."[5] The first of these addresses[6] was presented December 13, 1892, at the close of the first sixteen-

[5]Daniells, Abiding Gift, p. 309. Lack of funds had made it necessary to rent, instead of buy, two commodious buildings (p.8).

[6]The Bible Echo, Vol. VIII, No. 2. Discourse 28. (Melbourne, Australia, December 13, 1892).

week session of the Bible School which had its opening August 24, 1892. While no record is available of the number of people who heard Mrs. White speak on "The Source of Our Strength," it is a matter of record that the school began with about thirty students in attendance, their ages ranging from fifteen to fifty years.[7] By the time the next term began, a third building was rented; and on her return from almost a year's stay in New Zealand, Mrs. White gave two nine o'clock morning addresses in the Bible School Chapel.[8] The other occasion when Mrs. White spoke to a Melbourne audience was four years later to the employees of the Bible Echo Publishing Company, Limited. The plant was located on Best Street and occupied two buildings. After extensive alterations had been completed on the adjoining building to the rear, the publishing plant was visited in April of 1898 by Mrs. White, who spoke in the chapel which was situated on the first floor of the main building.[9]

Nearby the Sydney area, in the suburb of Ashfield, Mrs. White presented some instruction to ministers and other gospel workers.[10]

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[7]Daniells, Abiding Gift, p. 309.

[8]MSS 13,15, 1894. Discourses 30, 31 (Melbourne, Australia).

[9]By the end of 1898, the Bible Echo Publishing Company was the third largest publishing plant operated by Seventh-day Adventists, as far as number of employees was concerned—eighty-three. An engraving of the plant appears in connection with "The History and Progress of the Echo Publishing Company, Limited," Union Conference Record [Australia], July 19, 1899, pp. 5-8.

[10]The prefatory statement appearing on the material in the manuscript, pages 771-84, of the E.G. White Australia Notebook, 1894, gives 3 A.M. as the time for "Instruction Given to Ministers and Workers." Either this is a typing error or the hour refers to the time when she began preparation of the manuscript; for, in the introductory sentence, she mentioned she had been, because of deep concern for the spiritual welfare of the ministers, unable to sleep the previous night.

This was at the 1894 springtime Ashfield camp meeting, which was attended, on evenings and week ends, by a large number of non-Adventist visitors.[11]

Seventy-five miles from Sydney, near a settlement called Cooranbong, a tract of 1,500 acres was procured for the development of a school that Mrs. White said was to be "an object lesson," and "not to pattern after any school that has been established in America, or after any school that has been established in this country."[12] This school was called, in the beginning, "Avondale," from the many flowing streams on the place.[13] Suitable buildings were erected, between 1896 and 1899, to accommodate one hundred and fifty students with teachers and managers.[14] At the beginning of the 1899 term, on February 1, Mrs. White gave the opening talk,[15] and two and a half months later, gave another talk[16] at the opening of College Hall. The Hall was built on a "rounded knoll of ground on the bank of Dora Creek, an inlet from the sea about three miles west of the point where the stream is crossed by the Sydney and Newcastle railway."[17] The newly opened College Hall[18] served as the place of

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[11]This October-November camp meeting, with its Reformer-named streets and crowded pavilion, was discussed in the previous chapter. Mrs. White's instruction to ministers, Discourse 129, was given October 30.

[12]Union Conference Record, July 28, 1899, p. 8. Discourse 36.

[13]Spalding, Captains of the Host, p. 650.

[14]A discussion of this school and Mrs. White's part in pioneering it appears in Chapter III.

[15]MS 8, 1899, Discourse 32 (Cooranbong School, February 1, 1899).

[16]MS 66, 1899, Discourse 34 (Avondale, Australia, April 17, 1899).

[17]Union Conference Record, July 10, 1899, p. 1.

[18]See picture of the two-story building in the Union Conference Record, July 17, 1899, p. 9.

meeting for the quadrennial 1899 Union Conference Session. In this plain, two-story building, Mrs. White spoke four times on Church Militant themes during the course of the July session.[19]

Her audiences consisted of visitors from America, Polynesia, New Zealand,[20] as well as delegates from the five colonies of Australia, New Zealand, and Tasmania, and students whose class schedules were adjusted to have fellowship with the delegates and limited attendance at the meetings.[21] A statement explaining Mrs. White's inability to attend the meetings more frequently also indicated the temper of her audiences:

> It is a matter of deep and general regret that the health of Sister White is such as to render her attendance at the meetings of the Conference a circumstance of infrequent occurrence. All are greatly desirous to hear what she has for this important occasion.[22]

Mrs. White spoke at one other meeting in connection with the 1899 Australian Union Conference Session and that was at the Avondale Church on Sunday afternoon, July 23.[23] She appealed in that discourse for the lands around the school to be spared from any ill-advised building plans. Some months earlier, in the same church building, she admonished the

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[19]See Discourses 35, 36, 38, and 68. The last discourse was an appeal for funds to build a sanitarium.

[20]See Union Conference Record, July 10, 1899, p. 10.

[21]For a comparison of the students' and the delegates' daily schedules see Union Conference Record, July 10, 1899, p. 7, and July 12, 1899, p. 16. Delegates arose at 5:00 A.M. and retired at 8:45 P.M. They had two hours of mid-afternoon manual labor following a 1:30 P.M. dinner, but there was no evening meal served! Mrs. White gave two of her addresses in the forenoon and two in the afternoon, but she gave no evening discourses on the Church Militant.

[22]Union Conference Record, July 21, 1899, p. 1.

[23]MS 170, 1899. Discourse 37 (Avondale, Australia, Sunday afternoon, July 23, 1899).

students and faculty on campus social practices.[24] A picture of the church[25] appears alongside one that shows Mrs. White's Avondale residence.

In addition to speaking on the Church Militant in Australia, Mrs. White spoke at two New Zealand places, Kaeo and Napier. At each place she spoke once. To reach the former place, she was rowed in a skiff three miles up the bay and creek from Whangaroa. There amid a semi-tropical mountain setting she spent three weeks. At several evening meetings held in the private home of Father Hare, Mrs. White spoke for half an hour and then retired while the meeting continued for another hour or two. Among her first contacts with the church people at Kaeo she was amazed to find a "people of intelligence so blind to their spiritual state,"[26] but by the time of her second Sunday service in the Wesleyan church, March 5, a "good" audience of church and community people seemed "anxious to hear the word of God."[27]

At the Napier camp meeting, discussed in the previous chapter, Mrs. White upbraided the people for dabbling with phrenology. Her discourse, 13, was presented in the main pavilion.[28]

European meetings.--During her two years' stay in Europe, Mrs. White presented thirteen talks on Church Militant topics in four countries:

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[24]See Discourse 33 (Avondale, Australia, March 25, 1899).

[25]See Union Conference Record, July 24, 1899, p. 14.

[26]E.G. White, Australian Notebook, 1893, p. 346.

[27]E.G. White, Australian Notebook, 1893, p. 347. Her discourse, 29, pp. 349-65, was a challenge to parents to bring up their children with proper habits taught by precept and example.

[28]MS 12, 1893, Discourse 13 (Napier, New Zealand, Tuesday, March 28, 1893, 9:00 A.M.).

Denmark, Italy, Sweden, and Switzerland. At Copenhagen, Denmark, she resided in a sixth-floor apartment which gave her a scenic view of the city and countryside that included botanical gardens, a cemetery concealed as a park, huge windmills for grinding grain, and the glistening gold dome of the Greek church. Nearby the "high-up in the world" and elevatorless apartment was "a little fourth-story hall close at hand" used by the dozen or so Adventists in the Danish capital. On an October Friday night, 1885, she spoke to about thirty-five--some of whom had come from adjacent churches.[29] Mrs. White offered this picture of the physical surroundings on this occasion when she presented a sermon on the "Parable of the Fig Tree":[30]

> It was with difficulty that I could speak at the meeting of Friday evening, for the hall was cold and very damp. In this building the plaster had been put directly onto the brick walls, leaving no air chamber, and thus permitted the dampness of the wall to be communicated to the room. There had been no fire in the hall during the season, until a few hours before we assembled, and then it only served to draw out the dampness, and render the atmosphere humid. There was a penetrating chill in the air that made one shiver in the warmest wrappings. I suffered much from the pain in my lungs while I was speaking, and for hours afterward.[31]

A month following her Copenhagen visit, Mrs. White visited northern Italy; and at Torre Pellice, situated at the terminus of the railroad which serviced the largest of the Piedmont valleys, she preached a late November Sabbath sermon. As to the place, her audience, subject, and text, she had this to say:

> The next day, Sabbath, I spoke to the brethren and sisters in the hired hall in which they held their regular Sabbath meetings.

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[29] Historical Sketches, pp. 179-80. Discourse 1 (Copenhagen, 1885).

[30] Historical Sketches, pp. 180-82. Discourse 1 (1885).

[31] Historical Sketches, p. 182. Discourse 1 (1885).

> Owing to a delay in getting out the appointment, few besides our own people were present. But I felt the same interest in speaking to the few that I would have felt in addressing hundreds. Choosing as my text Isa. 56:1-7, I tried to impress upon them the importance of obeying God and walking in the light, regardless of the opinions or course of the world.[32]

En route from Copenhagen to Italy, Mrs. White made a brief visit to the Swedish village of Grythyttehed, one hundred and fifty miles northwest from Stockholm.[33] It was here, some years earlier, that "the first S.D. Adventist church [was] organized in this kingdom" of Sweden.[34] Probably Mrs. White's Sunday afternoon sermon[35] on "The Trial and Persecution Awaiting God's People," was inspired, in part, by her recollections of Grythyttehed's being the place where--

> . . . Elder Rosqvist was forbidden to preach, by the church council, and because he continued preaching, was arrested at the instigation of the priest, fined, and finally brought to prison.[36]

She was also conscious of the poverty and reproach suffered by many of the half a hundred church members.[37]

Mrs. White gave one other discourse on a Church Militant theme

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[32]Historical Sketches, p. 231. Discourse 3 (November 28, 1885). Sermon reference source: Historical Sketches, pp. 231-35.

[33]Discussed in the previous chapter.

[34]See L. Johnson, "Sweden," R & H, March 18, 1890, p. 170.

[35]Historical Sketches, pp. 195-98. Discourse 2 (October 25, 1885).

[36]Historical Sketches, p. 195.

[37]Many of the church people were poor and some of the men, working for thirty-five cents a day in the summer, and fifteen in the winter, found it difficult to obtain work, even at low prices. The local church elder was a store manager. When he began keeping the seventh day "his salary was cut down from 700 to 600 kroner, about $162 a year" and on that amount he had to support a family of five. (See Historical Sketches, p. 194)

in Sweden, "Beginnings of the Work in Scandinavia."[38] The occasion was at the 1886 session of the Scandinavian Conference, held in Orebro, a city of 12,000,--one of the oldest in Sweden and situated in one of its central fruitful valleys.[39]

The greatest part of Mrs. White's European speaking on themes related to the Church Militant took place at Basle, Switzerland. In fact, eight of her nine discourses there were given in connection with the September 10-28, 1885, sessions of the Swiss Conference and European Missionary Council, and six of them were delivered in the mornings of week days.[40] All of these discourses were of an inspirational and instructive nature designed to produce more efficient ministers, canvassers, and other types of gospel workers. A description of the centrally located new publishing house in which Mrs. White delivered her discourses has been given in the preceding chapter, along with reference to the make-up of her audiences and problems of speaking through translators.[41]

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[38]MS 6, 1886, Discourse 4 (Orebro, Sweden, June 23, 1886).

[39]Historical Sketches, p. 200. See also discussion of Mrs. White's preaching in Orebro on Christian Faith and Living themes in the previous chapter of this work.

[40]The week-day morning discourses were Nos. 115-120; and the other two, Nos. 113 and 114, were on Friday and Sunday. See Appendix III for detailed source references found in Historical Sketches, pp. 119-29, 136-40, and 147-54.

[41]A picture of the building appears on the page facing 109 of Historical Sketches. It was called "Imprimerie Polyglotte." The building itself was a substantial brick and stone structure 64 x 76 feet with four stories that included a mansard roof. Besides accommodations for the publishing work there were apartments for the family of workers and a neat chapel that seated 200. It was there that Mrs. White gave her discourses. (See Olsen, Origin and Progress, pp. 312-13)

United States meetings.--A roll call of the places where Mrs. White spoke on themes related to the promotion of church activities discloses that of the 127 discourses given in the United States, sixty-one of them were delivered in California, thirty-seven in Michigan, and fourteen in the District of Columbia. In seven other states she spoke fifteen times.

In Alabama, Mrs. White's one address was directed to a group of colored students attending the denomination's school at Huntsville. The congregation, including faculty and students, was not large, for in her discourse she mentioned that she was pleased to see the colored students and she wished there were a hundred of them. She also recognized a tension existing on the racial issue: "We need, O so much, colored workers to labor for their own people, in places where it would not be safe for white people to labor."[42]

In California, there were fifteen cities, large and small, whose Adventist congregations heard Mrs. White's exhortations on Church Militancy. The leading centers for these discourses were at Oakland, St. Helena Sanitarium, Healdsburg, Loma Linda, and Los Angeles. Of the thirteen Oakland addresses, ten of them were given in connection with the 1903 Thirty-fifth Session of the General Conference that extended from March 27 through April 22.[43] Discourse 62, concerning principles for selection of schools, was presented seven weeks prior to the General Conference. The background setting for these conference addresses, presented to the 119 delegates, was discussed in the previous chapter,

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[42]MS 60, 1904. Discourse 60 (June 21, 1904).

[43]Four of these were published in the General Conference Bulletin, pp. 20, 21, 81 and 185; and the remaining are in manuscript form: Discourses 142-47.

along with her seven addresses on Christian Faith and Living themes. Two other Oakland sermons[44] were preached shortly before her trip east to attend the Washington, 1909, General Conference.

At St. Helena, California, Mrs. White's discourses ranged, during 1900 to 1912, from subjects as diversified as managerial policies related to sanitariums, church schools, restaurants, the health food work, and camp meetings, to subjects such as those pertaining to The Pacific Union Medical Missionary Council,[45] the Executive Committee of the California Missionary and Benevolent Association,[46] and the Dedicatory Service of the St. Helena Sanitarium.[47] Seven of the discourses were mentioned as having been given in the Sanitarium chapel,[48] and one in the Sanitarium library.[49] Mrs. White's nearby residence at her "Elmshaven" home probably contributed to her participation in Sanitarium-centered activities that involved her speaking presence.

Healdsburg was the first Seventh-day Adventist college on the West Coast, and as such it was a natural place for the holding of teachers' institutes and student chapel services. Mrs. White delivered five discourses, between August 28 and September 8, 1901, to a group of church school teachers who assembled for a summer institute.[50] In one

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[44]MS 5, 1909, February 6, Discourse 155; MS 7, 1909, February 8, Discourse 156 (March 7, 1887; October 13, 14, 1888; March 8, 1890).

[45]Discourses 75, 76, and 77. (June 19 and 22, 1902).

[46]Discourse 139, (July 14, 1902).

[47]Discourse 87, (October 20, 1907).

[48]Discourses 49, 70, 75, 76, 77, 96, and 148 (1900, 1902, 1903, 1912).

[49]Discourse 139 (July 14, Tuesday A.M., 1902).

[50]Discourses 43-47 (1901).

of the discourses,[51] is found a typical example of her emphasis on speech:

> Every teacher should train the voice, so that he can speak intelligently and read the Scriptures distinctly, giving emphasis where it is necessary and essential. The voice is a power, a talent, which few appreciate. Then cultivate your voice; for thus God is to be magnified. Let the voice be mellowed and softened by the Holy Spirit of God. There was pathos in the voice of Jesus.[52]

Four other addresses in 1903[53] were aimed at specific audiences. July 7, she addressed the Healdsburg College Board and offered "Instruction Regarding School Work." August 20, in what was probably a chapel talk to students on "Self Improvement," she explained in a full and interesting manner how she learned to speak.[54] September 25, in a talk before the California Conference Committee, the Healdsburg College Board, and the California Medical Missionary and Benevolent Association, she advised against bringing before the students things that are not essential, and in a concluding observation remarked: "The nicest work that was ever given to mortals, is the work of dealing with human minds."[55]

Loma Linda, in Southern California, was a center of special interest to Mrs. White. In 1905, she advised the purchase of a property located on an oval hill (Loma Linda--Hill Beautiful) consisting of a sixty-four-room structure, as well as several surrounding buildings, seventy-six acres of surrounding land, well watered and some in productive citrus groves. A syndicate of physicians had developed the site

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[51] Discourse 44 (August 30, 1901).

[52] MS 85, 1901, p. 7. Discourse 44 (August 30).

[53] Discourses 54-57 (1903).

[54] MS 91, 1903, pp. 7-11. Discourse 56 (August 20, 1903).

[55] MS 154, 1902, p. 11. Discourse 57 (September 25, 1903, 9:45 A.M.).

as a sanitarium and were anxious to liquidate their holdings. Mrs. White envisioned the location as a site for a sanitarium and school that would offer training to medically minded missionaries. The property was purchased at a fraction of the original cost, and by June 21, 1906, Mrs. White spoke at the "Dedication of the Loma Linda Sanitarium."[56] Her account of the occasion points up not only her interest and participation in the service, but the size, character, and attitude of the audience:

> Sunday, April 15, the beautiful buildings and grounds of the Loma Linda Sanitarium were solemnly dedicated to the service of God.
>
> The exercises of the day meant much to those who had made many personal sacrifices in order to help secure the institution and set it in operation. During the forenoon the friends of the sanitarium began to come in from Los Angeles and its vicinity, and from Riverside, Redlands, San Bernardino, and other places in the beautiful valley, in the heart of which is Loma Linda. The morning hours were spent in looking over the property that has so providentially come into our possession. At noon, a lunch was served on the lawn.
>
> Early in the afternoon the people gathered for the dedicatory exercises. Seats had been placed on a gentle sloping lawn, under the shadow of a beautful grove of evergreen pepper-trees. In front was a large improvised platform, on which were seated the speakers and the singers. The congregation numbered about five hundred. Among those present were several physicians and other leading men from the surrounding cities.
>
> During the exercises, the people were told of the remarkable providences that had attended every step taken to secure the property. The purpose we have in view in the establishment of many sanitariums was also dwelt upon. I was present at the meeting only a portion of the time, and spoke with freedom for nearly half an hour on the advantages of outdoor life in the treatment of disease.
>
> I tried to make it plain that sanitarium physicians and helpers were to co-operate with God in combating disease not only through the use of the natural remedial agencies he has placed within our reach, but also by encouraging their patients to lay hold on divine strength through obedience to the commandments of God.[57]

Five more times Mrs. White spoke at Loma Linda on Medical

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[56] A brief discussion of the Sanitarium's purchase and progress and Mrs. White's part in it appears in Chapter III in the section: "Establishing a medical-educational center." Reference is also made to a recently discovered picture of Mrs. White speaking at the dedicatory service.

[57] R & H, June 21, 1906, p. 7. Discourse 85.

Education themes.[58] Two of those speeches were given before the Board of Directors.[59] In the 1911 speech she urged separate classes for men and women medical students for the handling of delicate matters and discredited the practice of men assisting women in childbirth.

The last discourse, 97, is significant for being her last public appearance in this selected series. The title of her message that day was "Be of Good Cheer," and she concluded her discourse with this forward-looking challenge, typical of her matriarchal relation to the Loma Linda institution: "Let us strive to make of Loma Linda just what God means it should be. This is the principal thing I have to say--make of this place what God would have you make of it."[60]

California camp meetings served as occasions for Mrs. White's speaking on Church Militant topics. In 1902, she attended the Los Angeles campground, and within three days gave three addresses,[61] on the medical, ministerial, and educational work respectively. Another discourse she wrote out during the encampment, Discourse 53, and read three weeks later to some other unreported Los Angeles audience. Her final Los Angeles discourse, September 9, 1906,[62] was presented to a group of sanitarium and restaurant workers. In that address, she warned against spending money on food institutions that should be spent on gospel evangelism. She also gave an interesting review of her part in

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[58]Discourses 61, 92, 94, 95, and 97.

[59]Discourses 92 and 97 (April 4, 1911, and November 9, 1912).

[60]MS 71, 1912, p. 6. Discourse 97 (November 9).

[61]Discourses 79, 140, and 50 (September 15, 16, and 17).

[62]Discourse 86.

building up the denomination's health institutions.[63]

A northern California camp meeting was held in Petaluma, June 5-15, 1902, for the benefit of those in the northern bay district. The meeting was historically significant because the pioneer Adventist minister to California, J. N. Loughborough, was present on the campground. It was in Petaluma, thirty-four years earlier, that he, with an Elder D. T. Bordeau, pitched a tent for public meetings, on August 13, 1868, having just landed in San Francisco from a voyage by way of Panama that had been started before the first railroad was finished across the continent.[64] At the 1902 camp meeting in Petaluma, four hundred were encamped on the ground. Though Petaluma had, as a city, a "rough element" reputation, there was no disturbance from the city visitors to the camp. Regarding the town's interest in the camp, the state president, Alonzo T. Jones, reported that he "never saw a quieter time in any meeting than we had here day and night throughout," and that "there was a good attendance from the city,—the assembly pavilion being crowded every night,—and an excellent interest on the part of all who came."[65] It was in this setting that Mrs. White presented a Sunday afternoon talk on "The Training of Children,"[66] and a Thursday talk "On Medical Dispensary Work" when she discussed primarily the city medical

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[63]MS 27, 1906, pp. 7-10.

[64]Olsen, Origin and Progress, pp. 288-89.

[65]A.T. Jones, "The Petaluma (California) Camp Meeting," R & H, July 22, 1902, pp. 17-18. See also p. 20 "California" by J. N. Loughborough.

[66]MS 87, 1902. Discourse 48 (June 8, 1902).

endeavors of Doctor Sadler.[67] Mrs. White spoke at one other camp meeting in this California series of Church Militant discourses at Fresno, in the falltime of 1902.[68] This discourse is one of the most direct messages analyzed in this series, for, in an address to ministers who were about to nominate a California conference president, Mrs. White made personal appeals to two of the candidates being considered, after first pointing out, in their presence, both their capabilities and their shortcomings. The men's replies and reactions to Mrs. White's frank remarks will be considered in a later chapter.[69]

In addition to the California places made significant by Mrs. White's more frequent appearances at churches, sanitariums, colleges, or camps, mention is due three other places: Elmshaven, Mountain View, and San Fernando. At her mountain home, "Elmshaven," located near St. Helena Sanitarium and not far from Pacific Union College on Howell Mountain, Mrs. White held an interview, and shared in two councils. The interview,[70] with a physician who was the medical superintendent of a sanitarium, was stenographically reported, and reveals Mrs. White's manner of answering direct questions and her forthright method of dealing with personnel problems in a case where emotion was apparently strong. In one of her councils with a group of medical and health food people she graphically recounted her experiences in nursing her husband back to health. This discourse, as no other, gives an insight into Mrs.

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[67]MS 97, 1902, Discourse 74 (June 12, 1902).

[68]MS 120, 1902, Discourse 141 (October 6, 6:00 A.M.).

[69]See Chapter VIII, "Response to the Speaking of Mrs. E.G.White."

[70]MS 82, 1901, August 25, 7:00 A.M., classified as Discourse 72.

White's understanding and use of psychological principles. It discloses how she effectively persuaded her husband to undertake physical activity which led to his recovery of health.[71]

The second Elmshaven council meeting was requested by several of the denomination's leading administrators and ministers, six in number.[72] It is a very candid record of Mrs. White's speaking on a variety of subjects as wide ranging as too low wages for nurses, the need of physical examinations for prospective medical students, and rebukes for errors of policy and administrative judgment involving important individuals and institutions in the East and South.

At Mountain View, Mrs. White addressed the employees of the Pacific Press Publishing Plant. In 1906[73] she expressed her concern about the plan whereby the Press would do commercial printing when its main task, she felt, was the printing of religious publications. Four years later, she stood before the workers assembled at the Pacific Union Conference.[74] She told of an unusual experience she had the preceding night after having spoken at the evening meeting during which she said evil angels seemed to be all around her. She felt herself powerless, in bodily distress, physical pain, and "perfect agony." Her experience in standing up before her audience at that very hour is discussed in the next chapter.

On three occasions, Mrs. White addressed groups at the San

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[71] MS 50, 1902. Discourse 73 (Elmshaven, April 13, 1902, 10 A.M.).

[72] MS 123, 1902. Discourse 80 (Elmshaven, October 19, 1902, 8 A.M.).

[73] MS 57, 1906. Discourse 166 (Mountain View, California, May 3).

[74] MS 25, 1910. Discourse 160 (California, January 28, 1910).

Fernando School. She advised the students to strive to speak English correctly.[75] She told the faculty, who asked her advice in a meeting where they were considering the making of a ball field, that a garden would be better than a playground and that they should show students how to work with their hands.[76] Again, in speaking to the students, in 1903, she outlined "The Students' Privileges," urging them to make the best of their opportunities in preparing for missionary work and assuring them that their success would be proportionate to their prayers.[77]

While California ranked first, in the number of discourses which Mrs. White presented on topics classified as Church Militant, Michigan ranked second. Of her thirty-seven discourses in the state, thirty-three of them were given in Battle Creek. Most of the thirty-three had one of two year dates: thirteen of them carry an 1883 date, and twelve of them the 1901 date. There were four other of her addresses which were read at two different General Conference sessions while she was in Australia.[78]

The first sequence of Battle Creek discourses was in the nature of morning talks given during the month of November, 1883, to a group of ministers attending the General Conference.[79] The chronicles of the

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[75]MS 125, 1902, Discourse 51 (October 1).

[76]MS 174, 1902. Discourse 52 (October 1).

[77]MS 47, 1903. Discourse 58 (October 1, morning).

[78]Discourses 12, 127, and 128 were read during the 1893 General Conference session (the first two of them by Prof. W. W. Prescott). Discourse 130 was read at the 1895 session.

[79]Discourses 100-112. These appear together as a group in the closing section of one of Mrs. White's books published nine years after the discourses were given and then in only the one edition of that book. See Mrs. E. G. White, Gospel Workers Instruction for the Minister and the

period reveal the session itself, the early morning services in particular, as being outstanding. There was a sense of expectancy in Battle Creek over the prospect of hearing Mrs. White. She had been absent, in the West, since the funeral of her husband in 1881, but had stopped by briefly in August for a visit, en route to camp meeting appointments in the East.[80] Then, having completed her speaking appointments in New

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Missionary (Battle Creek, Michigan: Review and Herald Publishing Co., 1892), pp. 411-72. Cited hereafter as E. G. White, Gospel Workers. It is observed that though the group of talks in the section are headed "Morning Talks" (p. 411), in reality the last one, Discourse 112 (p. 464), was an evening discourse and the final one of the 1883 General Conference session and was delivered on Tuesday night. See R & H, July 22, 1884, p. 465, footnote to sermon title.

It is further observed that the Gospel Workers collection of these addresses contains thirteen discourses; however, the year following their actual presentation, they were printed in the Review and Herald, and, including the final evening service, total fifteen. They are listed as having been given each morning, November 7 through 20 (Wednesday through a Tuesday) in the Review and Herald citations but no reference to the day or date is made in Gospel Workers. (See 1884 volume of R & H, pp. 145, 225, 241, 257, 273, 305, 321, 337, 353, 369, 385, 401, 417, 433, and 465.)

Two other variations are observed in a comparison of the two published accounts of these discourses. First, the titles in several instances carry different headings. Second, there is some content variation. The content variation is found in an elimination, in several instances, of Mrs. White's preliminary remarks (as example, in Discourse 110, six paragraphs are omitted from the Gospel Workers revision--page 447 compared with R & H June 17, 1884, p. 385). Another type of content variation is revealed in a regrouping of materials from two or more discourses into one (as example, Discourse 101 contains in Gospel Workers, pp. 416 and 417, portions of material from three other discourses as recorded in the R & H, Vol. 1883, pp. 369, 241, and 225).

[80]During the August stop-over she spoke at the Tabernacle on the eighteenth, to the Review and Herald employees the nineteenth, with about seventy-five present, and again on the twentieth. She also spoke on Sunday, the nineteenth, to two other groups: by invitation of the Women's Christian Temperance Union, to a group of about five hundred assembled in the public park at 4 P.M.; and by invitation at the Sanitarium to a group of about four hundred who assembled in the parlor, adjoining rooms, broad hall, and verandas with "the most feeble reclining upon sofas and rolling chairs . . . a touching scene." (See "Notes of Travel," by Mrs. E.G. White, R & H, October 16, 1883, pp. 641-42; and R & H, November 6, 1883, pp. 689-90.)

England and the East, she returned to the November Battle Creek General Conference and her schedule of morning talks with the delegates. The President of the General Conference, George I. Butler, used this double superlative in his opinion of the effectiveness of Mrs. White's morning ministries: "The instruction given by Mrs. White in the early morning meetings was most excellent," in explanation of which he said:

> . . . many who came cold and discouraged, went home with hearts filled with gratitude that God had met with them; . . . some in the ministry whose hearts had been estranged from each other were sweetly united in the bonds of Christian love; . . .[81]

In the midst of the conference, Mrs. White delivered an address, November 15, to the teachers and students at Battle Creek College, on the "Importance of Education."[82] The last meeting of the conference was unusually significant for Mrs. White. On that occasion, she "spoke," said the editor of the Review and Herald, "with great freedom and power";[83] and after her talk her third son, William Clarence, twenty-nine years of age, was ordained to the ministry.[84] Of this service the president of the Conference said:

> . . . Sr. White made some excellent closing remarks to ministers and people, full of courage and faith, exhorting to faithfulness and devotion to the work of God; after which W.C. White and A.B. Oyen were ordained to the ministry by the laying on of hands and solemn prayer. The Spirit of the Lord was present, and many were in tears. It was good to be there. . . .[85]

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[81] Geo. I. Butler, "The Late General Conference," R & H, November 27, 1883, p. 746.

[82] R & H, August 19, 1884, pp. 529-30; and R & H, August 26, 1884, pp. 545-46.

[83] R & H, November 27, 1883, p. 744.

[84] See "The Conference," R & H, November 27, 1883, p. 744.

[85] Geo. I. Butler, "The Late General Conference," R & H, November 27, 1883, p. 746.

One other Battle Creek service, of ceremonial significance, took place a week after the closing of the 1883 conference session--a "Thanksgiving Sermon," at the Tabernacle, on Thursday, November 27.[86]

Between the two groupings of conference addresses by Mrs. White, 1883 and 1901, there is an enlightening discourse given by her at Lake Goguac, two miles from Battle Creek. That is her July 14, 1890, discourse (MS 19b), which contains a report of her meeting with the General Conference Committee. Among other things, she told of her husband's too high-pitched speaking, and her own tendency, which she defended, of speaking too long. She also told of speaking too loudly in her younger days and how she overcame the habit:

> In my younger days I used to talk too loud. The Lord has shown me that I could not make the proper impression upon the people by getting the voice to an unnatural pitch. Then Christ was presented before me, and His manner of talking. There was a great melody in His voice. His voice, in a slow calm manner, reached those who listened; His words penetrated their hearts, and they were able to catch on to what he said before the next sentence was spoken.[87]

Most of Mrs. White's addresses at the "Great Conference"--as the 1901 General Conference in Battle Creek came to be called--were spoken at the large "Dime Tabernacle"[88] which has been fully described in the preceding chapter.[89] Her discourse 134 was presented in the Review and Herald Chapel, and discourses 135 and 136[90] were given in the College

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[86] This sermon was reported by E.P. Daniels, R & H, December 23, 1884, pp. 801-802.

[87] MS 19b, 1890, p. 11. Discourse 125 (Battle Creek, Michigan).

[88] Probably all of the following discourses: 16, 17, 18, 71, 40, 137, 138, 19, and 41.

[89] See section "United States Meetings" in Chapter V, "Mrs. White's Speaking on Christian Faith and Living."

[90] Though MSS 43 and 43a are similar there are sufficient differences to assume justification for considering them, for listing purposes at least, as separate discourses (Battle Creek, Michigan, April 1, 1901).

library. The full background of circumstances revolving around the call for denominational organization that Mrs. White gave, first to a representative group in the library, the day prior to the opening of the 1901 General Conference, and subsequently during the session at the Tabernacle, was discussed at length in Chapter III[91] of the present study.

As noted earlier, the third most prominent locality for Mrs. White's presentation of discourses on themes related to the promotion of church-sponsored activities was Washington, D.C. Here, again, her speaking centered in the denomination's quadrennial administrative sessions. The conferences involved were those of 1905, 1909, and 1913. She gave five discourses at the Takoma Park encampment, situated on the campus between the school and the sanitarium, during the 1905 world conference. The same hill-top location, above the banks of the Sligo, served as tent cities for the 1909 and 1913 gatherings. However, the 1909 convocation was the last one which Mrs. White attended, and she gave seven discourses there. By the time of the 1913 session, she was unable to make the journey East from her Elmshaven home in California; but she did send two discourses which were read: the first, by her son, W. C. White, on Sabbath afternoon, May 17; and the second on a Tuesday morning by A. G. Daniells, the General Conference president.[92] The background of her 1905 discourses[93] as well as her 1909 discourses[94] has much in

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[91] See section "The Reorganization of 1901" in Chapter III, "Mrs. White's Relation to the Seventh-day Adventist Church."

[92] Discourses 161 and 162 (Washington D. C., General Conference).

[93] Discourses 22, 23, 83, 149, and 150 (Washington D. C., General Conference).

[94] Discourses 24, 25, 26, 27, 88, 89, and 159 (Washington, D. C., General Conference).

common with the background of her Christian Faith and Living discourses presented to the same assemblies of delegates.[95]

Following this consideration of the main geographical points, including their significant occasions and audiences, involved in Mrs. White's speaking on Church Militant themes, mention should now be made of several of the less frequently visited places where she spoke in the United States. Mid-way across the continent, at Lincoln, Nebraska, she delivered three addresses[96] at College View, a suburb of Lincoln, at which place Union College and the Nebraska Sanitarium were located. At the latter place, in September of 1904, to a group of the workers she gave Discourse 82. Then in 1905, when returning from the East and South, she reported on her travels in Discourse 151. At her last College View appearance, en route to the General Conference in Washington, D.C., she spoke at the Union College church on a Sabbath stop-over at Lincoln, April 17, 1909, when she presented the message of "Individual Co-operation," Discourse 157.[97]

Mrs. White's Minnesota appointments, three in number,[98] were delivered at the Minneapolis General Conference of 1888; and her Wisconsin

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[95]See the section "United States Meetings" in the preceding chapter. Reference was also made in that section to sources of pictures showing the pavilion, delegates, and tents. A view of the 1913 encampment is given in the General Conference Bulletin, 1913, May 16, p. 2; May 20, p. 49; May 21, pp. 73, 79.

[96]Discourses 82, 151 and 157. Previously, in 1897, two addresses sent from Australia (Discourses 132 and 133) were read to the delegates of the General Conference at College View, Nebraska.

[97]During her five-day stop-over at Lincoln, Nebraska, Mrs. White, on Friday morning, "spoke to five hundred students in the college chapel, and Sabbath and Sunday she spoke to large congregations in the church." Monday morning, by request, she met with the college faculty and spoke "to the thirty teachers assembled." See prefatory note of explanation to portion of April 19 address as found in Fundamentals of Christian Education, pp. 533-59.

[98]Discourses 121, 6 and 7 (Minneapolis, Minnesota, General Conference, 1888).

speaking engagements were at the Madison Sanitarium, in Madison.[99] At the former place she expressed dissatisfaction over a prevailing emphasis on unimportant doctrinal details, and in her messages she gave reproofs and advice relating to specific persons and instances. At the latter place, she complimented the Sanitarium staff on its beautifully located institution, but counseled some to seek a thorough conversion in order to do acceptable work.

Summary of audiences and occasions centered around Mrs. White's Church Militant speaking.--Mrs. White had a broad coverage of countries and localities for her speaking promotion of church-sponsored activities. This speaking was done mainly at General Conference sessions in Battle Creek, Oakland, and Washington, D.C. Often committees, institutes, and councils that were held for ministers and other gospel workers, such as doctors, nurses, teachers, and students, constituted the roster of her speaking occasions. These audiences gathered to hear her in places as remote as Torre Pellice, in Italy, and Kaeo, in New Zealand; and they came together at occasions as formal as Sabbath worship services, and college dedications, and under circumstances as informal as home or out-of-doors or canvas pavilion. For the most part, her audiences were of the middle class of society and gave her respectful hearing even when she added reproof to counsel. These audiences assembled in five Australian cities or towns, two New Zealand places, thirteen European cities, and twenty-six United States cities, besides a number of other unspecified localities.

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[99]Discourses 90 and 91 (Madison, Wisconsin, Sanitarium, August 16, 1909).

Rhetorical Analysis — Invention

The selection and establishment of criteria for a Rhetorical Analysis of Mrs. White's discourses on Church Militant themes have been taken up in Chapter IV, "Mrs. White's Temperance Speaking," and further applied in Chapter V, "Mrs. White's Speaking on Christian Faith and Living." As the analysis proceeds in the present chapter, these criteria will be referred to, for reasons of conciseness and convenience, by simple and formal statement.

Logical proof

Exposition

In this analysis of exposition, as a component of logical proof, no endeavor is made to treat separately the functional types of definition, description, and narration, because Mrs. White did not use them in any strict categorical fashion. Instead, then, of noting them as distinct and exclusive devices of exposition, they will be merged in the treatment of explanation which will serve as an inclusive heading for all of them.

Explanation.--Mrs. White often explained New Testament parables, as was the case when she spoke to a small Copenhagen audience on the meaning of the fig-tree. After she read Luke 13:6-9, she said:

> The Jewish nation was represented as the fig-tree which God had planted in his vineyard. This people he had taken unto himself as his own. They had been greatly favored with temporal and spiritual blessings, and he looked to them to bring forth the fruits of righteousness. Year after year he had come to them hoping to find fruit, but had found none. He had been long forbearing. Justice had urged, "Cut it down; why cumbereth it the ground?" But mercy pleaded for still another trial. The Dresser of the vineyard will put forth yet one more effort to save the fruitless tree. The Son of God will come

> in person to plead with the chosen people. He will take upon himself humanity, and set before them the example of his own life. If this fails to bring them to repentence, it is their last trial. "After that thou shalt cut it down." In the terrible destruction which came upon the Jewish nation we read the fate of the unfruitful tree.
>
> Under the symbol of the fig-tree, Christ represents, not the Jews only, but all who have neglected to improve the gifts of Heaven. He has bestowed upon us greater blessings than were granted to his ancient people, and he claims of us fruit corresponding to the gifts bestowed. What is this fruit? It is a pure and holy character; godliness, self-denial for others' good, meekness and lowliness of heart. . . .[100]

It is noted that in her explanation she gave her interpretation of the parable at the very first and then elaborated on that interpretation, showing that the barren, and hence rejected, fig-tree symbolized not only the Jewish nation but the fruitless Christian who lacks the attributes of the character of Christ.

Mrs. White gave, at Basle, Switzerland, her explanation of why gospel workers should not labor alone. She based her reasons for this on the fact that Jesus sent forth His disciples two and two. Then she explained:

> God never designed that, as a rule, his servants should go out singly to labor. To illustrate: Here are two brothers. They are not of the same temperament; their minds do not run in the same channel. One is in danger of doing too much; the other fails to carry the burdens that he should. If associated together, these might have a moulding influence upon each other, so that the extremes in their characters would not stand out so prominent in their labors. It might not be necessary for them to be together in every meeting; but they could labor in places ten, fifteen, or even thirty miles apart,--near enough together, however, so that if one came to a crisis in his labors, he could call on the other for assistance. They should also come together as often as possible for prayer and consultation. . . .[101]

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[100] Historical Sketches, p. 180. Discourse 1 (Copenhagen, Denmark, Friday evening, October 10 or 17, 1885).

[101] Historical Sketches, pp. 126 and 127. Discourse 118 (Basle, Switzerland, Monday morning, September 21, 1885).

Mrs. White also drew upon the chronicles of Old Testament history for an explanation of her thinking. When she sought to inspire implicit trust in God's strength rather than in human resources, she briefly narrated Gideon's use of "sign reasoning" to reduce his army of ten thousand to a band of three hundred:

> There is a lesson for us in the story of Gideon's army. The ten thousand men who chose to follow Gideon were a small company when compared with the vast and powerful army they were to meet. But the Lord would not work with them; for their trust was altogether too much in their own strength and skill. Gideon was astonished when the Lord said his army was still too large. When they came to a stream the Lord singled out the three hundred who in their haste caught up water in their hands as those through whom he would deliver Israel, while those who felt that there was time to get down on their knees to drink could return to their homes. Through this little handful of tried men the Lord wrought for his people; and their enemies, who were as grasshoppers for multitude, were utterly defeated and destroyed. Thus in a most decided manner the Lord made known to Gideon and his army that he was interested in his people and their cause. He revealed his power in their behalf, and taught them to look to him in every difficulty.
>
> The Lord is just as willing to work through human efforts now, and to accomplish great things through weak instrumentalities. . . .[102]

In addition to using narration and description in her explanations, Mrs. White employed definition. An example of this is when she correlated higher education with essential education:

> In all our school work we need to have a correct understanding of what the essential education is. Men talk much of higher education, but who can define what the higher education is? The higher education is found in the Word of the living God. That education which teaches us to submit our souls to God in all humility, and which enables us to take the Word of God and believe just what it says, is the education that is most needed. With this education we shall see the salvation of God. . . .[103]

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[102] R & H, July 1, 1884, p. 417. Discourse 110 (Battle Creek, Monday morning, November 19, 1883).

[103] General Conference Bulletin, 1909, May 21, p. 105. Discourse 24 (Washington, D.C., May 19, 9:15 A.M.).

Confirmation

While Mrs. White made frequent use of explanation as a leading method of exposition, she also employed several different kinds of reasoning to give confirmation to her hortatory propositions. Among these she used example, analogy, cause, and, to a lesser degree, sign.

Use of reasoning by example.--From common home or shop experiences, Mrs. White borrowed the following kind of illustration to exemplify satisfactory human relations. She said that

> A machine may be perfect in all its parts, and yet there be much friction and wear in its movements; but apply oil, and it performs its work quietly and well. So with us. It is necessary to have the oil of grace in our hearts, in order to prevent the friction that may arise between us and those for whom we labor. Then, having not only the arguments of truth but the oil of grace, we can bear the message with power. Prejudice will be broken down, and a great work will be accomplished. . . .[104]

When it suited her purpose, Mrs. White presented examples in her discourses that had come to her attention while reading. In speaking to the Swiss Tract and Missionary Society, at Basle, she drew upon the experiences of Bunyan and Luther as examples that success does not depend upon age or circumstances as much as it does upon the real love one has for others:

> Look at John Bunyan inclosed by prison walls. His enemies think that they have placed him where his work for others must cease. But not so. He is not idle. The love for souls continues to burn within him, and from his dark prison-house there springs a light which shines to all parts of the civilized world. His book, "The Pilgrim's Progress," written under these trying circumstances, portrays the Christian life so accurately, and presents the love of Christ in such an attractive light, that hundreds and thousands have been converted through its instrumentality.
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> Again behold Luther in his Wartburg prison, translating the Bible,

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[104] Historical Sketches, p. 119. Discourse 115 (Basle, Switzerland, September 16, 1885, Wednesday morning).

> which was sent forth as a torch of light, and which his countrymen seized and carried from land to land to separate from the religion of Christ the superstitions and errors with which Romanism had enshrouded it. Thus, in a variety of ways, God has worked mightily for his people in times past, and thus he is ever willing to work with those who are laboring for the salvation of souls.[105]

At another time Mrs. White used an example that also illustrated the use of analogy. When the management of the Battle Creek Sanitarium was under severe criticism, Mrs. White told some of the conference delegates, in the Oakland 1903 General Conference:

> Do not cut any man's hands. I once read of a drowning man who was making desperate efforts to get into a boat close beside him. But the boat was full, and as he grasped the side, those in the boat cut off one of his hands. Then he grasped the boat with the other hand, and that hand was cut off. Then he grasped it with his teeth, and those inside had mercy on him, and lifted him in. But how much better it would have been if they had taken him in before they had cut off his hands!
>
> My brethren, do not cut a man to pieces before you do anything to help him. God wants us to have hearts of pity. . . .[106]

Use of reasoning by analogy.--In her drawing inferences from parallels that involved people and their actions or things and their attributes, Mrs. White found it convenient to reason by analogy. Here are typical uses:

> It does not please God to have his servants censure, criticize, and condemn one another. He has given them a special work, that of standing in defense of truth. They are his workmen; all should respect them, and they should respect one another. In the army, officers are required to respect their fellow-officers, and the privates soon learn the lesson. When the leaders of the people in the Christian warfare are kind and forbearing, and manifest a special love and regard for their co-laborers, they teach others to do the same.[107]

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[105] Historical Sketches, p. 151. Discourse 114 (Basle, Switzerland, Sunday, September 13, 1885).

[106] General Conference Bulletin, 1909, April 7, 1903, pp. 105-106.

[107] Historical Sketches, p. 120. Discourse 115 (Basle, Switzerland, September 16, 1885, Wednesday morning).

> We must be continually advancing if we are following our Leader. It is when we walk in the light that shines upon us, obeying the truth that is open to our understanding, that we receive greater light. We cannot be excusable in accepting only the light which our fathers had one hundred years ago. If our God-fearing fathers had seen what we see, and heard what we hear, they would have accepted the light, and walked in it. If we desire to imitate their faithfulness, we must receive the truths open to us, as they received those presented to them; we must do as they would have done, had they lived in our day.[108]

> The Jewish temple was built of hewn stones quarried out of the mountains; and every stone was fitted for its place in the temple, hewed, polished, and tested, before it was brought to Jerusalem. And when all were brought to the ground, the building went together without the sound of ax or hammer. This building represents God's spiritual temple, which is composed of material gathered out of every nation, and tongue, and people, of all grades, high and low, rich and poor, learned and unlearned. These are not dead substances, to be fitted by hammer and chisel. They are living stones, quarried out from the world by the truth; and the great Master-Builder, the Lord of the temple, is now hewing and polishing them, and fitting them for their respective places in the spiritual temple. When completed, this temple will be perfect in all its parts, the admiration of angels and of men; for its builder and maker is God.[109]

Use of causal reasoning.--Mrs. White pointed out, numerous times, varied types of causal relationships. The following one is a sample of effect to cause and of cause to effect reasoning.

> If any feel that it is of no consequence whether we obey all his commandments or not, they have only to look back to Eden to see what dire results befell Adam and Eve because of disobedience. It is for us to choose whether we will go over the same ground as they in transgression, or whether we will walk in the light that has shone upon us, and be found of our heavenly Father in the path of humble obedience. His blessings and promises are for those who love and obey him.[110]

The next excerpts are illustrative of effect to cause reasoning:

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[108] Historical Sketches, p. 197. Discourse 2 (Grythyttehed, Sweden, October 25, 1885, Sunday afternoon).

[109] Historical Sketches, pp. 136-37. Discourse 119 (Basle, Switzerland, September 24, 1885, Thursday morning).

[110] Historical Sketches, p. 231. Discourse 3 (Torre Pellice, Italy, November 28, 1885, Sabbath).

> You say that the colored people are depraved and wicked, that their standard of morality is very low. Who made them wicked? Who spoiled their morals? I want you to think of this, and of the burden that rests upon the white people to help the colored people.[111]

"We might close the door to many temptations, if we would commit to memory passages of Scripture."[112]

Use of reasoning by sign.--Mrs. White, at times, saw in the association of two events or circumstances an attribute to substance relationship. The presence of either justified the use of reasoning by sign. Herewith is an example that begins with simple cause-effect relation and develops into sign reasoning:

> If we prayed more in secret, we should be able to pray more intelligently in public. These doubtful, hesitating prayers would cease. And when we engaged with our brethren in public worship, we could add to the interest of the meeting; for we should bring with us some of the atmosphere of Heaven, and our worship would be a reality and not a mere form. Those about us can soon tell whether we are in the habit of praying or not. If the soul is not drawn out in prayer in the closet and while engaged in the business of the day, it will be manifest in the prayer-meeting. The public prayers will be dry and formal, consisting of repetitions and customary phrases, and they will bring darkness rather than light into the meeting.[113]

In her warning to ministers, Mrs. White stated plainly what she held to be the sign of wrong-minded individuals, especially women, who in their flattery, prolonged their hand-holding:

> You will sometimes be flattered by men, but more frequently by women. Especially when you present the truth in new fields, will you meet persons who will engage in this wicked flattery. As a servant of Christ, despise the flattery; shun it as you would a venomous serpent. Rebuke the woman who will praise your smartness, holding

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[111] MS 38, 1903, p. 3. Discourse 21 (Oakland, California, April 9, 8:00 A.M., 1903).

[112] R & H, May 13, 1884, p. 305. Discourse 105 (Battle Creek, Michigan, November 12, 1883, Monday morning).

[113] R & H, April 22, 1884. Discourse 103 (Battle Creek, Michigan, November 10, Sabbath, 1883).

> your hand as long as she can retain it in her own. Have little to say to persons of this class; for they are the agents of Satan, and carry out his plans by laying bewitching snares to beguile you from the path of holiness. Every sensible Christian lady will act a modest part; she will understand the devices of Satan, and will not be a co-laborer with him.
>
> . . .Do nothing among strangers, on the cars, in the home, in the street, that would have the least appearance of evil.[114]

Several times Mrs. White referred to certain services of ritual, such as baptism, having the significance of sign. She also applied the same reasoning to the Sabbath:

> Again and again the Lord told the people that if they would keep his Sabbath he would take them to himself to be his chosen people; and again and again sorrow and shame were brought upon them because they failed to keep it. He also told them that the Sabbath should be a sign between him and them forever, that they might know that he was the Lord their God. Therefore it is of great importance that the Sabbath be regarded according to the commandment.[115]

The following quotation contains attributes of at least three kinds of reasoning, not the least of which is sign. Effect to cause precedes it and analogy follows it:

> When Christ was teaching on earth, he watched the countenances of his hearers, and the kindling eye, the animated expression, told him in a moment when one assented to the truth. Even so should the teachers of the people now study the countenances of their hearers.[116]

Ethical Proof

The 166 discourses under analysis that Mrs. White gave in promotion of church-sponsored activities contain a number of clues as to the kind of character the audience might conclude she had. Certain

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[114] R & H, July 8, 1884. Discourse 111 (Battle Creek, Michigan, November 20, 1883, morning).

[115] Historical Sketches, pp. 231-32. Discourse 3 (Torre Pellice, Italy, November 28, Sabbath, 1885).

[116] Historical Sketches, p. 147. Discourse 113 (Basle, Switzerland, September 11, Friday, 1885).

traits of person and conduct disclose themselves through the choice of illustration, kind of language, sentiments and tastes revealed in context, and perspective on life shown by the nature of the subject matter treated in discourse content. One might assume the following characteristics to be in evidence in this series of addresses: integrity and sound judgment, knowledge and authority, benevolence and good will, identification with the audience, high ideals by personal example, personal testimony, and personal intention.

Integrity and sound judgment

A number of excerpts from Mrs. White's 1901 speaking might have left the impression that she was conscientious, possessed of fairness, common sense, and devoted to virtue. After returning from Australia, she stated, "I pledged myself that if I came to America I would speak the truth in California and in Battle Creek."[117]

At the specially called meeting in the College Library, prior to the beginning of the 1901 General Conference session at Battle Creek, Mrs. White presented her convictions on the need for denominational reorganization to a group of the leading representatives. Some apparently had been quoting her in a way that she did not approve and acted in a way contrary to the intent of her counsel. She wanted no exaltation of her ways or words as a test of what was right or wrong to do. She said:

> Now here is the way the matter [is] represented; but when there is "I do not care," and going right contrary to the light that God

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[117] General Conference Bulletin, 1901, April 5, p. 83. Discourse 17 (Battle Creek, Michigan, April 4, 9:00 A.M.). At the time she was keenly disappointed that the churches in America had not shared the financial burden of pioneer gospel work in other lands as they should have, and she determined to carry her message right to the leaders and people.

> has given in his word,--I do not ask you to take my word; I do not ask you to do it; lay Sister White right to one side. Do you not--never quote my words again as long as you live, until you obey the Bible. When you take the Bible and make that your food, your meat, and your drink, and make that the elements of your character--when you can do that; then you will know better how to receive some counsel from God. But hear the word, the precious word, I exalt it before you to-day; and do not go and repeat any more what Sister White said,-- "Sister White said this," and "Sister White said that," and "Sister White said the other thing;" you say, "What saith the Lord God of Israel?" and then you do just what the Lord God of Israel does and what he says.[118]

The same year, in an address at the Review and Herald Chapel, she outlined what appears to have been a fair way for employing organizations to deal with deficient employees:

> . . .Those at the heart of the work, if they hear that a worker is not doing as he ought, find out wherein he is lacking. Talk with him in regard to his course, and plead with him to improve. Show him the best way in which to work.
>
> We have reached the time when the work cannot advance while wrong principles are cherished. . . .[119]

Perhaps the frank statement by Mrs. White of the way in which she contributed to church work might have commended her honesty to a group of teachers and parents whom she was exhorting. She said:

> . . . The Lord requires that every dollar entrusted to you as His steward be expended wisely. . . .
>
> Some may ask, "Does Sister White pay tithes and offerings?" Sister White does, and in addition to giving her own means to the cause, she is to-day paying interest on thousands of dollars borrowed in order to advance the work in destitute fields. I am so grateful to God that I have had a part in His work by using to His glory the means He has given me. . . .[120]

On another occasion, to the Board of Directors at the Loma Linda

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[118]MS 43a, 1901, p. 10. Discourse 136 (Battle Creek, Michigan, Monday, April 1, 1901, 2:30 P.M.).

[119]MS 37, 1901, p. 11. Discourse 134 (Battle Creek, Michigan, 1901).

[120]MS 100, 1901, p. 12. Discourse 47 (Healdsburg, California, September 8, 1901).

Medical School, Mrs. White exhibited a sense of propriety and modesty that could have enhanced her ethical appeal with her audience. In her discourse, she urged the opening of separate classes for men and women who had to study and handle delicate personal matters, preferring even that men not assist women in childbirth.[121]

Knowledge and authority

Mrs. White established herself ethically, it would seem, when she said those things which reflected her as being a knowledgeable person. Often her references suggested that she acquired her knowledge from other than a human source. To those planning the future growth of the Australian school at Avondale, she said: "These things can be done, [the building of a press and the teaching of printing] and they can be done right here. . . . I am talking of what I know."[122] In a plea for medical missionary evangelists, she told the delegates to the 1909 General Conference in Washington, D.C., "From the instruction that the Lord has given me from time to time, I know that there should be workers who make medical evangelistic tours among the towns and villages."[123]

To the same conference, she advised a re-preaching of Adventist teachings in certain areas: "The instruction has been given me, Work the cities, work the cities where the first and second angel's messages

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[121]MS 2, 1911, 5 pages. Discourse 92, (Loma Linda, California, April 4, 1911).

[122]Union Conference Record (Australia), July 28, 1899, p. 8. Discourse 36 (Avondale, Australia, Sabbath afternoon, July 22, 1899).

[123]General Conference Bulletin, June 3, 1909, p. 292. Discourse 88, (Los Angeles, California, September 9, 1905).

were proclaimed."[124] While the foregoing citations suggest that Mrs. White conveyed a sense of understanding about the things whereof she spoke, they also were given with a degree of confidence suggesting a sense of mission and authority. Such a sense of mission and authority would naturally buttress the ethical values of her messages.

Other manifestations of this master-of-the-situation influence are inferred from the following examples: To a group of Australian delegates she promoted the idea of building a sanitarium: "We need a Sanitarium, and we must have it. . . . The Lord God of Israel is the hope of His people. He has said, 'Build a Sanitarium,' and a Sanitarium we are going to build. He is going to help us do this."[125] Later, defending her right to appeal for financial help from the very places where she and her husband labored to establish the work, but not for herself — for the benefit of the newly developing church program in Australia, she asked: "If I had not a right, in the name of the Lord, to call for means, I ask you who had a right?"[126]

To a group of administrators who had not been following the principle which she advocated--the larger institution share its earnings with smaller ones--she uttered this vehement sentence: "In the name of the Lord, I forbid it."[127] A similar claim of authentic spokes-

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[124] General Conference Bulletin, June 4, 1909, p. 309. Discourse 89 (Washington, D.C., June 1, 9:15 A.M.). (Manuscript read with remarks.)

[125] Union Conference Record (Australia) July 28, 1899, pp. 2-3. Discourse 68 (Avondale, Australia, Monday forenoon, July 17, 1899).

[126] General Conference Bulletin, 1901, April 5, p. 84. Discourse 17 (Battle Creek, Michigan, April 4, Thursday 9:00 A.M.)

[127] MS 93, 1902, p. 9. Discourse 77 (St. Helena, California, June 22, 1902).

manship was made at the last General Conference session she attended in person:

> If ever the Lord has spoken by me, he speaks when I say that the workers engaged in educational lines, in ministerial lines, and in medical missionary lines, must stand as a unit, all laboring under the supervision of God, one helping the other, each blessing each.[128]

Benevolence and good will

An altruistic and philanthropic devotion, when manifested by a speaker, influences an audience's disposition positively toward the speaker. On several occasions, Mrs. White revealed this trait of character. To a group of Australian church leaders, she told of the early sacrifices she and her husband made to get the first institutions of the denomination started:

> My husband and I decided to take lower wages. Others pledged themselves to do this also, and the money thus saved was used in starting the work. Some of our brethren donated quite liberally, because they believed what we said. In after years, when prosperity attended the work, and these brethren had grown old, and became poor, we took their cases into account, and helped them all we could. My husband was a man full of sympathy for the needy and the suffering. "Brother_____put his means into the work when it was in need of help, and now we must help him," he would say.[129]

Recounting her Australian days to a group of delegates in Washington, D.C., Mrs. White remarked that she could "not tell how many hundreds of dollars" she spent "in giving away" her own books with the result that many became members of the church.[130] In the same conference, she told of being led to donate her manuscript for Christ's Object Lessons

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[128] General Conference Bulletin, 1909, June 3, p. 292. Discourse 88 (Washington, D.C. June 1, 9:15 A.M. 1909).

[129] Union Conference Record (Australia), July 28, 1899, p. 1. Discourse 68 (Avondale, Australia, Monday forenoon, July 17, 1899).

[130] General Conference Bulletin, 1901, April 5, p. 84. Discourse 17 (Battle Creek, Michigan, Thursday, April 4, 1901, 9:00 A.M.).

for the cause of education. Of the donation she said, "I feel like shedding tears of joy when I think of what God has permitted me to do for the schools."[131]

Mrs. White related to a select group of leaders, in 1902, how she and her husband economized in Battle Creek in every way until every minister in the conference had as good a home as the Whites.[132]

Identification with the audience

A speaker is more apt to gain the good will of his audience for himself and his message if he identifies himself with his hearers' needs and interests. Probably those in her audience who had battled with poor health and were weak would appreciate this stated interest:

> I can sympathize with some of my brethren who have strong feelings but not strong bodies. I do not know what we would do without men who do feel intensely. God would have them regard the laws of life and health; for when they are exhausted by long speaking and praying, or by much writing, the enemy takes advantage of the tired condition of their nerves, and causes them to become impatient and move rashly. . . .[133]

The occasion, previously noted in this section on ethical appeals, when Mrs. White told of promoting the plan of building a new sanitarium for the people of Australia, she suggested mutual interests with the audience in the undertaking with this expression: "I feel that this is my Sanitarium as much as it is yours, because my prayers and interests are in it."[134]

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[131] General Conference Bulletin, 1901, April 14, p. 214. Discourse 40 (Battle Creek, Michigan, Friday, April 12, 1901, 9:00 A.M.).

[132] Her husband, she said, kept a pass book for some minister's home, to help reduce the indebtedness on it. See MS 93, 1902, p. 9. Discourse 77 (St. Helena, California, June 22, 1902).

[133] Historical Sketches, p. 148. Discourse 113 (Basle, Switzerland, Friday, September 11, 1885).

[134] Union Conference Record (Australia), July 28, 1899, p. 2. Discourse 68 (Avondale, Australia, Monday forenoon, July 17, 1899).

To a large committee group in counsel, Mrs. White expressed a desire for joint labor that could hardly help but place her in a favorable light with them. She remarked, "I want to work in harmony with you. . ."[135]

In seeking to identify herself with the audiences who heard her Church Militant discourses, Mrs. White often shared with them her personal example, her personal intention, or her personal testimony.

Personal example, intention and testimony.--A speaker's own example is an influence that can contribute helpfully in making the audience kindly disposed toward him. Someone donated a gold watch to her, but as it proved a point of comment when she wore it, rather than be misunderstood as proud of display--even though the watch "was very ancient in appearance, she sold it."[136] At another time, Mrs. White told of her going alone, to solicit funds, from camp meeting to camp meeting, in order to establish the publishing work at Battle Creek and Oakland.[137] Not only did Mrs. White give an example of the sacrificing of her time and effort, she told an Oakland audience how she had driven around in a carriage looking for a suitable school property and that to help secure the Buena Vista property, she had borrowed fifteen hundred dollars from the bank, and invested $2,000 in a piece of land that she felt should be included in the piece of property. She recounted this as an example for others to share in sacrifice.[138]

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[135] General Conference Bulletin, 1901, April 2, p. 27. Discourse 16 (Battle Creek, Michigan, Tuesday, April 2, 1901, 9:00 A.M.).

[136] Historical Sketches, p. 123. Discourse 116 (Basle, Switzerland, Thursday morning, September 17, 1885).

[137] General Conference Bulletin, 1903, April 14, p. 203. Discourse 21 (Oakland, California, Thursday, April 9, 1903).

[138] MS 9, 1909, p. 4. Discourse 62 (Oakland, California, February 6, 1909).

Typical of Mrs. White's statements of personal intention, that show her lofty aim, and probably favorably disposed her to her audiences, are these two examples: To a group of European gospel workers she said, "My heart cries out after the living God. I want a closer connection with him."[139] To assembled delegates at the 1901 General Conference she expressed this wish: "I want to have a home with the blessed, and I want you to have a home there."[140]

Akin to personal intentions were Mrs. White's expressions of personal testimony, mostly of strong faith and confidence in God. During her series of morning talks to the ministers at the 1883 General Conference she gave personal testimonies like these: "Jesus is very precious to me this morning. There is gratitude in my heart for his mercy and love for the privilege of counting myself a child of God, and of crying, Abba, Father."[141]

"I thank the Lord for the marked manifestation of his Spirit that we have enjoyed in our meeting this morning. We have had sweet peace and joy in our hearts. But my soul is drawn out after God. . . .[142]

> At times, in contemplating heavenly things, my heart has been filled with a rapturous joy and love that is very precious, but that no words can describe. I love Jesus, I love his law; I want to be like Jesus, that I may reflect his image perfectly. I want to lie

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[139] Historical Sketches, p. 140. Discourse 120 (Basle, Switzerland, Friday A.M., September 25, 1885).

[140] General Conference Bulletin, 1901, April 3. Discourse 16 (Battle Creek, Michigan, Tuesday, April 2, 9:00 A.M.).

[141] R & H, July 1, 1884, p. 417. Discourse 110 (Battle Creek, Michigan, Monday morning, November 19, 1883).

[142] R & H, July 8, 1884, p. 433. Discourse 111 (Battle Creek, Michigan, Tuesday morning, November 20, 1883).

low at the foot of the cross, that I may be nothing, and Christ may be all in all.[143]

Pathetic proof

In her Church Militant addresses, Mrs. White frequently made statements which indicate that she was appealing to the feelings of her audience. In fact, since her speaking contained much admonition, it would, in all probability, be natural for her not to neglect the use of emotional appeals. As noted in the two preceding chapters, a convenient classification of impelling motives, to which Mrs. White appealed, includes self-preservation, property, power, reputation, affections, sentiments, and tastes.

Self-preservation

A plea for consideration of the body and its needs was often made by Mrs. White. When she urged a rural location for educational institutions, she gave as a reason the improved opportunity that such a rural environment would give for the upbuilding of the students' health. She put it this way to the 1901 delegates assembled in conference at Battle Creek:

> In schools of this kind [as at Avondale on a large tract of land away from the cities] not only are the minds of the students benefited, but their physical powers are strengthened. All portions of the body are exercised. The education of mind and body is equalized. The body needs a great deal more care than it gets. There are men here who are suffering, O so much, because they are not faithful stewards of their bodies. God wants you to use every means in your power to care for the wonderful machinery he has given you. Let no part of it rust from inaction.
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> . . . . . .
>
> Students should have manual work to do, and it will not hurt them

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[143] R & H, April 29, 1884, p. 273. Discourse 104 (Battle Creek, Michigan, Sunday morning, November 11, 1883).

> if in doing this work they become weary. Do you not think Christ became weary? — Indeed he did. Weariness injures no one. It only makes rest sweeter. It will not hurt the students to deny appetite, and live on a simple diet of fruits and grains. This will help them. It will strengthen and bless them. . . .[144]

Mrs. White appealed not alone to a sense of duty in preserving the body physically, but also to the obligation a person has of maintaining his soul spiritually. Eighteen years previously, she admonished a group of ministers in the 1883 conference:

> We are wounded, polluted with sin; what shall we do to be healed from its leprosy? As far as it is in your power to do so, cleanse the soul-temple of every defilement, and then look to the "Lamb of God, which taketh away the sin of the world." . . .[145]

Property

In her pathetic proofs, Mrs. White appealed to the desire for property, but practically always it was with the idea of sacrificing material possessions for investment in, or outright giving to, the work of the church. It was a repeated message with her that "self-denial and self-sacrifice" would be for "the best interest of every family."[146] She often referred to Jesus' parable of the talents and from it pointed to the wisdom of the person with even one talent trading "his entrusted talent that he might be able to return it with increase."[147]

An example of how she directed people's attention toward a desire

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[144] General Conference Bulletin, 1901, April 14, pp. 215-216. Discourse 40 (Battle Creek, Michigan, April 12, 1901, 9:00 A.M.).

[145] R & H, July 1, 1884, p. 417. Discourse 110 (Battle Creek, Michigan, Monday morning, November 19, 1883).

[146] General Conference Bulletin, 1901, April 14, p. 212. Discourse 40 (Battle Creek, Michigan, April 12, 1901, 9:00 A.M.).

[147] R & H, June 24, 1884, p. 401. Discourse 109 (Battle Creek, Michigan, Sunday morning, November 18, 1883).

for heavenly riches is suggested by this statement, in a closing address to a conference meeting: "Look up, my brethren, look up. . . . Through Jesus the treasures of heaven are at our command, and what is there that he will not do for us?"[148] In a similar vein, she told the same congregation, days earlier:

> To be heirs of God and joint-heirs with Christ, is to be entitled to unsearchable riches,— treasures of such value that in comparison with them the gold and silver, the gems and precious stones of earth, sink into insignificance. . . .[149]

Power

Even as Mrs. White regarded property as a means of helping others, so also she viewed power--not for selfish ends, but she used the appeal to power as an incentive for help in man's spiritual liberation from sin or as an unselfish means to help others. In such a sense she appealed to a group at the Paradise Valley Sanitarium: "Let the grace of God come into your hearts that you may have the help of a power above yourselves. Thus you will be fitting yourselves for the future immortal life."[150]

Mrs. White commended parents who sought early in the training of their children to manifest parental control. To a group of parents at the Petaluma, California, camp meeting, she suggested that they assert their power very early, citing the fact that she never let her children annoy her or take advantage of her. When, on impulse, a child tries to take or touch something it shouldn't, she recommended a strong verbal

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[148] R & H, July 22, 1884, p. 466. Discourse 112 (Battle Creek, Michigan, Tuesday evening, November 20, 1883).

[149] R & H, June 10, 1884, pp. 369-70. Discourse 101 (Battle Creek, Michigan, Friday morning, November 16, 1883).

[150] Special Testimonies Series B, No. 15, p. 11 (Tract). Discourse 84 (National City, California, 1906).

directive such as "mustn't touch," with this re-inforcement prescriptive: "Touch the hand a little severely."[151]

Reputation

Several times Mrs. White combined an appeal to power with one for reputation. To the same Petaluma audience, referred to above, she made the point that the mother is queen of the home and should never allow the children to treat her as a slave.[152] To an Oakland congregation, she said: "Our simplicity will accomplish much in this work. We are not to try to climb up to high positions or to gain the praise of men. We are to have an eye single to the glory of God."[153]

As with her other appeals to the impelling motives, Mrs. White's appeal to the desire for reputation was an urging of her hearers to look beyond anything the world had to offer in the way of position or standing. She asked:

> Can any earthly promotion confer honor equal to this,— to be sons of God, children of the heavenly king, members of the royal family? Man may be ambitious of the honor that his finite fellowman can bestow; but what will it avail? The nobility of earth are but men; they die, and return to dust; and there is no lasting satisfaction in their praise and honor. But the honor that comes from God is lasting.[154]

The highest standard of human conduct, Mrs. White held, was that which had divine approval upon it. When that approval was secured, it

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[151]MS 87, 1902, p. 8. Discourse 48 (Petaluma, California, Sunday afternoon, June 8, 1902).

[152]MS 87, 1902, p. 5. Discourse 48 (Petaluma, California, Sunday afternoon, June 8, 1902).

[153]MS 7, 1909, p. 4. Discourse 156 (Oakland, California, Monday, February 8, 1909).

[154]R & H, June 10, 1884, p. 369. Discourse 101 (Battle Creek, Michigan, Friday morning, November 16, 1883).

was tantamount to receiving the highest commendation. Conduct that would not merit such commendation was worthy of shame. She put it in this way to a Tabernacle audience: "But I am afraid the Master could not say 'well done' to many of you today."[155]

Another example of Mrs. White's appeal to the desire for reputation concerned a California congregation that had built a church. Lest the congregation should rest on its laurels, after the building was erected, Mrs. White challenged it to strive for an even higher honor: "I desire the brethren and sisters in Healdsburg to have the honor of paying the debt upon their church."[156]

"Adverse reputation" entered into Mrs. White's Church Militant appeals, as noted in the two following examples. One deals with an institution: "The Sanitarium, in Summer Hill, as it is now, does not properly represent the grand and ennobling work we have to do for the Master."[157] The other deals with a few conference employees in America who were comparing themselves spiritually with other employees. Mrs. White chided such with this expression designed to shame: "Could the curtain be rolled back, you would to-day see that the angels of heaven are looking with sadness upon our terrible neglect."[158]

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[155]MS 2, 1885, p. 13. Discourse 67 (Battle Creek, Michigan, July 25, 1885).

[156]MS 100, 1901, p. 14. Discourse 47 (Healdsburg, California, September 8, 1901).

[157]Union Conference Record (Australia), July 28, 1899, p. 2. Discourse 68 (Avondale, Australia, Monday forenoon, July 17, 1899).

[158]General Conference Bulletin, 1901, p. 397. Discourse 19 (Battle Creek, Michigan, Friday, April 19, 1901, 9:00 A.M.).

Affections

It was a common practice for Mrs. White to attempt to stimulate her hearers by appealing to their desire to have a kindly concern for the welfare of others. She challenged church members to find the stimulus and tonic that would be theirs in trying to help others. By way of illustration she told of reading about

> . . . a man who, journeying on a winter's day through the deep, drifted snow, became benumbed by the cold, which was almost imperceptibly stealing away his vital powers. And as he was nearly chilled to death by the embrace of the frost king, and about to give up the struggle for life, he heard the moans of a brother traveler, who was perishing with cold as he was about to perish. His humanity was aroused to rescue him. He chafed the ice-clad limbs of the unfortunate man, and, after considerable effort, raised him to his feet; and as he could not stand, he bore him in sympathizing arms through the very drifts he had thought he could never succeed in getting through alone. And when he had borne his fellow-traveler to a place of safety, the truth flashed home to him that in saving his neighbor he had saved himself also. His earnest efforts to save another quickened the blood which was freezing in his own veins, and created a healthful warmth in the extremities of the body.[159]

Herewith is a typical example of how Mrs. White enjoined the virtue of Christian charity upon her audience:

> We should make it our daily care to cultivate sympathy and affection for one another. This is the fruit that grows on the Christian tree; it does not produce the briars and thorns of hatred and strife. The harsh, unsympathetic words we sometimes hear spoken, and the hardheartedness we see manifested, are wholly Satanic, and this spirit must be supplanted by the Spirit of Christ. Jesus bids us, "Love one another as I have loved you. By this shall all men know that ye are my disciples, if ye have love one to another." He is our mighty helper; and if he abides in our hearts, we shall manifest his spirit. We shall love one another--we cannot help it, for he is love.[160]

While Mrs. White did emphasize missionary work for others, born

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[159] Testimonies, Vol. IV, p. 319. Discourse 99 (place and date unknown).

[160] R & H, July 1, 1884, p. 418. Discourse 110 (Battle Creek, Michigan, Monday morning, November 19, 1883).

of a love for their souls, this was not to be the first concern of the Christian. In a Thanksgiving address, she suggested that

> The first missionary work is to see that love, light, and joy come into the home circle. Let us not be looking for some great temperance or missionary work to do until we have first done the duties at home. Every morning we should think, What kind act can I do today? What tender word can I speak? Kind words at home are blessed sunshine.[161]

Sentiments

Affection and sentiment both were made the basis of appeals that Mrs. White used in this November evening address:

> . . . Even in bereavements we should not stop to grieve; but let us show our love for the faithful workers who have gone to their rest, by doing the work they would have done had they lived. While we do our own work, we may also take up theirs where they left it, and firmly and courageously carry forward the banner of truth to final victory.[162]

A touch of pathos was now and again added by Mrs. White in references to herself. In a rather strong way she reprimanded the leaders in Battle Creek who withheld funds for Australian use while she pioneered in that continent. Among other things she said:

> When God sends his messengers to foreign fields, as he sent me, old as I am, to Australia, what right have you to hedge up their way? Had means been allowed, I could have gone from field to field, from post to post, carrying the message.[163]

Again, two years later, at the Oakland 1903 General Conference, she reminded the delegates how her husband and herself established publishing

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[161] R & H, December 23, 1884, p. 802. (Battle Creek, Michigan, "Thanksgiving Sermon," November 27, 1884.)

[162] R & H, July 22, 1884, p. 466. Discourse 112 (Battle Creek, Michigan, Tuesday evening, November 20, 1883).

[163] General Conference Bulletin, 1901, April 5, p. 85. Discourse 17 (Battle Creek, Michigan, Thursday, April 4, 9:00 A.M.).

houses at Battle Creek and Oakland, and that much of the fund-raising was done by herself: "God instructed me that I must go to the camp meetings, and ask for means, and I went, just as He told me. I went alone, for my husband was sick. . . ."[164]

Mrs. White also added words of consolation and comfort that were seasoned with pathos. A case in point is this bit of encouragement she passed along:

> If as laborers in the cause of God, you feel that you have borne greater cares and trials than have fallen to the share of others, remember that for you there is a peace unknown to those who shun these burdens. . . . There is comfort and joy in the service of Christ.[165]

Mrs. White found it appropriate to mention the work and sacrifices of her second son, James Edson, who by the time he was fifty years of age had spent his health and money in pioneering mission work in the South. There is a touch of the pathetic in these sentiments she directed to the 1903 General Conference delegates:

> I commit my son, James Edson White, to you. He has nearly lost his life in trying to bring the work in the South to its present point of advancement. How little some appreciate the efforts that he has put forth. . . .
> I have felt reluctant to have Edson stay in the South, fearing that he would lose his health, and perhaps his life. . . .[166]

Tastes

In not a few instances Mrs. White stressed the fine side of

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[164]General Conference Bulletin, 1903, April 14, p. 203. Discourse 21 (Oakland, California, Thursday, April 9, 1903, 8:00 A.M.).

[165]R & H, April 15, 1884, p. 242. Discourse 102 (Battle Creek, Michigan, Friday morning, November 9, 1883).

[166]General Conference Bulletin, 1903, April 14, p. 203. Discourse 21 (Oakland, California, Thursday, April 9, 1903, 8:00 A.M.).

living. Culture, courtesy, and consideration for others all found stress in her speaking, as example:

> Christianity will make a man a gentleman. We are the purchase of Christ's blood; and we are to represent him, to pattern after him. And he was courteous, even to his persecutors. The true follower of Jesus manifests the same mild, self-sacrificing spirit that marked the life of his Master. . . . I would not encourage the formal politeness current with the world, which is destitute of the true spirit of courtesy, but the politeness that springs from real kindness of feeling.[167]

A few days later, to the same people, Mrs. White re-emphasized the value of the same tasteful manner: ". . . Let us diligently cultivate the pure principles of the gospel of Christ,--the religion, not of self-esteem, but of love, meekness, and lowliness of heart. . . .[168]

Summary of invention

In this series of Church Militant discourses by Mrs. White, it is noted that for exposition in her logical proofs she used mainly explanation and for confirmation she had recourse to the four types of reasoning: example, analogy, cause, and sign. The latter she used least of all in this series of addresses. In her ethical proofs she manifested, from time to time, integrity and sound judgment, benevolence and good will, identification with audience interests that included suggestions of her own personal example, intention, and interest. From an examination of Mrs. White's pathetic proofs, it is quite evident that she was sensitive to other people's feelings and appealed to their emotions by recognizing their human wants. As avenues of approach to these wants, the

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[167] R & H, April 29, 1884, p. 272. Discourse 104 (Battle Creek, Michigan, Sunday morning, November 11, 1883).

[168] R & H, June 3, 1884, p. 354. Discourse 107 (Battle Creek, Michigan, Thursday morning, November 15, 1883).

following impelling motives are in evidence in these discourses: self-preservation, property, power, reputation, affections, sentiments, and tastes.

Rhetorical Analysis--Arrangement

In the foregoing section, consideration has been given to how Mrs. White selected her ideas on Church Militant themes and how she developed those ideas. In the present section, the rhetorical analysis will deal with her arrangement of the materials which she presented in her discourses on the same themes.

An examination of the structural elements in her discourses discloses no arbitrary pattern or framework that she adhered to with any rigidity. Apparently Mrs. White allowed herself considerable freedom in this respect. Since her speaking on Church Militant themes involved much admonition and exhortation, a tight-knit plan--so stated with formal and numbered divisions--was not employed. Instead, in this series of discourses, as in those on Health and Temperance, and Christian Faith and Living, Mrs. White expressed whatever thought was uppermost in her mind, and in the telling of that thought a closely related one would present itself for further expression and emphasis. This chaining of thought-to-thought was neither stilted nor abstruse, but followed in a simple, telling style the natural processes of thought and expression.

A review of the manuscripts and printed discourses shows quite a variation in thought unit lengths, as far as paragraphing is concerned. These paragraph thought units, in general, cohere internally and appear to have a sequential "belongingness" that carries evidence of progression. The longest thought unit, as expressed by paragraphs, occurs in Mrs.

White's Thanksgiving address.[169] It contains twenty-six sentences with a total of 445 words, or slightly more than eighteen words to each sentence. The same address has three other paragraphs that contain an average of more than 300 words. The shortest thought unit, as expressed by paragraphs, occurs in a discourse given by Mrs. White before the 1901 General Conference in Battle Creek, Michigan.[170] It contains one sentence of twenty words. The same address also contains the greatest number of paragraphs--fifty-one.

In analyzing Mrs. White's arrangement of her Church Militant discourses, consideration will be given to her introductions, her discussions (that body of materials in which she developed her main ideas), and her conclusions.

Discourse introductions.--Approximately two thirds of the discourses which Mrs. White presented on Church Militant themes were introduced textually, or 107 of the 166 addresses. This is a lower ratio than occurred in her Christian Faith and Living speaking, when she had a four-to-five ratio, or 233 of the 279 addresses beginning with a text.

The accompanying tables summarize the texts used initially by Mrs. White in the 166 Church Militant sermons. It is of interest to observe that fifteen of the discourses used Old Testament texts; and almost three times that number, forty-four, began with New Testament texts. This is a ratio of about one to three, and compares to a one-to-six Christian Faith and Living series ratio. The most favored Old Testament book for initial

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[169] R & H, December 23, 1884, pp. 801-802. (Battle Creek, Michigan, "Thanksgiving Sermon," Thursday, November 27, 1883.)

[170] General Conference Bulletin, 1901, April 5, p. 83. Discourse 17 (Battle Creek, Michigan, Thursday, April 4, 1901, 9:00 A.M.).

texts was Isaiah; and 2 Peter 1, in the New Testament, was the preferred book and chapter.

TABLE 9

SUMMARY OF INITIAL SCRIPTURE TEXTS USED BY ELLEN G. WHITE IN DISCOURSES ON THE CHURCH MILITANT

Old Testament	No. of Discourses	New Testament	No. of Discourses
Exodus	1	Matthew	6
Deuteronomy	2	Luke	4
2 Chronicles	1	John	4
Psalms	2	Acts	2
Proverbs	1	Romans	2
Isaiah	7	2 Corinthians	2
Daniel	1	Galatians	1
		Philippians	1
		Colossians	2
		2 Timothy	1
		Titus	1
		James	2
		1 Peter	3
		2 Peter	6
		1 John	2
		Revelation	5
Total	15	Total	44

Total from the Old Testament..... 15

Total from the New Testament..... 44

Of these, those with two texts..... 6

Of these, those with multiple tests. 1

Discourses using no text..... 107

TABLE 10

INITIAL SCRIPTURE TEXTS USED IN DISCOURSES ON THE CHURCH MILITANT BY ELLEN G. WHITE

Book	Chapter and Verses	Discourse Numbers
OLD TESTAMENT		
Exodus	19:1-4	152
Deuteronomy	4:1	85
	4:1,2	145
2 Chronicles	34, 35	144
Psalms	51:10-13	109
	119:126,127	123
Proverbs	7:1-4	159
Isaiah	8:9,10	13
	56:1-7	3
	58:1,2	25
	58:1-3	86, 155
	58:1-8	157
	60	154
Daniel	1:8-16	29
NEW TESTAMENT		
Matthew	3:13-17	153
	5:1-16	90,96
	5:14-16	105
	5:23,24	59
	18:1-6	60
Luke	5:1-11	54
	10:25-28	114
	13:6-9	1
	15	124
John	7:37	119
	15:1-3	44
	15:1-8	48, 121
Acts	2	156
	20:28	108
Romans	12:1-2	33
	12	47
2 Corinthians	1:2-4,14,15	161
	6:17,18	67
Galatians	2:20	110
Philippians	4:8	107
Colossians	1:25-29	102
	3:12	15

TABLE 10 - Continued

Book	Chapter and Verses	Discourse Numbers
NEW TESTAMENT - cont.		
2 Timothy	4:1-11	122
Titus	2:6	10
James	3:13-18	117
	5:16	103
1 Peter	1	16
	2:1-3	45
	2:1-9	158
2 Peter	1:1-4	50
	1:1-10	35
	1:13	101
	1	65, 97
	2:1-11	92
1 John	1:9	100
	4:19	104
Revelation	2:4,5	126
	3	46
	3:5	120
	21	66
	22	87

TABLE 11

DISCOURSES WITH MORE THAN ONE INITIAL TEXT
AND DISCOURSES WITHOUT INITIAL TEXTS

Number of Initial Texts Used	Discourse Numbers
TWO TEXTS	10,85,119,144,153, 161
MULTIPLE TEXTS	144
NO TEXT	2,4,5,6,7,8,9, 11,12,14,17,18, 19,20,21,22,23, 24,26,27,28,30, 31,32,34,36,37, 38,39,40,41,42, 43,49,51,52,53, 55,56,57,58,61, 62,63,64,68,69, 70,71,72,73,74, 75,76,77,78,79, 80,81,82,83,84, 88,89,91,93,94, 95,98,99,106,111, 112,113,115,116, 118,125,127,128, 129,130,131,132, 133,134,135,136, 137,138,139,140, 141,142,143,146, 147,148,149,150, 151,160,162,163, 164,165,166

Of the 107 discourses in this series in which Mrs. White did not use an initial text, she often made contact with her audience by attempting to stimulate an interest in the theme she was about to discuss. An example of this was the talk she gave on Nashville's being a suitable center for "The Southern Work."[171] She began with passing on an actual question and followed through with a direct answer: "Many have asked the question, why did our brethren select Nashville as a center for work? I answer, because the Lord in his wisdom directed them to this place."

Sometimes she expressed her satisfaction in speaking to a particular audience. Such was her approach when speaking to a group of teachers and students at Madison, Tennessee. She began: "I am very glad to have the opportunity of speaking to as many as I see before me at this time, in a field where a large work is yet to be done."[172] At another educational speaking appointment, she initially laid open the importance of her theme and then generalized on the importance of personal improvement. By then she sought identity with the student group with a statement of affection followed by challenge and encouragement:

> The true object of education should be carefully considered. God has intrusted to each one capacities and powers, that they may be returned to him enlarged and improved. All his gifts are granted to us to be used to the utmost. He requires every one of us to cultivate our powers, and attain the highest possible capacity for usefulness, that we may do noble work for God, and bless humanity. . . .
>
> Dear youth, what is the aim and purpose of your life? Are you ambitious for education that you may have a name and position in the world? Have you thoughts that you dare not express, that you may one day stand upon the summit of intellectual greatness; that you may sit in deliberative and legislative councils, and help to enact laws for

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[171] General Conference Bulletin, 1903, April 14, p. 202. Discourse 21 (Oakland, California, Thursday, April 9, 1903, 8:00 A.M.).

[172] MS 15, 1909, p. 1. Discourse 63 (Madison, Tennessee, Sunday afternoon, April 26, 1909).

> the nation? There is nothing wrong in these aspirations. You may every one of you make your mark. You should be content with no mean attainments. Aim high, and spare no pains to reach the standard.[173]

Mrs. White was adept at selecting a scripture that was appropriate to her audience's interest and from that building into her theme. Facing the members of the colored church at Nashville, she read from 1 Peter 2:1-9 about the stone which the builders rejected that became the head of the corner, then followed a few sentences of satisfaction at speaking to the colored people, and she continued:

> I recall how especially one of your race was recognized by God in the time of the apostles, the record of which we find in the book of Acts. The Ethiopian mentioned there was a man of influence, and was doing a great work when he heard the message of the gospel. The Lord saw the interest of this man in the Scriptures, and He sent His angel with a message to one of His disciples, telling him to go to a certain place, and there he would meet someone whom he was to help.[174]

Then Mrs. White told of the chariot ride of the two men with the final result of the Ethiopian's seeing water nearby and suggesting he be baptized.

In one of the denominational crises, this particular one being at Minneapolis where sharp differences of opinion were being expressed, Mrs. White used a bold beginning, that may have been calculated to startle some of her hearers. She began:

> Now our meeting is drawing to a close and not one confession has been made, there has not been a single break so as to let the Spirit of God in. Now I was saying what was the use of our assembling here together and for our ministering brethren to come in if they are here only to shut out the Spirit of God from the people? We did hope that there would be a turning to the Lord here. Perhaps you feel that you have all you want. . . . I cannot see the work making the advancement

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[173] R & H, August 19, 1884, p. 529 (Battle Creek, Michigan, November 15, 1883).

[174] MS 17, 1909, pp. 1-3. Discourse 158 (Nashville, Tennessee, Sunday morning, April 26, 1909).

that I wish I could. I have been talking and pleading with you but it does not seem to make any difference with you. . . .[175]

Arrangement of materials within the discourse proper.--Of the 166 discourses which Mrs. White delivered on varied aspects of the world program of the Seventh-day Adventist denomination, about a quarter of them were related to Educational activities. In selecting a representative discourse for an analysis of her method of arrangement, it seems appropriate to choose from her Educational addresses one that fairly presents her educational viewpoint. Such a one was delivered by her at the denomination's headquarters at Battle Creek, Michigan, to the students and teachers of the denomination's parent educational institution--Battle Creek College--about ten years after its founding. It will be recalled that Mrs. White, together with her husband, led out in plans that brought the college into being. The occasion when she delivered her discourse "Importance of Education"[176] was approximately thirty months after her husband's death; and it was the first time since then that she had spoken at the college, having been in residence at her Healdsburg, California, home. It was in the fall of 1883, while attending the General Conference session at Battle Creek, that she addressed the faculty and students at the college, Thursday, November 15.

Herewith is an outline of this discourse that may serve to show the kind of arrangement she used:

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[175]MS 9, 1888, p. 1. Discourse 7 (Minneapolis, Minnesota, Wednesday morning, October 24, 1888).

[176]See R & H, August 19, 1884, pp. 529-30; and August 26, 1884, pp. 545-46 (Battle Creek, Michigan, November 15, 1883).

Importance of Education

The Text: "The fear of the Lord is the beginning of wisdom." Psalm 111:10.

The Introduction:

I. The true object of education should be carefully considered.

A. All we have are gifts in trust to do noble work for God.

B. As David said, "All things come of thee, and of thine own have we given thee."

II. Dear youth, what is the aim and purpose of your life?

A. Are you educationally ambitious?

B. Do you secretly desire a great place in the world of affairs?

1. Each may achieve his mark.

2. Be content with no mean achievements.

3. Aim high and reach the standard.

The Body:

I. The fear of the Lord is the foundation of all true greatness.

A. You need unswerving integrity in all the relations of life.

B. The important question is to choose and perfect your studies so as to maintain an untarnished character.

C. Your place in society is to give an answer to the purpose of God in your life as you carry your religion with you.

D. You may climb to any heights, for Jesus loves those who develop their talents.

E. Never pervert your powers to do evil, for it is a fearful thing to blight and woe instead of bless society.

F. Accept and discharge your responsibilities in order to fulfill life's grand mission.

II. Remember thy Creator in thy youth.

A. This does not weaken a single faculty.

B. This does not lessen a single interest in life.

C. This does not mantle life in sackcloth.

1. Those are the happiest who make Christ first, last, and best in everything.

2. Never forget that Jesus is a well-spring of joy.

III. As an educating power the Bible is without a rival.

A. It is better adapted to developing the mind than are scientific works.

B. No book is so valuable in giving mental power.

C. The Bible is the most instructive and comprehensive history.

1. It contains the only authoritative account of creation.

2. It contains the true and unmarred history of the human race.

D. The word of God is subject for deepest thought and for loftiest aspiration.

1. Here we hold communion with patriarchs and listen to the voice of the Eternal as he speaks with men.

2. Here we behold angelic contemplation of the Son of God.

3. Here we learn what God expects of humans formed in His image.

4. Here we learn how to secure the present life, and how to prepare for the future life.

E. By heeding the Bible men may become sons of God and associates of angels.

F. The more the mind dwells on the themes of the Bible, the more it will be seen that the same principles run through natural and spiritual things.

1. Nature and Christianity have the same author.

2. There are lessons to be learned from the book of nature and the book of God.

IV. Restatement and appeal:

A. The fear of the Lord lies at the foundation of all progress.

B. God has claims on you.

1. He has given you the bounties of His providence.

2. He has given you all heaven in one gift--His beloved Son.

a. In return He claims your willing obedience.

b. He requires that you improve your moral and intellectual faculties.

c. It is up to you whether your efforts will be well-directed and your best.

C. We are living in the perils of the last days.

1. All heaven is interested in the characters you are forming.

2. Every provision has been made for you.

a. Angels are guarding your every step.

b. Those who climb the shining way will be rewarded.

V. Daniel is an example of the fear of the Lord being the beginning of wisdom.

A. He had to meet the strong temptations of appetite and dissipation.

1. He chose to resist the downward influences.

2. He purposed not to be defiled with meat, wine, or drink.

B. God was pleased with Daniel's course.

1. Daniel was beloved and honored of heaven.

2. He was given skill in understanding all visions and dreams.

C. If our students would maintain their integrity like Daniel they would enjoy the favor of God.

1. Their discard of unprofitable amusements and indulgence of appetite would make their minds clear for the pursuit of knowledge.

2. They would gain moral power that would enable them to remain unmoved.

3. They would reflect honor to God by their adherence to right.

VI. The formation of character is the work of a lifetime.

A. It is the result of your own efforts even though friends may encourage you.

B. It is the result of a wise improvement of your opportunities and talents.

C. It is consciousness of a personal battle with Satan and his hosts.

1. Satan plants doubt.

a. This doubt boasts of independence, but it engenders weakness and slavish fear.

b. It leads to remorse and cruelest bondage.

D. It is the service of God that brings liberty and contentment.

a. It leads to true independence.

b. It leads one to detect an agent of the adversary of God.

E. Stand up for Jesus and Jesus will stand up for you; and your influence will show for whom you stand.

VII. Our institutions for youth are a cause for gratitude.

A. They are worthy of our support.

B. There is no more important work than advancing them.

C. Brethren and sisters, do not hold yourselves aloof from our youth.

1. Extend them your love.

2. Lead them by example.

D. Society's future is determined by today's youth.

1. Let us work for these youth.

2. The teachers have a responsibility to them.

   a. They can set the example.

   b. They can train them to moral independence.

3. The teachers have great opportunities, privileges and joys.

   a. They will meet the students they have helped around the great white throne.

   b. If their work is satisfactory they will hear the sweetest music, "Well done."

Conclusion and appeal:

I. Let us work for time and eternity by working for the youth.

   A. Our Saviour longs to save them.

   B. He would rejoice to see them around His throne.

   C. He is waiting to place upon their heads the crown of life.

   D. He wishes to hear their voices echo and re-echo throughout the courts of Heaven.

It will be seen from the above outline of Mrs. White's discourse on the "Importance of Education" that there is a natural flow of thought in the presentation of her topic rather than an arbitrary fitment of main and sub-headings. The outline also suggests that Mrs. White had a liking for restatement of her ideas that is shown by her frequent use of parallel sentence structure and her frequent "flash-back" use of ideas that she expressed in thought reiteration, if not in exact wording. The outline also depicts her customary practice of using appeals throughout her discourses.[177]

Not all of Mrs. White's discourses lend themselves to substance outlining because the arrangement of her ideas is marked by a kind of

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[177]See section IV within the body of the outline.

structuring that is free and loose as contrasted with a type that could be designated as tight and compact.

Certain factors might be presumed to have influenced this and they are purely conjectural. The speaking situation, if informal, might have contributed something to it. Mrs. White's characteristic manner of delivery--speaking without notes--might also have been a contributing factor. Perhaps the inspiration for the giving of her messages became more pronounced as she proceeded to deliver them, and a sensitivity to audience receptivity could have easily led her to adjust her remarks without undue concern for any strict I, II, III, or A, B, C, arrangement of materials within the body proper of her discourses.

Discourse conclusions.--Almost without exception, Mrs. White concluded her discourses, in this series, with an appeal--usually an admonition for self-improvement. It is to be noted in this connection, however, that Mrs. White, in this as in the other series of sermons under analysis, did not limit her appeals to the conclusions. That her frequent use of appeals, throughout the discussion parts of her discourses, contributed elements of directness and force is quite clear. That their so-frequent use diminished rather than augmented the force of the final appeals, within the conclusions, is also a likely assumption.

Some of the appeals within the conclusions were of an indirect nature. This was often the case when she painted the heaven picture, such as when she concluded her remarks to the Pacific Union Conference Medical Convention:

> God wants to put the harp in your hand, and the crown of gold on your head. As holy angels touch their harps, He wants you to follow, singing the song of triumph in the city of God. There you will see

souls saved through influence. That will be happiness.[178]

At other times, the heaven-pictured appeals were more direct, such as the pathos-laden one that preceded her son's ordination at the concluding service of the 1883 General Conference session:

> Now, as we are about to separate, the question arises, shall we meet again in General Conference? Probably we shall not; but where, then, will be our next grand meeting? and when shall we again greet each other? We have wept and rejoiced together here; but if we never meet again on earth, shall we unite our voices in songs of triumph around the great white throne? Shall we prove worthy of the precious boon of eternal life? God grant that not one face may be missing, not one voice wanting, when the hallelujahs are sung in the courts of heaven.[179]

Now and again Mrs. White made reference to the fact that she was concluding, as: "In conclusion, I would say to everyone . . ."[180] "I might say more, but I will stop now. I thank the Lord that he has given me strength to speak to you this morning, and I thank you for your respectful attention."[181]

Sometimes her concluding remarks were those of blessing such as the "May God bless you all" to a group of colored students to which she added, "If I never see you again on this earth, I hope that I shall see you in the kingdom of God."[182]

Sometimes Mrs. White concluded emphatically. Such was the case

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[178]MS 113, 1908, p. 8. Discourse 154 (Sanitarium, St. Helena, California, October 28, 1908, 2:30 P.M.).

[179]R & H, July 22, 1884, p. 466. Discourse 112 (Battle Creek, Michigan, Tuesday evening, November 20, 1883).

[180]MS 15, 1909, p. 13. Discourse 63 (Madison, Tennessee, Sunday afternoon, April 26, 1909).

[181]General Conference Bulletin, 1901, April 10, p. 184. Discourse 18 (Battle Creek, Michigan, Tuesday morning early, April 9, 1909).

[182]MS 60, 1904, p. 9. Discourse 60 (Huntsville, Alabama, June 21, 1904).

when to a group of leaders she unburdened herself regarding the too large expansion of the Battle Creek Sanitarium, the neglect of the medical work in Australia, and the need for missionary work in the South. To them she finalized: "You may say, 'Sister White is in earnest.' I am very much in earnest, and I cannot help it."[183]

In the entire series of Church Militant discourses, no conclusions have been found which were of summary type. Mrs. White seems not to have chosen the topical review style of ending, even in abbreviated form.

Summary of arrangement.--The Church Militant discourses presented by Mrs. White are noted in their arrangement for a free-flowing of expression without a rigid adherence to structural forms. A third of these discourses made use of initial texts of Scriptures. The others, by way of introduction, made reference principally to the topic under consideration and, less often, to the speaker's satisfaction in addressing the group or to the occasion inherent in the particular speaking situation. Occasionally, she began with a challenge, but very seldom with a rebuke.

When Mrs. White chose subject matter that lent itself to easily identifiable main and sub-head grouping, her organization of discussion materials seems to be marked with the qualities of coherence and progression. At other times, it would seem that her unfolding of one idea may have suggested the need of expounding on another one--different, though not altogether unrelated. When this occurred, it was most often in her admonitory passages.

Mrs. White's appeals were interspersed throughout her discourses,

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[183]MS 93, 1902, p. 21. Discourse 77 (St. Helena, California, Sanitarium Chapel, June 22, 1902).

even in her introductions, and not restricted to her conclusions. Her conclusion, as well as her introductions, are to be noted for their brevity and directness. They asked, more often than not, for continued well-doing with the hope of eternal reward. Little use was made of summaries, poetry, or stories in her pattern of conclusions; but Mrs. White used the language of Scripture, if not the exact wording, in the great majority of them.

Rhetorical Analysis--Style

The principal constituents of style, as considered in Chapters IV and V, have to do with clearness, force, and beauty. They will be applied in this section, which will treat of the stylistic analysis of the collected addresses of Mrs. White on the various phases of church activity: General Church Militancy, Educational, Medical, Ministerial, and Publishing.

Clearness

The features of clarity that stand out most preminently in this series of discourses are directness, rhetorical questions, questions and answers, and comparison and contrast.

Directness

When Mrs. White so chose, she could state her objective with consummate pointedness. Here are a few of her expressions indicative of this: "You that have ears, I want you to hear."[184] "God is not with those who criticize and find fault, and I wish all to know it."[185] "Now

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[184] Union Record (Australia), July 28, 1899, p. 1. Discourse 68 (Avondale, Australia, Monday forenoon, July 17, 1899).

[185] MS 37, 1901, p. 9. Discourse 134 (Battle Creek, Michigan, n.d.).

I want you to open your ears and your understanding, because God wants you to understand the points . . . that you have just scarcely touched with the tip ends of your fingers."[186] "I wish to emphasize one point--do not wear a sour countenance or a desponding look."[187]

Mrs. White's directness was nowhere more marked with results than when she called for denominational reorganization at the College Library meeting in 1901. She stated:

> . . . God wants, I should say, that these committees that have been so long handling the same things, should be relieved of their command, and have a chance for their life, and see if they cannot get out of this rut that they are in, which I have no hope of their getting out of--not a bit, because the Spirit of God has been working and working, and yet it clings there still.[188]

Related to her directness in handling matter was her direct manner of addressing people. She found a great deal of use for the second person pronoun--"you." To a group of ministers assembled in conference at Battle Creek, she pointed out her hearers with twenty-one direct references to "you"--all within one reported paragraph.[189]

Rhetorical questions

Mrs. White employed the rhetorical question a great deal. In a pavilion at the Burlington, Vermont, camp meeting she asked six such questions in sequence:

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[186] MS 57, 1906, p. 6. Discourse 166 (Mountain View, California, May 3, 1906).

[187] MS 57, 1909, p. 5. Discourse 91 (Madison, Wisconsin, August 16, 1909).

[188] MS 43a, 1901, p. 4. Discourse 136 (Battle Creek, Michigan, April 1, 1901, 2:30 P.M.).

[189] R & H, May 27, 1884, p. 337. Discourse of November 14, 1883, (Battle Creek, Michigan).

> . . . They [the watchmen over the churches] should inquire, What does this mean? Where am I standing? What am I doing to make manifest the truth as it is in Jesus? Am I watching for souls as they that must give an account? What do the books of heaven testify of me? Is faithfulness set down opposite my name, or am I classed with the slothful servants, whose portion will be with hypocrites and unbelievers? . . .[190]

Questions and answers

To clarify meanings as well as to lend an element of force, Mrs. White often supplied her own answers to the questions she asked. In a midsummer-1885 address she asked, "What is heaven?" and then answered, "It is a place to be desired. We want to be there. There is no sin there, no deception, no corruption, nothing that will mar the sacred paradise of God."[191] In the same address she proposed two other questions and offered her answers:

> . . . What was Jesus? The majesty of heaven, to whom even angels bowed, the light of heaven, the light of the city of God. And what was He? He was a servant. . . . What did attract the multitudes? It was the purity of His character, the goodness and loveliness of His character. . . .[192]

Comparison and contrast

In an endeavor to be clear, Mrs. White found it useful to draw comparisons and make contrasts. Here is one of her typical uses of contrast: "Do not offer make-believe prayers, but earnest, feeling petitions, expressing the hunger of the soul for the Bread of Life."[193] Here is one of her typical uses of comparison and contrast in combination: "Now the

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[190] R & H, November 18, 1884, p. 722 (Burlington, Vermont. n.d.).

[191] MS 2, 1885, p. 4. Discourse 67 (Battle Creek, Michigan, at the Tabernacle, July 25, 1885).

[192] MS 2, 1885, pp. 12-13. Discourse 67 (Battle Creek, Michigan, July 25, 1885).

[193] R & H, April 22, 1884, p. 257. Discourse 103 (Battle Creek, Michigan, Sabbath morning, November 10, 1883).

question is, Will we work as Christ worked, full of love and pity, or will we coldly hold ourselves aloof from our fellow men?"[194]

Summary of clearness

In this series of Church Militant discourses, Mrs. White appears to have avoided elaborate and involved sentences and, instead, used simple, direct statements or questions. She had a preference for straightforward expression which probably left little doubt in her listeners' minds as to what she meant. She employed questions that implied no need for audible answering, since they were rhetorical in nature, as well as questions that were intended to give clarification by the answers she supplied. She also made herself clear by placing things, people, or ideas in balance through comparison and contrast.

Force

Mrs. White's discourses on the Church Militant reflect her determination to pass on to her church, plainly and forcefully, the messages she felt she was commissioned to deliver. In doing this, she employed a style of language that was emphatic and positive. Apparently she felt no barriers to the free expression of her convictions. In a way, she maintained a prophet-like boldness that was characterized by forcefulness in utterance.

Two general classifications can be made of the several elements of force that are in evidence in these discourses. They are: choice of terms, and sentence structure. Mrs. White's choice of terms included simple, expressive words, striking phrases, and use of comparative or

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[194] R & H, November 18, 1884, p. 722 (Burlington, Vermont, n.d.).

contrasting numerical ratios. Her sentence structure was characterized by: a reiteration of words and phrases; repetitive linking; a change of tense; anaphoric expression; and use of challenge and command.

Choice of terms

Simple and expressive words.--An example of how Mrs. White used simple but expressive words as verbs, nouns, and modifiers occurs in a farewell Battle Creek conference meeting. She said:

> We can never forget these good meetings. But now we are about to separate, and to be widely scattered. Our ministers go to their several fields of labor refreshed and strengthened, with broader views of the love of God, and of his willingness to work with their efforts, than they have heretofore had. Sensitive persons, as they view the conflicts and trials before them, shrink from the responsibility they must bear in warning the world of the judgments that are about to come. They fear its rude touch will stain their souls. But we are none of us to be shut up as precious perfumes, lest the fragrance shall escape. We have enjoyed a Pentecostal season; we have been warmed by the love of Jesus, invigorated by the clear, firm truths of the word of God, and refreshed by the dews of divine grace, all for a purpose, that we may shed forth to the world a sweet fragrance from Eden. We have gathered divine rays of light, that they may be reflected to others in good works.[195]

Attention is directed to the following simple, but expressive, verbs in the above passage: forget, separate, scattered, refreshed, strengthened, shrink, bear, fear, stain, shut, escape, enjoyed, warmed, invigorated, refreshed, shed, gathered, and reflected. The passage contains these simple, but expressive, nouns: fields, labor, views, efforts, persons, conflicts, trials, responsibilities, world, judgments, touch, souls, perfumes, fragrance, season, love, truths, dews, grace, purpose, Eden, rays, light, others, and work. The same passage also contains these simple, but expressive, modifiers: several, broader, heretofore,

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[195] R & H, July 22, 1884, p. 465 (Battle Creek, Michigan, November 20, 1883, Tuesday evening).

warning, about, rude, precious, Pentecostal, clear, firm, forth, sweet, divine, and good.

The following words, though seldom used by Mrs. White, are expressive: "dally with the tempter,"[196] "labor with earnest alacrity,"[197] "reputation of being a fusser,"[198] "faithful almoners,"[199] and "vagary ideas."[200]

Striking phrases.--Sometimes Mrs. White made arresting statements, either on her own or in quotation. She was appealing to a non-Adventist in San Francisco for funds to establish the church work there. She quoted a man of means who volunteered: "Do you milk the goats over the fence? Because here is some money I wish to give, though I am not a Seventh-day Adventist."[201] And in the same sermon she gave this observation: "The feeling is too prevalent, 'I am perfect. I do not need any simmering down at all.'"[202]

Other of Mrs. White's unusual phrases include: "Shake yourselves

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[196] R & H, May 13, 1884, p. 305. Discourse 105 (Battle Creek, Michigan, Monday morning, November 12, 1883).

[197] General Conference Bulletin, 1909, June 3, p. 292. Discourse 88 (Washington, D.C. June 1, 9:15 A.M.).

[198] R & H, July 8, 1884, p. 433. Discourse 111 (Battle Creek, Michigan, Tuesday morning, November 20, 1883).

[199] MS 100, 1901, p. 12. Discourse 47 (Healdsburg, California, September 8, 1901).

[200] MS 154, 1903, p. 2. Discourse 57 (Healdsburg, California, September 25, 1903, 9:45 A.M.).

[201] General Conference Bulletin, 1901, April 22, p. 398. Discourse 19 (Battle Creek, Michigan, April 19, 1901).

[202] General Conference Bulletin, 1901, April 22, p. 398. Discourse 19 (Battle Creek, Michigan, Friday, April 19, 1901, 9 A.M.).

from every human prop, and lean heavily upon Christ."[203] "The nurses who are trained in our institutions are to be fitted up to go out . . ."[204] "This brother's efforts to reform have been by fits and starts in his own weak strength."[205]

Use of comparative or contrasting numerical ratios.--Mrs. White gained force by the use of numerical ratios, but they were obviously used hyperbolically. Here are typical uses: "We have not six patterns to follow, nor five. We have only one, and that is Christ Jesus."[206] "If we look back over history, we shall find that . . . missionaries . . . did not feel that they had made one-half so great a sacrifice as many do now who . . . labor in a field all prepared for them."[207] "He who conducts the work outside the pulpit in a proper manner will accomplish tenfold more than he who confines his labor to the desk."[208] "We have not done a hundredth part of the evangelical work that God desires us to do among our neighbors and friends."[209] "Those who practise this work

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[203] Historical Sketches, pp. 137-38. Discourse 119 (Basle, Switzerland, Thursday morning, September 24, 1885).

[204] General Conference Bulletin, 1909, p. 292. Discourse 88 (Washington, D.C., June 1, 1909, 9:15 A.M.).

[205] R & H, June 17, 1884, p. 385. (Discourse 108, Battle Creek, Michigan, Wednesday morning, November 8, 1883).

[206] Historical Sketches, p. 137. Discourse 119 (Basle, Switzerland, Thursday morning, September 24, 1885).

[207] Historical Sketches, p. 139. Discourse 120 (Basle, Switzerland, Friday morning, September 25, 1885).

[208] Historical Sketches, p. 147. Discourse 113 (Basle, Switzerland, Friday morning, September 11, 1885).

[209] General Conference Bulletin, 1903, March 30, p. 9. Discourse 143 (Oakland, California, March 26, 1903).

[phrenology] do a hundred times more harm than good."[210] "God would be better pleased to have six truly converted to the truth as the result of their labors, than to have sixty make a nominal profession, and yet not be thoroughly converted."[211] "Are we doing one-third that we might and should do to diffuse the precious light of truth?"[212]

Sentence structure

A discussion of Mrs. White's sentence structure was made in Chapter IV, "Mrs. White's Temperance Speaking," and Chapter V, "Mrs. White's Speaking on Christian Faith and Living." The present series of discourses on Church Militant themes reveals a similar pattern of variety. An examination of "An Address to Young Men,"[213] which is typical of her sentence structure, contains ninety-seven sentences. Of these ninety-seven sentences, the longest sentence has fifty-three words, and the shortest sentence has seven words. The average sentence length is between eighteen and nineteen words.

Reiteration of words and phrases.--It was common practice for Mrs. White to achieve a degree of force through repetitive wording. Here are typical examples: "Though some are decidedly French, others decidedly German, and others decidedly American, they will be just as decidedly

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[210] MS 12, 1893, p. 4. Discourse 13 (Napier, New Zealand, Tuesday, March 28, 1893, 9:00 A.M.).

[211] E. G. White, Testimonies, Vol. IV, p. 317. Discourse 99 (place and date not given).

[212] R & H, May 13, 1884, p. 305. Discourse 105 (Battle Creek, Michigan, Monday morning, November 12, 1883).

[213] R & H, June 16, 1891, pp. 369-70. Discourse 10 (place and date not given).

Christ-like."[214] "God wants you to be faithful stewards. He wants you to seek . . . He wants to see manifested . . . God wants you to make more earnest efforts . . ."[215] "Integrity, unwavering integrity, is the principle that you need. . . ."[216]

As well as repeating words, Mrs. White repeated phrases in close sequence, as indicated by these examples: "Kind words at home are blessed sunshine. The husband needs them, the wife needs them, the children need them."[217] "If the work had not been so restricted by an impediment here, and an impediment there, and on the other side an impediment, it would have gone forward in its majesty."[218] "No other eyes looked upon man with such pity; no other arm was able to save; no other hand could lay hold on man to lift him up."[219]

One observes a recurring use of certain phrases scattered throughout her discourses. Whether they contributed effectively to the element of force might depend on the hearer and how frequently he heard them. Among other repeated phrases are the following:[220] "To all who are en-

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[214] *Historical Sketches*, p. 136. Discourse 119 (Basle, Switzerland, Thursday morning, September 24, 1885).

[215] *General Conference Bulletin*, 1901, April 15, p. 268. Discourse 137 (Washington, D.C., Monday, April 15, 1901).

[216] *R & H*, August 19, 1884, p. 529 (Battle Creek College, Tuesday, November 15, 1883).

[217] *R & H*, December 23, 1884, p. 802 (Battle Creek Tabernacle, November 27, 1884).

[218] *General Conference Bulletin*, 1901, April 2, p. 26. Discourse 16 (Battle Creek, Michigan, Tuesday, April 2, 9:00 A.M.).

[219] *R & H*, November 18, 1884, p. 722 (Burlington, Vermont, n.d.).

[220] For reasons of conciseness, only one source reference will be given for each phrase, and then without mention of the discourse number place or date.

gaged in the missionary work I would say, Hide in Jesus."[221] "I want to say to you all: Work in harmony."[222] "In regard to the school, I would say . . ."[223] "I would say to you . . ."[224] "To those . . . I would say."[225] "Whose going forth is prepared as the morning."[226] "Ceaseless ages of eternity";[227] "from the light that has been given me";[228] "press the battle to the gates";[229] "royal robe and kingly crown";[230] "If ever there was a time . . . it is now";[231] "act a part";[232] "will bear [or bears] the signature of God";[233] "the Lord calls upon . . . our young people";[234] "If ever the Lord has spoken by me, he speaks when I say that . . .";[235] "the Majesty of Heaven"; . . . "kingly crown" . . . "royal

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[221] Historical Sketches, p. 153.

[222] Tract, The Purchase of Land at Loma Linda, p. 9.

[223] E. G. White, Testimonies, Vol. IX, p. 174.

[224] Union Conference Record (Australia), July 28, 1899, p. 9.

[225] Union Conference Record (Australia), July 28, 1899, p. 9.

[226] Tract, Sanitarium Workers, p. 10.

[227] Union Conference Record (Australia), July 28, 1899, p. 12.

[228] General Conference Bulletin, 1901, April 11, pp. 203-204. This expression with several variants such as "in the light" is one of the most frequently repeated phrases of Mrs. White. In the address cited it appears four times.

[229] R & H, June 1, 1905, p. 13.

[230] R & H, June 1, 1905, p. 13.

[231] General Conference Bulletin, 1913, May 28, pp. 164-65. Often these phrases closed with "today."

[232] General Conference Bulletin, 1909, June 1, p. 237.

[233] General Conference Bulletin, 1909, June 3, p. 292.

[234] General Conference Bulletin, 1909, p. 292.

[235] General Conference Bulletin, 1909, p. 292.

court";[236] "borders of the eternal world";[237] "There is a heaven to win";[238] "stand in our lot and in our place";[239] "partakers of the Divine nature [or similitude]";[240] "the very atmosphere of Heaven";[241] "great and solemn work";[242] "God designs that";[243] and "never lose sight of the fact."[244]

Repetitive linking.--Mrs. White achieved a degree of force by linking together repeated words and phrases. These examples show how she did this: "Open now a new chapter in your experience of faith. Open a chapter of purification of everything that interposes between the soul and God."[245]

> Men of courage are wanted now; men who will venture something for the truth's sake; men who will be sober, but not gloomy and desponding; men who will watch unto prayer, and whose prayers will be mingled with living, active faith.[246]

Change of tense.--When verb forms change, from the past to the

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[236] MS 2, 1885, p. 12.

[237] MS 6, 1886, p. 5.

[238] MS 100, 1901, p. 2.

[239] MS 15, 1909, pp. 3; 14.

[240] MS 103, 1909, pp. 2-3.

[241] R & H, April 15, 1884, p. 242.

[242] R & H, July 22, 1884, p. 465.

[243] Union Conference Record (Australia), July 28, 1899, p. 8.

[244] R & H, August 19, 1884, p. 529.

[245] MS 85, 1901, p. 116. Discourse 44 (Healdsburg, California, August 30, 1901).

[246] R & H, May 13, 1884, p. 305. Discourse 105 (Battle Creek, Michigan, Monday morning, November 12, 1883).

present tense, freshness and quickening of energy are imparted. Mrs. White often used this shift of tense and thereby gained force by making events of the past appear as transpiring in the present. Usually its use was in connection with the recall of some historical or Biblical narrative. In referring to John Bunyan and Martin Luther, she must have made them come alive to one of her audiences in Switzerland:

> Look at John Bunyan inclosed by prison walls. His enemies think that they have placed him where his work for others must cease. But not so. He is not idle. The love for souls continues to burn within him, and from his dark prison-house there springs a light which shines to all parts of the civilized world. His book, "The Pilgrim's Progress," written under these trying circumstances portrays the Christian life so accurately, and presents the love of Christ in such an attractive light, that hundreds and thousands have been converted through its instrumentality.
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> Again, behold Luther in his Wartburg prison, translating the Bible, which was sent forth as a torch of light, and which his countrymen seized and carried from land to land to separate from the religion of Christ the superstitions and errors with which Romanism had enshrouded it. . . .[247]

In the same address, Mrs. White "shifted" Daniel out of the past into the present:

> There was Daniel, who stood before King Nebuchadnezzar, and who, when about to receive what was considered a favor, purposed in his heart that he would not accept it. He had an intelligent knowledge . . . and he determined to adhere to the teachings of God. . . . The result was that God gave him great wisdom. . . .
>
> Again, when wicked men, inspired by envy and hatred, sought to remove him from the favor of King Darius . . . they laid a snare by prevailing upon the king to decree that whosoever asked a petition of any God or man for thirty days, save of the king, should be cast into the den of lions. But the firm adherence to principle which Daniel had cultivated from a youth does not fail him now. Notwithstanding the decree of the king, he goes to his chamber three times a day, as is his custom, and with his windows open toward Jerusalem, prays to the God of heaven. Because of his faithfulness to God, he is cast into the den of lions, according to the king's decree; but does God forsake him? No, indeed; holy angels are sent to minister unto him,

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[247] Historical Sketches, p. 151. Discourse 114 (Basle, Switzerland, Sunday, September 13, 1885).

and to close the lions' mouths that they shall do him no harm.[248]

Anaphora.--When Mrs. White sought emphasis and force, she often employed the same word or words to begin her sentences, in this manner: "Will you do your work with fidelity in the fear of God? Will you feel that you must avail yourselves of every opportunity . . . ?"[249]

> Faith is the medium by which the renewed heart is drawn close to the great heart of love. Faith elevates the sinking soul. Faith lightens every burden and relieves every weariness by the anticipation of the mansions Jesus has gone to prepare for them that love him.[250]

In the context of strong reproof and encouragement, Mrs. White sought to make direct contact with an audience of ministers by beginning several sentences with "you":

> . . . You are too cold. . . . You have too little faith. You expect little, and as a result you receive little; and you are satisfied with very small success. You are liable to self-deception. . . . You must have living faith in your hearts. . . . You can reach the people only when Jesus works through your efforts.[251]

Challenge and command.--There were times when Mrs. White sought to arouse her hearers and stimulate them to action. To do this, she frequently uttered a challenge or issued a command, as revealed in these expressions:

When some were trying to intimate that certain parts of the Bible were not inspired, she used this apt injunction--"Hands off, brethren!

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[248] Historical Sketches, p. 153.

[249] R & H, April 15, 1884, p. 241. Discourse 109 (Battle Creek, Michigan, Friday morning, November 9, 1883).

[250] R & H, July 22, 1884, p. 465. Discourse 112 (Battle Creek, Michigan, Tuesday evening, November 20, 1883).

[251] R & H, May 27, 1884, p. 337. (Battle Creek, Michigan, Wednesday morning, November 14, 1883).

Do not touch the ark."[252]

When appealing for denominational reorganization at the 1901 General Conference session, Mrs. White charged: "There must be a renovation; a power and strength must be brought into the committees that are necessary."[253]

In the same address, she used this language of command:

> And I want that every one who has an impetuous temper, that will flare up and lead him to act like a frantic man--I want him, as he begins to speak in this way, to remember Christ, and sit right down and hold his peace. Say not a word.[254]

Summary of force

As a counselor and spiritual leader of her people, Mrs. White in her Church Militant discourses manifests recurring evidences of forceful expression commensurate with her leadership role. Because she felt called upon to initiate or reinforce some program of church activity, she was often faced with speechmaking that had persuasion as its general end. She called to her aid for such speech purposes, whether calculatingly or unwittingly, a number of factors contributing to force in a variety of ways. These included a generous use of simple and expressive words and phrases, comparative or contrasting numerical ratios, and a style of sentence structure that often gained force by patterns of repetition, shift in tense, anaphoric sentences, and statements of challenge or command.

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[252] MS 13, 1888, p. 14. Discourse 122 (Des Moines, Iowa, Sabbath morning, December 1, 1888).

[253] General Conference Bulletin, 1901, April 3, p. 26. Discourse 16 (Battle Creek, Michigan, Tuesday, April 2, 1901, 9:00 A.M.).

[254] General Conference Bulletin, 1901, April 3, p. 27. Discourse 16 (Battle Creek, Michigan, Tuesday, April 2, 1901, 9:00 A.M.).

Beauty

In her Church Militant discourses, as in her other types of discourses, Mrs. White chose, in a broad sense, two channels for communicating the stylistic elements of beauty. Through one she transmitted mental pictures, and through the other, aural sounds. Neither of the channels was exclusive of the other, but it is generally true that the channel which conveyed her pictures to the mind included the use of simile, metaphor, personification, metonymy, and aphorism, while the channel that carried her sense of beauty to the ear included alliteration, rhythm and cadence, apostrophe, and exclamation.

A survey of her elements of beauty discloses a sense of restraint in the use of purely decorative devices. Her word artistry seems to have come from simple naturalness rather than from forethought of design. That she often felt inadequate to convey certain scenes that came to her mind, she frankly admitted. Toward the end of her public-speaking career she expressed just such regret:

> The glories of heaven who can describe them! Sometimes I have thought to speak more fully than I have done of that which has been revealed, but when I attempt it, I am unable to find words to tell what I would say. The prospect before us is a glorious one. . . .[255]

Pictures for the mind

Simile.--As a rhetorical device to express comparison or likeness, Mrs. White selected, in her Church Militant discourses, quite common, but nonetheless appropriate, similes. When she returned to Battle Creek, after almost a decade of absence, she stated her misgiving about her

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[255]MS 13, 1912, p. 4. Discourse 95 (Loma Linda, California, March 20, 1912).

ability to change the denomination's organizational pattern:

> I promised the Lord that if I ever stood before the congregation in Battle Creek again, I would speak the truth just as it is. I might write it, and have written it, but it was like water spilled upon a rock. . . .[256]

At the same conference, Mrs. White sponsored a program of missionary endeavor for the people of the South. For the delegates, she used this comparison: "For some time the southern field has been presented to me as a sick child."[257]

In another simile, Mrs. White explained that "the influence of a true Christian character is like a cheering ray of sunlight that pierces to the remotest corner the darkness into which it is allowed to enter."[258] In this instance she used a double simile:

> The prison will be as a palace, for the rich in faith dwell there; and the gloomy walls will be lighted up with heavenly light, as when Paul and Silas prayed and sang praises at midnight in the Philippian prison. . . .[259]

Metaphor.--Through either implied comparison or outright statement, Mrs. White seemed to find ready use for metaphorical expressions. While some of them may have been intended to give clarity or force to her utterance, others had shades of beauty. To a small Italian audience she said: "All we need to know is the will of the Master. He says, 'Go

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[256]General Conference Bulletin, 1901, April 5, p. 86. Discourse 17 (Battle Creek, Michigan, Thursday, April 4, 1901, 9:00 A.M.).

[257]MS 37, 1901, p. 2. Discourse 134 (Battle Creek, Michigan, 1901).

[258]Historical Sketches, p. 120. Discourse 115 (Basle, Switzerland, Wednesday morning, September 16, 1885).

[259]R & H, April 15, 1884, p. 242. Discourse 102 (Battle Creek, Michigan, Friday morning, November 9, 1883).

forward.' We should obey, even though the Red Sea were before us."[260]

Other examples of her metaphors are these: "Let us never lose sight of the fact that Jesus is a well-spring of joy."[261] "Oh, that every one present would kindle his taper from the divine altar!"[262] "Now brethren, we want the iron taken out of our souls, and we want it taken out of our manner of work."[263] "Brethren, we need to be melted over. We need to be resoldered."[264]

Personification.--Occasionally Mrs. White attributed human acts to a supernatural being or attributed human position to nature's inanimate forces, as in these two illustrations of personification: "A Sower from a higher world went forth to sow the seeds of truth";[265] ". . . chilled to death by the frost king. . . ."[266]

Metonymy.--In this particular series of addresses on the Church Militant, Mrs. White made only a limited use of sign for the thing signified. In the following passage she indicated her intent of sign

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[260]Historical Sketches, p. 233. Discourse 3 (Torre Pellice, Italy, Sabbath, November 28, 1885).

[261]R & H, August 19, 1884, p. 529. (Battle Creek, Michigan, Tuesday morning, November 15, 1883).

[262]Historical Sketches, p. 152. Discourse 114 (Basle, Switzerland, Sunday, November 13, 1885).

[263]MS 10, 1888, p. 6. Discourse 6 (Minneapolis, Minnesota, Wednesday morning, October 24, 1888).

[264]MS 104, 1902, p. 6. Discourse 139 (St. Helena, California, Tuesday forenoon, July 14, 1902).

[265]Union Conference Record (Australia), July 12, 1899, p. 10. Discourse 35 (Avondale, Australia, Monday, July 10, 1899, 10:00 A.M.).

[266]E. G. White, Testimonies, Vol. IV, p. 319. Discourse 99 (date and place not given).

for substance:

> If we would refresh others, we must ourselves drink of the Fountain that never becomes dry. It is our privilege to become acquainted with the Source of our strength, to have hold of the arm of God. . . .[267]

Aphorism.--Mrs. White seemed to have an affinity for stating general truths in a succinct style. Her earlier Church Militant discourses especially seem to exhibit this aptness for "multum in parvo." Herewith are some trenchant truths which she offered in capsule form during her 1883 discourses in Battle Creek, Michigan. For the most part they appear to be of her own coining: "We honor God most when we trust him most."[268] "It is a sin to doubt."[269] "Christianity will make a man a gentleman."[270] "The temptation is no sin; the sin is in yielding to temptation."[271] "Church-membership will not guarantee us Heaven."[272] "No, no; those who in everything make God first and last and best, are the happiest people in the world."[273] "Duty becomes a delight, and sacrifice a pleasure."[274] "Stand up for Jesus, young friends, and in your time of need Jesus will

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[267] General Conference Bulletin, 1901, April 10, p. 184. Discourse 18 (Battle Creek, Michigan, Tuesday morning, April 9, 1901).

[268] R & H, April 15, 1884, p. 242. Discourse 102. (For these aphorisms, all given in November, 1883, at Battle Creek, Michigan, no further date and place listing will be footnoted.)

[269] R & H, April 22, 1884, p. 257. Discourse 103.

[270] R & H, April 29, 1884, p. 273. Discourse 104.

[271] R & H, May 20, 1884, p. 322. Discourse 106.

[272] R & H, June 3, 1884, p. 354. Discourse 107.

[273] R & H, August 19, 1884, p. 529.

[274] R & H, June 17, 1884, p. 385. Discourse 108.

stand up for you."[275]

Messages for the ear

Alliteration.--A sonorous combination of initial or final sounds, whether of vowels or consonants, seems to have interested Mrs. White, for she used them often. The following examples are typical of her liking for alliteration, such as her use of the final "st" in a previously cited aphorism: "first and last and best, are the happiest."[276] In the same sermon and reference she showed her interest in the initial lingua-alveolar plosive "d": "They [Christians] may enjoy such recreations as will not dissipate the mind or debase the soul, such as will not disappoint, and leave a sad influence to destroy self-respect or bar the way to usefulness."[277] Mrs. White sometimes alternated between the pairing of final "ed"'s, placed at the beginning and end of a sequence, with initial "de"'s placed in between, as in this citation: "Will it make you sad to be buffeted, despised, derided, maligned of the world?"[278]

Rhythm and cadence.--Another element of beauty is rhythm and at times, Mrs. White's expressions carry a lilt and cadence in their saying. Rhythmical speech attracts listening, provided it is not overdone; and in the following quotation, which contains her concluding remarks to the Swiss Tract and Missionary Society, it is observed that the phrases of

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[275] R & H, August 26, 1884, p. 545.

[276] R & H, August 19, 1884, p. 529 (Battle Creek, Michigan, November 15, 1883).

[277] R & H, August 19, 1884, p. 529 (Battle Creek, Michigan, November 15, 1883).

[278] R & H, July 22, 1884, p. 466 (Battle Creek, Michigan, Tuesday evening, November 20, 1883).

the first question-sentence contain the rhyming "bear," "wear" verbs, followed by the voiceless, stop-plosive, back-tongue, soft-palate "k"'s used initially in object-formed nouns; and, in the second sentence, there is a natural cadence in the balanced clauses of the compound sentence:

> . . . Oh, must Christ, the Majesty of heaven, the King of glory, bear the heavy cross, wear the thorny crown, and drink the bitter cup, while we recline at ease and glorify ourselves, forgetful of the souls whom he died to redeem by his precious blood? No; let us do while we have the strength; let us work while it is day; let us devote ourselves to the service of God, that we may have his approbation and at last receive his reward.[279]

Even in Mrs. White's descriptive phrases there is a certain melodic pattern noticeable that seems to parallel her use of alliteration. Several of these phrases indicate the presence of such melody: "We have a whole treasure house of truth,"[280] "slavish fear,"[281] "veriest tyrant,"[282] "selfish and sectional,"[283] and "sunshine of his golden blessings."[284]

Apostrophe.--When Mrs. White's appeals became impassioned, she often shifted her address to the Unseen, as is suggested by these examples: "Jesus, precious Redeemer!"[285] and ". . . Jesus has promised it.

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[279] Historical Sketches, pp. 153-54. Discourse 114 (Basle, Switzerland, Sunday, September 13, 1885).

[280] General Conference Bulletin, 1901, April 3, p. 27. Discourse 16 (Battle Creek, Michigan, Tuesday, April 2, 1901, 9:00 A.M.).

[281], [282] R & H, August 26, 1884, p. 545. (Battle Creek, Michigan, Tuesday morning, November 15, 1883).

[283] R & H, November 18, 1884, p. 722 (Burlington, Vermont).

[284] R & H, December 23, 1884, p. 801 (Battle Creek, Michigan, "Thanksgiving sermon," Thursday, November 27, 1884).

[285] R & H, May 27, 1884, p. 338.

Precious Saviour!"[286] Often she concluded with the prayerful "May the Lord help us to . . ."[287] that was in itself a congregation-included prayer.

Exclamation.--Sometimes Mrs. White made a surprise statement that in itself could be considered apostrophic in character, though given as an exclamation. Once, when preaching on "The Book of Life," she interjected this type of exaltation four times within the matter of a dozen sentences:

> . . . Oh that the power of God would set the truth home to every heart! Oh that all might see the necessity of having a living connection with God, and of knowing and doing his will from day to day.
> . . . . . .
> Oh that the power of God may rest upon us before we separate for our homes and fields of labor! Oh that we may consider the importance of improving every day that we may have a good record in heaven![288]

When Mrs. White addressed the 1905 General Conference delegates in the canvas pavilion that overlooked the Sligo stream, near Washington, D.C., she exclaimed of the woodland setting: "Yesterday I went for a short ride through the forest, and O, the trees--God's trees and God's forest--how beautiful they looked![289]

Summary of beauty

This series of discourses on Church Militant themes by Mrs. White

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[286] R & H, July 1, 1884, p. 417. Discourse 110 (Battle Creek, Michigan, Monday morning, November 19, 1883).

[287] R & H, April 8, 1884, p. 226. Discourse 108 (Battle Creek, Michigan, Thursday morning, November 8, 1883).

[288] Historical Sketches, p. 139. Discourse 120 (Basle, Switzerland, Friday morning, September 25, 1885).

[289] R & H, May 25, 1905, p. 16. Discourse 22 (Tuesday forenoon, May 16, 1905).

reveals conventional elements of beauty well within the bounds of balance and good taste. For figures of speech she chose those of practical as well as aesthetic value. It appears that they served not so much to adorn or impress as to clarify and strengthen. Her imagery consisted of simile, metaphor, personification, metonymy, and aphorism, with picturization that appealed to the mind. Her appeals to the sounds of the ear made use of alliteration, rhythm and cadence, apostrophe, and exclamation.

Summary of style

In the 166 Church Militant discourses presented by Mrs. White, the elements of style under analysis disclose a use of simple language and simple structure; however, she heightened both the elements of clearness and force by the use of striking phrases, comparative figures, devices of repetition, and variety in sentence composition. In the same way that simplicity contributed to clearness and force, in like manner the elements of beauty were enhanced by simplicity of treatment rather than by any appearance of intentional adornment. In keeping with the simplicity and earnestness of her church-promotion speaking, Mrs. White found a consistent match in her choice of stylistic elements.

CHAPTER VII

A RHETORICAL ANALYSIS OF MRS. WHITE'S DELIVERY

The Measurements of Evaluation

Establishing the criteria.--The fourth area study of Mrs. White as a speaker is delivery. In the three previous chapters consideration has been given to the three other elements of rhetorical analysis, namely: invention, arrangement, and style. These three areas of investigating have all related to textual matters, and have been applied to the three principal classifications of her discourses: Health and Temperance (Chapter IV), Christian Faith and Living (Chapter V), and the Church Militant (Chapter VI). In consideration of the actual speaking of Mrs. White, the factors of delivery that will be considered will deal with other than textual matters--in brief, how she spoke.

From ancient times, the way in which speakers have presented their messages has been of concern to all serious students of public address. However, the proportionate amount of consideration that has been given to delivery, as compared with other factors of the speaking situation, has varied considerably. It has been observed:

> . . . In some treatises--Aristotle's Rhetoric, for instance--it is dismissed with a few sentences; in other--especially those dealing with the elocutionary tradition, such as John Walker's Elements of Elocution and Thomas Sheridan's Lectures on Elocution--delivery is the focal point of attention, with the other parts of rhetoric getting little, if any consideration.[1]

In order to analyze Mrs. White's delivery, it will be helpful to examine, first of all, her own philosophy of speaking. Having done this, it is planned to follow a broad concept of delivery in examining her

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[1]Thonssen and Baird, Speech Criticism, pp. 434-35.

typical method of presentation. This will reach out into five general areas of examination: (1) method of discourse preparation, (2) mode of delivery, (3) physical factors in delivery, (4) bodily action in speaking, and (5) use of the voice.

Surveying the listeners.--Supplemental to an examination of Mrs. White's actual delivery, a piece of research, in the nature of a survey, has been carried on while this study has been in progress. This survey, in the form of a questionnaire, has sought to secure discriminating responses from those who heard Mrs. White speak. The scope of the survey and the content of the questionnaire have been discussed in Chapter IV. From among some four hundred people who answered the inquiry, "Information about Ellen G. White as a Speaker," careful screening has provided a list of three hundred and sixty-seven respondents whose comments highlight such factors of delivery as appearance, gesture, and voice. The observations and comments of these people will be noted under the respective headings of the analysis of delivery in the current chapter.

Appendix IV contains the names and addresses of the respondents to the survey, together with an arbitrarily assigned number given in alphabetical sequence. Future references to the respondents will ordinarily be by number.

Appendix V presents in tabular form the years, places, and occasions when and where the respondents heard Mrs. White speak. This tabulation shows that the earliest date any respondent recalls having heard Mrs. White was in 1877 at a camp meeting at Spring Mills, Ohio. With her last General Conference appearance in Washington, D.C., in 1909, the survey reaches the peak of recall, with thirty-four persons sending in their

reports. Seven different General Conferences where Mrs. White spoke were recalled by seventy-six people. The first of these was in Battle Creek in 1887. More people recalled having heard Mrs. White speak at camp meetings than at any other type of occasions, two having heard her in Australia and 132 having heard her in twenty-one states and the District of Columbia, in camps located in or near forty specified towns or cities.

In addition to the camp meetings, there were various other occasions where people recalled having listened to Mrs. White speak. These involved seven different locations in Australia and New Zealand and seventy places in the United States. There are forty-seven people who remembered her speaking at schools and colleges, and thirty-two who mentioned having heard her at sanitariums. A few mentioned other special occasions such as sanitarium dedications, union conference sessions, the granting of the charter to the medical school, and a Pacific Press board meeting. Thirteen people mentioned having heard her speak in her own home--one of these (77) was with her four years in Australia, during which time she took notes on Mrs. White's sermons and then typed them out for her. She also typed the book Desire of Ages. Another respondent (236) lived for ten years in Mrs. White's home and gave a discriminating account of her conversational and formal speaking.

Mrs. White's Philosophy of Speech

First endeavors in public speaking.--Ellen Harmon, as a girl in her teens, came into the speaking situation without training and without normal physical health. In fact, her girlhood accident, discussed in Chapter I, left her nervously weak, timid, and lacking in self-confidence. Her first public expressions were those associated with public prayer and

testimony, but these were in private homes. Then after her first vision, December, 1844, when she was seventeen years of age, she related the experience of her vision to the Advent believers in Portland. A week later she had a second vision, in which she reported being told by an angel, "Make known to others what I have revealed to you."[2] After this, she passed through a period of despondency brought on by her feelings of inadequacy for public work. In a short time, however, she was face to face with her first speaking occasion, at Poland, Maine, thirty miles from her home. Here is her account of it:

> For three months my throat and lungs had been so diseased that I could talk but little, and that in a low and husky tone. On this occasion I stood up in meeting and commenced to speak in a whisper. I continued thus for about five minutes, when the soreness and obstruction left me, my voice became clear and strong, and I spoke with perfect ease and freedom for nearly two hours. When my message was ended, my voice was gone until I again stood before the people, when the same singular restoration was repeated. I felt a constant assurance that I was doing the will of God, and saw marked results attending my efforts.[3]

From the last sentence of this foregoing account, it appears that Mrs. White found that continued experience in speaking brought marked results. Experience was for her, apparently, a "good teacher," at least in her initial endeavors, and helped frame her concept of speech.

Physical limitations and dependence on divine power.--Forty years after beginning her public work, Mrs. White revisited the places and people connected with her beginning ministry. She recalled the scene and incident that made her a lifelong invalid and told of the effect this had on her future work:

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[2]E. G. White, Life Sketches, p. 69.

[3]E. G. White, Life Sketches, pp. 72-73.

> . . . This misfortune, which for a time seemed so bitter and was so hard to bear, has proved to be a blessing in disguise. The cruel blow which blighted the joys of earth, was the means of turning my eyes to heaven. I might never have known Jesus, had not the sorrow that clouded my early years led me to seek comfort in him.
>
> . . . . . .
>
> It has been my lot to be chastened by affliction, which has had a softening and subduing influence, removing enmity from my heart and filling it with sympathy and love.[4]

The way that Mrs. White's physical infirmities related to her public speaking was explained by her to members of the General Conference Committee when they were in session at Goguac Lake, near Battle Creek, Michigan, in the summer of 1890. She explained--

> . . . I have been sick in pain; and I want to tell you that there is never a time when I make an appointment but that before that appointment comes I have wrestled with the most terrible difficulty of the heart, or some infirmity, that makes it seem like an impossibility for me to go before the public. And yet just as soon as I stand on my feet before the people I feel just as sure that the angels of God are right by my side as if I opened my eyes and looked upon them as I did at Christ at the time He restored me. I am taken right out of and above myself. I feel just as though, as it were, the judgment is right before me; just as though the universe of heaven is looking upon me, and as though I have these things to do and I must say them if I drop dead in the desk. Now I don't believe it is the duty of others to do that. And every day I feel that way. It is because the terrible realities of heaven are opened before me, and as soon as I get upon my feet the terrible realities seem to enshroud me like a garment.[5]

Many, many times Mrs. White referred to her physical infirmities and acknowledged a need for dependence on a higher power for help in the delivery of her discourses. An example of this took place in 1906. While going by train from Southern California to her "Elmshaven" home, she stopped off at Mountain View to give counsel to the workers at the Pacific Press. In her "Notes of Travel, Number 5," she wrote:

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[4]E. G. White, "Notes of Travel," R & H, November 25, 1884, p. 737.

[5]MS 19b, 1890, p. 10.

> The following day I was ill, and very weak. The cold had taken a firm hold on my system. I doubted if I should be able to speak on the morrow. However, I ventured to allow the brethren to make an appointment for me to address the people Sabbath forenoon. I made the Lord my entire dependence; for I knew that unless he should be my helper, I could not speak more than a few words. My throat and head were greatly troubled. I was so hoarse that I could scarcely speak aloud.
>
> Sabbath morning I felt no better. At the appointment hour, I went over to the chapel, and found it crowded. I feared I should fail, but began talking. The moment I began to speak strength was imparted. I was relieved of hoarseness, and spoke without difficulty for nearly an hour. My illness seemed to disappear, and my mind was clear. As soon as I finished speaking, the hoarseness came upon me again, and I began coughing and sneezing as before.
>
> To me, this experience was a marked evidence of divine help.[6]

It is understandable from these instances explained by Mrs. White, that a consideration of her philosophy of public speaking would include, certainly for her if not for others, a recognition of need for dependence upon more than personal human resources. Not only her strength for speaking and her philosophy of speaking were derived from sources calculated by her as other than human, but her manner of speaking was altered by what she conceived to be a presentment of how Christ spoke. Here is her acknowledgment of why and how she changed her way of speaking:

> . . . In my younger days I used to talk too loud. The Lord has shown me that I could not make the proper impression upon the people by getting the voice to an unnatural pitch. Then Christ was presented before me, and His manner of talking. There was a great melody in His voice. His voice, in a slow, calm manner, reached those who listened; His words penetrated their hearts, and they were able to catch on to what He said before the next sentence was spoken. . . .[7]

Influence of other speakers.--How other people presented their discourses interested Mrs. White. Probably the one whose influence was

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[6] E. G. White, "A Visit to Mountain View," R & H, July 19, 1906, p. 7.

[7] MS 19b, 1890, p. 11. (General Conference Committee, Goguac Lake, Battle Creek, Michigan, July 14, 1890.)

earliest and most lasting upon her was William Miller. During the very impressionable years of her mid-teens, "Father Miller," as she regarded him, was lecturing to crowded congregations in the Casco Street church, in Portland, on his favorite theme, "The End of the World." He made sufficient impression upon her that, forty years later, in "Notes of Travel," she incorporated a report of Elder L. D. Fleming regarding William Miller and the way he carried on his meetings. The report, in part, stated:

> "Things here are moving powerfully. . . . The whole city seems agitated. Bro. Miller's lectures have not the least effect to fright' en people; they are far from it. . . .
> . . . "This is the greatest revival I ever saw, yet there is the least passionate excitement about it. . . . It seems to me that this must be a little the nearest to apostolic revivals of anything that modern times have witnessed."
> . . . "It is worthy of note that in the present instance there has been, comparatively, nothing like mechanical effort. There has been nothing like passionate excitement. If there has been excitement, it has been out of doors, among such as did not attend Bro. Miller's lectures."[8]

Immediately following this quotation concerning the way Miller conducted his meetings, Mrs. White added this sentence: "These statements I know to be true."[9] No doubt Mrs. White was personally inspired and impressed by Miller's delivery, which has been described by Charles E. Weniger in this way:

> . . . "His gestures are easy and expressive, and his personal appearance every day decorous." . . . His manner was earnest and dignified. He was not a bombastic speaker. He did not rant. . . .
> Miller's voice was "full and distinct, and his pronunciation somewhat northern-antique." . . . That his voice had excellent carrying quality is evident from his successful lectures outdoors, in the Big Tent, and in the largest auditoriums available in the cities. . . .
> And that his voice had a suitable degree of flexibility and

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[8]E. G. White, "Notes of Travel," R & H, November 25, 1884, p. 738.

[9]E. G. White, "Notes of Travel," R & H, November 25, 1884, p. 738.

pathos may be assumed. . . .[10]

In fact, so great was the impression that William Miller's preaching made on Ellen Harmon that later, in 1888, she published her book The Great Controversy, and in it devoted an entire chapter to the preaching of William Miller.[11] Herewith are some of the comments she made, at an earlier time, on his speaking:

> Mr. Miller's manner of preaching was not flowery or oratorical, but he dealt in plain and startling facts, that roused his hearers from their careless indifference. He supported his statements and theories by Scripture proof as he progressed. A convincing power attended his words, that seemed to stamp them as the language of truth.
>
> He was courteous and sympathetic. . . .
>
> He was an interesting speaker, and his exhortations, both to professed Christians and the impenitent, were appropriate and powerful. Sometimes a solemnity so marked as to be painful, pervaded his meetings. . . .
>
> I believed the solemn words spoken by the servant of God, and my heart was pained when they were opposed or made the subject of jest. . . .[12]

Another speaker who greatly influenced Mrs. White's speaking was a minister whose reading from the Bible she had heard. She referred to him in a chapel talk she gave at Healdsburg College:

> When I was about eleven years old, I heard a minister read the account of Peter's imprisonment, as recorded in the book of Acts; and he read in so impressive a manner that the details of the story in all their reality seemed to be passing before my eyes. So deep was the impression made upon my mind that I have never forgotten it. When, a few years afterward, I was speaking in general meetings, I met this man again, and at the close of my discourse he asked, "How did you get that wonderful voice?" I told him that the Lord had given it to me. When I began by public labors I had no voice, except when

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[10]Charles Elliott Weniger, "A Critical Analysis and Appraisal of the Public Address of William Miller, Early American Advent Lecturer" (unpublished Ph.D. dissertation, Department of Speech, University of Southern California, 1948), pp. 304-305.

[11]Ellen G. White, The Great Controversy Between Christ and Satan (Mountain View, California: Pacific Press Publishing Association, 1888, 1907, 1911), Chapter 18, "An American Reformer," pp. 317-42. Cited hereafter as E. G. White, Great Controversy.

[12]E. G. White, Life Sketches, p. 27.

> I stood before the congregation to speak. At other times I could not speak above a whisper. "And," I added, "I have often thought of what you said to the people when some one asked you how you became a minister. You told them that your friends said you could never be a minister, because you could not speak properly; but that you went away by yourself and talked to the trees in the woods; and then when driving the oxen, you would talk to them just as if you were in meeting. 'This,' you said, 'is the way I learned to speak in public.'"[13]

It can probably be assumed that Mrs. White received help and encouragement in her speaking endeavors from her husband, for as has been pointed out elsewhere in this study (Chapters I and III), they often both spoke at services. Usually James White took the lead in presenting some doctrinal or foundational theme, and then Ellen White would follow with exhortation or appeal. Since she freely acknowledged the help which he gave her in grammar when she was writing, it is probably true that he offered her suggestions regarding the delivery of her discourses. Even such help as she received in writing would have carry-over value in speaking:

> . . . The instruction I received in vision was faithfully written out by me, as I had time and strength for the work. Afterward we examined the matter together, my husband correcting grammatical errors, and eliminating needless repetition. Then it was carefully copied for the persons addressed or for the printer.[14]

Mrs. White's philosophy of speech reflected itself in what she had to say about other speakers she heard. After her husband died, Mrs. White was away from Battle Creek for two years. When she returned, during a week-end stopover en route to appointments in the East, she was asked to participate in a temperance meeting held in the public park and

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[13]MS 91, 1903, p. 12. (Healdsburg, California, Thursday morning, August 20, 1903.)

[14]The Writing and Sending Out of the Testimonies (Mountain View, California: Pacific Press Publishing Association, 1913), p. 4.

sponsored by the Woman's Christian Temperance Union. Of that four-o'clock Sunday afternoon temperance rally, August 19, 1883, Mrs. White had this to say about the speaker who preceded her (though her comments pertain mainly to textual matters, they indicate a discriminating observation of other speakers that was a part of her philosophy of speech):

> Eld. Mather, who first addressed the assembly, presented thoughts of the greatest value. His words found a response in our hearts. He did not relate amusing anecdotes, or endeavor to create a sensation, but presented sound and forcible arguments, which the people could remember and consider after returning to their homes.[15]

In 1906 there was an evangelist in Oakland, California, by the name of William Ward Simpson who was holding meetings in a tent and using large life-like prophetic symbols made of papier-mâché. These he used in his expositions of the prophecies found in the books of Daniel and Revelation. Mrs. White liked the way he used them and had this to say in appraising his method of presentation and delivery:

> Brother S is an intelligent evangelist. He speaks with the simplicity of a child. Never does he bring any slur into his discourses. He preaches directly from the Word, letting the Word speak to all classes. His strong arguments are the words of the Old and the New Testaments. He does not seek for words that would merely impress the people with his learning, but he endeavors to let the Word of God speak to them directly in clear, distinct utterance. . . .[16]
>
> The labors of Elder S remind me of the labors put forth in 1842 to 1844. He uses the Bible, and the Bible alone, to prove the truth of his argument. He presents a plain "Thus saith the Lord." Then if any oppose his words, he makes it plain that they must have their controversy not with him.
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> . . . Not one careless or unnecessary word escapes his lips. He speaks forcibly and solemnly. . . .[17]

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[15] E. G. White, "Notes of Travel," R & H, November 6, 1883, p. 690.

[16] E. G. White Letter 326, 1906. Quoted in Evangelism, p. 204.

[17] E. G. White Letter 350, 1906. Quoted in Evangelism, pp. 204-205.

Such comments as those which Mrs. White made on Mather and Simpson would suggest that her own developing philosophy of speech, including the factor of delivery, was influenced by, and shown in, her observations of other speakers.

Concept of the importance of speech.--Mrs. White attached great importance to the talent of speech. She said:

> The power of speech is a talent that should be diligently cultivated. Of all the gifts we have received from God, none is capable of being a greater blessing than this. With the voice we convince and persuade; with it we offer prayer and praise to God, and with it we tell others of the Redeemer's love. How important,then, that it be so trained as to be most effective for good.[18]

She also felt that neglect of the cultivation of the voice could lead to personal failure: "In all our work, more attention should be given to the culture of the voice. We may have the knowledge, but unless we know how to use the voice correctly, our work will be a failure."[19]

To Mrs. White's way of thinking, the proper method of using the vocal mechanism could be the means of prolonging life, whereas undue strain on the vocal organs could shorten the life of the speaker. These thoughts are contrasted in the two following quotations: "The right use of the abdominal muscles in reading and speaking will prove a remedy for many voice and chest difficulties, and the means of prolonging life."[20] "One overexertion or strain of the vocal organs, may not soon be recovered from, and may cost the life of the speaker."[21]

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[18]E. G. White, Christ's Object Lessons (Washington, D.C.; Review and Herald Publishing Association, 1900), p. 335.

[19]E. G. White, Testimonies, Vol. VI, p. 380.

[20]E. G. White, Counsels to Parents, Teachers, and Students (Mountain View, California: Pacific Press Publishing Association, 1913), p.297. Cited hereafter as E. G. White, Counsels to Teachers.

[21]E. G. White, Testimonies, Vol. II, p. 672.

It seemed to Mrs. White that it was paramount for the Christian to attain a high degree of proficiency in his speaking: "Every Christian is called to make known to others the unsearchable riches of Christ, therefore he should seek for perfection in speech."[22] She advised, "Do not leave one defective habit of speech uncorrected,"[23] and then held out the hope that "if those who have defects in their manner of utterance will submit to criticism and correction, they may overcome these defects."[24]

Factors of delivery stressed by Mrs. White.--Most of the rudimentary fundamentals of the speaking process, especially as they pertain to delivery, were touched on by Mrs. White, some of them being repeated in many different ways.[25] For the sake of brevity and conciseness, a phrase summary of her expressions is herewith presented, but not footnoted, since all the phrases are found in one or more places in the aforementioned references:

Posture: "Among the first things to be aimed at should be a correct position, both in sitting and in standing"; "erect bearing . . . insist that it shall be maintained."

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[22]E. G. White, Christ's Object Lessons, p. 336.

[23]E. G. White, Fundamentals of Christian Education, p. 215.

[24]E. G. White, Counsels to Teachers, p. 239.

[25]The following books by Mrs. White, or compilations from her writings, are here referred to as giving her essential views on speaking: Christ's Object Lessons, pp. 335-39; Counsels to Teachers, pp. 216-17, 237-47, 253-55, 261, 297, 300; Desire of Ages, pp. 253-55; Education, pp. 198-99; Fundamentals of Christian Education, pp. 147-48, 215, 256; Evangelism, pp.665-70; Gospel Workers, pp. 86-91; Special Testimonies to Ministers and Workers, Number 7, pp. 6-12; Testimonies, Vol. I, pp. 644-45, 647; Vol. II, pp. 615-17, 672; Vol. III, p. 311; Vol. IV, pp. 404-406, 604-606; Vol. VI, pp. 380-83; Vol. VIII, p. 84; and Vol. IX, pp. 143-44.

Breathing: "Take deep full inspirations"; "deep breathing"; "exercising the abdominal muscles in deep breathing."

Support: "Let the strain come on the muscles of the abdomen, rather than on those of the throat"; "full inspiration of air at every sentence, and throwing out the words by exercising the abdominal muscles."

Phonation: "The lungs and throat should be the channel, but should not do all the work"; "let your words come from deep down."

Articulation: "Let every word be full and well rounded, every sentence clear and distinct"; "speak every word plainly and distinctly"; "giving the full sound to every word," "the pronunciation should be clear."

Pitch: "Not necessary to talk in . . . a high key"; "solemn impression" destroyed "by raising their [ministers'] voices to a very high pitch"; with some "a lower tone would make a better impression."

Rate: "Speak slowly"; "not too-rapid delivery"; "tendency to rapid speaking should be decidedly overcome"; "rapid talking destroys much of the effect of the discourse"; "moderate manner"; "calm manner"; "deliberately"; "not excitedly"; "not in a nervous, hurried manner."

Quality: "Speak in pleasant tones"; "the voice should be cultivated so as to promote its musical quality"; "a nasal tone . . . should at once be corrected"; avoid a "whining tone," "harshness," "sharp, shrill tones," and "rasping tones."

Loudness: "Low, feeble voice not edifying"; "the voice should not be dropped at the end of a sentence," "so closing words are hardly audible"; avoid "hallooing and screaming"; "not necessary to talk in a loud voice"; "forcibly."

Expression: "Let the pathos of your voice, its deep feeling, make its impression on hearts"; "smooth, well-modulated tones"; "modulated as to be even pathetic"; "preserve its pathos and melody"; "the more expression we can put into the words of truth, the more effective those words will be on those who hear"; "keep a cheerful countenance."

Gestures: "Move calmly"; discard "all uncomely gestures" and "frenzy of excitement and gesticulation."

Attire: "Simple and appropriate"; "taste in color and neatness of fit." "Our words, our actions, our deportment, our dress, everything should preach." "A person's character is judged by his style of dress."

Length of Speaking:[26] "Short discourses"; "lengthy speeches detract"; "stop in season"; "not of sufficient length to weary the listeners"; "never use up all your vitality in a discourse."

Having observed how Mrs. White's philosophy of speaking was closely identified with her early speaking endeavors, her physical limitations, and her acknowledged dependence upon divine power; and also having noted her stated admiration for certain speakers and her many references to the right and the wrong kinds of speaking, we shall now examine her own delivery in the perspective of such a frame of reference. A natural inquiry at this point might be: How did Mrs. White go about the task of preparing her discourses?

Method of Discourse Preparation

Reference to secular authorities.--From the survey of Mrs. White's talks and sermons, there is scarcely any internal evidence, by direct

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[26] While length of speaking might well be considered a matter of content preparation, it also seems appropriate to list it here as an item of delivery.

quotation or otherwise, of great concern for documented secular authority. Her main source of discourse materials seems to have come from an acquaintance with the world about her, from general reading, from meditation, and from a study of the Scriptures. There is no doubt that the historical passages of her literary works reveal a familiarity with certain historians such as Conybeare and Howson (Life and Epistles of St. Paul), F. W. Farrar (The Life and Work of St. Paul), D'Aubigne (History of the Reformation), J. A. Wylie (History of the Waldenses), and others.[27] She even encouraged the purchase and reading of some of the works of these historians.[28] It is natural to assume from this, therefore, that, to some degree, such authorities as these contributed to her discourse preparation. However, evidence seems lacking that the world of research held a first-love fascination for Mrs. White. Her call was elsewhere, as was her main source of inspiration and information.

Information by revelation.--Not everything that Mrs. White said "in the desk"[29] was the result of prior preparation. She explained:

> When I am speaking to the people, I say much that I have not premeditated. The Spirit of the Lord frequently comes upon me. I seem to be carried out of, and away from myself; the life, and character of different persons are clearly presented before my mind. I see their errors and dangers, and feel compelled to speak of what is thus

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[27]See F. D. Nichol, Ellen G. White and Her Critics (Washington, D. C.: Review and Herald Publishing Association, 1951), pp. 413-26.

[28]In the R & H, December 11, 1883, p. 783, is found a brief list of "Valuable Books for Reference." The year previously, during the Christmas season, Mrs. White offered this suggestion:

> Provide something to be read during these long winter evenings. For those who can procure it, D'Aubigne's History of the Reformation will be both interesting and profitable. From this work we may gain some knowledge of what has been accomplished in the past in the great work of reform. (R & H, December 26, 1882, p. 789.)

[29]Often the term "in the desk" is a colloquialism used by respondents to mean "in the pulpit" or "at the speaker's stand."

brought before me.[30]

This compulsion to speak, she said, came to her from a higher than human power that often made her state things more plainly than she had planned. She recorded the following in 1890:

> Before I stand on my feet, I have no thought of speaking as plainly as I do. But the Spirit of God rests upon me with power, and I cannot but speak the words given me. I dare not withhold one word of the testimony. . . . I speak the words given me by a power higher than human power, and I cannot, if I could, recall one sentence.
>
> In the night season the Lord gives me instruction, in symbols, and then explains their meaning. He gives me the word, and I dare not refuse to give it to the people. The love of Christ, and, I venture to add, the love of souls, constrains me, and I cannot hold my peace.[31]

From this we see that not only the content of what she sometimes said was planned by other than herself, but also the way in which she delivered it. Discourse preparation is often conceived of as consisting of two time elements--that which is immediately a concern before the discourse and that which has been a process of maturation. Apparently Mrs. White experienced both kinds of preparation, and as well, a third--that which came suddenly upon her while she was speaking. In the strict sense of the term, this can hardly be called "prior preparation." She presents the basis for this:

> The question is asked, How does Sister White know in regard to the matters of which she speaks so decidedly, as if she had authority to say these things? I speak thus because they flash upon my mind when in perplexity like lightning out of a dark cloud in the fury of a storm. Some scenes presented before me years ago have not been retained in my memory, but when the instruction then given is needed, sometimes even when I am standing before the people, the remembrance comes sharp and clear, like a flash of lightning, bringing to mind distinctly that particular instruction. At such times I cannot re-

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[30] E. G. White, Testimonies, Vol. V, p. 678 (published 1889).

[31] MS 22, 1890.

> frain from saying the things that flash into my mind, not because I have had a new vision, but because that which was presented to me perhaps years in the past, has been recalled to my mind forcibly.[32]

In Sydney, Australia, Mrs. White held a meeting before leaving for New Zealand, It would seem that what happened to her at that time was typical of the third kind of preparation--that which came suddenly--for she reported: "Ideas came to me when speaking that had not before been in my thoughts. I was instructed as well as instructing others."[33]

That Mrs. White made no formal notes for her speaking, except in those cases where she read a previously prepared manuscript, seems to be agreed upon by those who have intimate knowledge of her pattern of speaking. In an interview;[34] her grandson, Arthur L. White, made the statement that Mrs. White did not preach from notes. This would tend to indicate that probably her preparation was not so much a transference from mind to paper as a meditating and ruminating type of preparation which also held the mind in readiness for any late inspiration and message right up to the very moment of actual delivery.[35] Of course, there is no way of

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[32]The Writing and Sending Out of the Testimonies to the Church, p. 24.

[33]"Experiences in Sydney en Route for New Zealand," January 26, 1893. See Australia Notebook, 1893, p. 321 (MS p. 8).

[34]January 2, 1959, at the White Publications Office, 6840 Eastern Avenue, Washington, D.C., by H. J. Shaw.

[35]This is not entirely unique with Mrs. White, for such happens to be the practice of several notable present-day speakers. Preston Bradley, Pastor of the People's Church in Chicago, gives himself wholly to thought, rather than writing, before his Sunday morning and Sunday evening services as well as his TV appearances. Bishop Fulton J. Sheen in his "If I Had Only One Sermon to Prepare" discloses his preference of preparation:

> I have estimated that for the preparation of the seven Lenten sermons which I give every year I spend about four hundred hours, mostly in contemplation. At the end of those hours I have only a few scraps of paper, but the sermons themselves are ready to be delivered. (Quoted in Public Speaking for College Students, p. 193, by Lionel Crocker, published by American Book Company, Chicago, Illinois.)

knowing how much time Mrs. White spent directly in preparation. Many times she refers to the fact that she was unable to sleep during the night before her speaking, such as at Battle Creek, August 17, 1883: "The following night [after her arrival from the West Coast and before she was to speak] I found it impossible to sleep. . . . All night I wrestled with God in prayer that he would give me strength for my work, and imbue me with his Spirit. . . ."[36] This would indicate that a considerable part of her preparation was a concern for personal spiritual readiness that also waited on an endowment of physical strength.

Another confirmation of her preaching without notes, and hence not a necessary part of preparatory work, has been made by Sarah E. Peck,[37] who lived for ten years with Mrs. White in her home. Miss Peck stated that to the best of her knowledge Mrs. White never made any note preparations, and that often, due to her physical limitations, she would get up from her bed just prior to her departure for her speaking appointments. This would seem to be in line with her preparatory needs in the years prior to her husband's passing, in 1881. In addressing a group of patients at the St. Helena Sanitarium, in 1901, she reminisced:

> When I have been expected to speak to many people, at times I have felt that it was impossible for me to appear day after day before great congregations. But I have tried to place myself physically in right relation to God. Then I have said to Him, "I have done all I can do, Lord, using Thine own means, and now I ask for the special blessing which Thou alone canst give to sustain me." With trembling steps I have walked into the desk to speak to assembled thousands; but the moment I have stood before the congregation, the

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[36] E. G. White, "Notes of Travel," November 6, 1883, p. 689.

[37] Long distance telephone interview, 7:15 P.M., July 18, 1959, at her residence, 360 N. College Avenue, Angwin, California (Phone: St. Helena, WO 5-2592). Miss Peck is Respondent 236, and has written several elementary denominational Bible textbooks.

> Spirit of God has always come to me with strengthening power.
>
> Often I said to my husband while he was with me, "If only I could have the assurance beforehand, how much good it would do me." He would answer, "God has never failed to bless you the moment you rise to speak; so whatever may be your feelings, you must put your trust in Him, hanging your helpless soul on His promises." This I have tried to do. I have learned that we must act our part, co-operating with God. He gives strength for every duty.[38]

It is probably a fair conclusion to assume that Mrs. White did not spend any major part of her preparation in formal research that had as its purpose note-taking and outlining. The exception to this would be in her writing of manuscripts that she chose to read on certain occasions. It could be that the "raison d'être" was in the nature of most of her topics, which dealt, as they did, with phases of Christian Faith and Living in which the dominant approach was that of exhortation and admonition rather than exposition per se.

Mode of Delivery

Reading from manuscript.--In the discussion of Mrs. White's method of discourse preparation, her mode of delivery was indicated as being without notes, the assertion being supported by statements from her grandson and from Miss Peck, who lived in her home for ten years. The exception to this speaking without notes would naturally be on those occasions when she read manuscripts to her audiences. In a "Report of a Ministers' Meeting, held on the S.D.A. Campground, Fresno, California, 6 A.M., September 6, 1902," the beginning statement says, "Sister White, after reading a manuscript (117-02) on the need of receiving the Holy Spirit, spake as follows--"[39] The reading of this manuscript was preparatory to counsel which she had to give on the election of a new California Conference

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[38]MS 111, 1901, October 19. (St. Helena, California.)

[39]MS 120, 1902, p. 1.

president. At the 1909 General Conference session in Washington, D. C., Mrs. White read three manuscripts: the first on "God's Plan,"[40] the second entitled "Faithfulness in Health Reform,"[41] and the third concerned with "The Loma Linda College of Evangelists."[42]

In a California Conference session at San Jose, California, January 25-29, 1907, Mrs. White read a manuscript, "Individual Responsibility and Christian Unity," and in it she quoted from material she had formerly written in 1896 "to my brethren in the ministry,"[43] and 1903 "to the president of a conference."[44] The reading of this manuscript tends to suggest that, at times, she found it appropriate to select and assemble from previously prepared materials. In contrast to using material prepared several years previously was one case at least of Mrs. White's writing out material one day and reading it the same day. This seems to be what happened when she prepared and presented "Words of Counsel to Advanced Students," at Lodi, California, on February 5, 1910.[45]

From the notational comments on Mrs. White's manuscripts, it

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[40]General Conference Bulletin, June 1, 1909, pp. 236-37 (read May 30, 9:15 A.M.).

[41]General Conference Bulletin, June 2, 1909, pp. 268-70 (read May 31, 9:15 A.M.).

[42]General Conference Bulletin, June 4, 1909, pp. 308-309 (read June 1, 9:15 A.M.). After reading this manuscript, she continued with "Now that I have finished reading this manuscript, I desire to say a few words regarding the cities in the South and the East and the West." Then she spoke four paragraphs of material.

[43]Crisler, Organization, pp. 231-32.

[44]Crisler, Organization, pp. 232-34.

[45]See MS 6, 1910, pp. 1-2. (This is reported as "Portion of a discourse by Mrs. E. G. White.")

would seem that, comparing the several hundred discourses examined, reading was quite the exception to her extempore mode of delivery.

Memoriter speaking.--There is no assumption, based on any textual materials or on any respondents' replies, that Mrs. White used the memoriter mode of delivery. In fact, evidence is quite to the contrary. Reference has been made to the part that "information by revelation" had on Mrs. White's discourse preparation. That she always remembered what she saw or heard in those periods of insightful instruction, and so had available for immediate recall, was otherwise explained by her as early as 1860, when she wrote:

> At times I am carried far ahead into the future and shown what is to take place. Then again I am shown things as they have occurred in the past. After I come out of vision, I do not at once remember all that I have seen. . . . Sometimes the things which I have seen are hid from me after I come out of vision, and I cannot call them to mind until I am brought before a company where that vision applies, then the things which I have seen come to my mind with force. I am just as dependent upon the Spirit of the Lord in relating or writing a vision, as in having the vision. It is impossible for me to call up things which have been shown me unless the Lord brings them before me at the time that he is pleased to have me relate or write them.[46]

If Mrs. White used the memoriter mode of delivery, and even then not in the strict sense of the term, it would have been with occasional phrases, but not with extended word-for-word large-scale recall from memory. She probably did use train-of-thought recall such as in her discourses on "Peter's Ladder,"[47] for a comparison of the different manuscripts on this topic shows some of the same phraseology to be employed,

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[46]Ellen G. White, My Christian Experience, Views and Labors, pp. 292-93.

[47]2 Peter 1:5-8. (Alternately titled "The Path of Progress.") See Table 6, in Chapter V, and Table 9, in Chapter VI, for references to discourse sources.

mostly, however, in the language of the textual verses which established the framework for these discourses.

Impromptu speaking.--A further consideration of Mrs. White's mode of delivery might suggest the question: Is there any evidence that she ever had recourse to the impromptu method? Yes, some, but she probably used it more than the printed sources might indicate. Three cases suffice for showing its use. The first instance was on the occasion of her husband's funeral at Battle Creek Tabernacle, Sabbath, August 13, 1881. According to F. M. Wilcox,

> . . . Mrs. White herself was prostrated with sickness, and it was a question as to whether she could survive. Though she was so feeble that she had to be borne to the funeral, at the close of the discourse delivered by Elder Uriah Smith, she unexpectedly arose and spoke to the audience for about ten minutes.[48]

A second instance was when, at Torre Pellice in Italy, a man interrupted her while she was speaking on Isaiah 56. Rising in the congregation he said: "This Sabbath question has been a great trouble to me during the last year, and now I would like to ask a question: Is the observance of the Sabbath necessary to my salvation? Answer, yes or no."[49] Then she answered promptly:

> This is an important question, and demands something more full than yes or no. All will be judged according to the light that has shone upon them. If they have light upon the Sabbath, they cannot be saved in rejecting that light. But none will be held accountable for light which they have never received. I then quoted the words

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[48]Francis McLellan Wilcox, The Testimony of Jesus, a Review of the Work and Teachings of Mrs. Ellen Gould White (Washington, D. C.: Review and Herald Publishing Association, 1944), p. 157. Cited hereafter as Wilcox, Testimony of Jesus. See also Life Sketches, p. 252. Some of the words that Mrs. White spoke, impromptu fashion, on that occasion are reproduced in Appendix VI of this study. They are typical of her phraseology.

[49]Historical Sketches, p. 234.

> of Christ, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." It was with the greatest difficulty, however, that I made these remarks; for the questioner kept jumping to his feet, and interrupting me, and in the most excited manner and with the most violent gestures demanding that the answer be yes or no.[50]

The sequel to the story is that the man returned the next afternoon to hear Mrs. White again, but this time she paid no attention to his nods of approval or head shaking of disapproval; and when she refused to reply to his query placed through an interpreter, "'Do you keep the commandments any better than the Pharisees? Answer me.'"[51] she kept on speaking as though nothing had happened. That seemed too much for the man, and he grasped his hat and rushed out of the hall in a rage. From then on the meeting continued in peace.

A third example of Mrs. White's impromptu speaking took place during the 1901 General Conference session. It was during the twelfth meeting that Recommendation 7 was read, the recommendation specifying in the General Conference Committee reorganization that the membership consist of twenty-five members, that nineteen of its personnel be selected by the General Conference and six by the Medical Missionary Association. There was quite a bit of heated discussion carried on by eight different men regarding this proposal. After W. W. Prescott spoke, Mrs. White arose, gave a lengthy presentation--probably ten to fifteen minutes--quite opposite to the views expressed by several of the speakers, and stated her wholehearted endorsement of the resolution.[52]

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[50] Historical Sketches, pp. 234-35.

[51] Historical Sketches, p. 235.

[52] General Conference Bulletin, April 12, 1901, pp. 201-205. The meeting took place April 11, 10:30 A.M.

Extempore speaking.--Having now considered Mrs. White's relation to manuscript reading, memoriter and impromptu speaking, we should refer briefly to her extempore speaking. From all reports this was her characteristic way of delivering her discourses. One man, commenting on this as her mode of delivery, describes hearing her give, in Healdsburg, California, a chapel talk to 110 church school teachers during the summer-school session of 1903. A number of resident Adventists had also assembled in the second floor of the building to hear her. Clifton L. Taylor, long-time College Bible teacher, has this to say:

> Like all the others present, I was deeply interested in everything she said. All my life I had heard of this woman, and had wished to hear and see for myself one whom God had entrusted with the gift of prophecy. I felt it a great honor and privilege, an opportunity that might never come to me again. I had heard her critics declare that her writings were largely the work of her secretaries. Now I observed that in her extemporaneous speech her statements were filled with expressions exactly like those I had read so many times in her writings.
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> . . . As she related her various experiences . . . she impressed me as one who was glad to share with others the richness and blessing she had received. . . .
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> Most of her talk was in the nature of a narrative. She told many instances of blessing and success because of following the direct instruction given by the Lord. . . .[53]

Physical Factors in Delivery

Overview of constitutional make-up.--A person's physical make-up, appearance, and demeanor may provide interesting side lights to his total speaking personality, even though these may not be absolutely reliable guides to the total effectiveness of a speaker. Obviously there is no "height-weight chart" that can be considered ideal for any man or woman speaker, but the impressions a speaker gives by his physical appearance

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[53]Clifton L. Taylor, "I Heard Sister White Speak," R & H, September 25, 1958, p. 4. Cited hereafter as Taylor, "Heard White."

do have a bearing on his effectiveness and combine to form some lingering after-image in the listeners' minds. Because Mrs. White died in 1915, most of the responses from people now living who heard Mrs. White speak describe her in terms of an older woman. A number of physical factors have been mentioned by them. Of 367 persons, ninety-four of them commented on her personal appearance. Of these, there are sixty-nine comments that relate to her physical person and 112 that refer to her dress.

About Mrs. White's physical person, mention has been made of her build, face, eyes, hair, dress, and general demeanor.

Physical build.--As to her build, these are typical phrases used in describing her: "not a large woman, medium build," "eighty-two years, bent with age," "stooped shoulders," "little and frail," "frail little old lady," "small woman," "short, plump figure," "quite stout," "medium stature," "small and so feeble--80 years old." One respondent, who knew her intimately from his babyhood until her death, has offered the most detail on her as a person, and says: "structurally she was short, about 5 ft. 4 in., I judge, rather stockily built but not over obese."[54,55]

Face.--In describing Mrs. White's face, these phrases were used: "features round and full," "sweetest smile broke out occasionally," "noticed her broken nose," "face seemed to light up," "countenance was alight with inspiration," "face shining brightly," "kind facial expression,"

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[54]Respondent 69 is a physician who heard her speak publicly for the first time in 1878. Mrs. White used to sing to him as a child and rock him to sleep. Later in life she counseled him about his work, and had special prayer for his recovery when his health broke. This respondent has given the fullest account of Mrs. White as a speaker.

[55]Supplementing this approximation of her height is this comment by Homer W. Teesdale, "Pioneer," p. 266: "a stature of but five feet."

"radiant smile," "unusual countenance," "face had a peaceful serene look," "nose had been broken and slightly out of shape," "noticed her nose, but soon forget it--thinking she was really pretty, dignified," and this comment,

> 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.[56]

Another description gives this view: "A square chin formed the base while a high forehead and iron grey hair, tightly smoothed back, composed the crown of a rather square, resolute face."[57]

Eyes.--Respecting Mrs. White's eyes, these expressions were noted: "beautiful brown eyes and far-away look,"[58] "truthful eye," "searching look," "earnest look that seemed to penetrate," "looking slightly upward," "gazing through the audience," "eyes fixed on audience or toward heaven." "Her eyes were large and became larger if she was in earnest or excited and grew smaller when she smiled."[59] "She always looked you straight in the face unless she was reading."[60]

Hair.--Her hair and the way she arranged it drew these observation: "hair combed back in a net," "wore a net over neat hair," "plain hair style," "plain hair-do," "hair dark and always parted and combed back simply to a braided knot in the back of her neck," "hair in dark net

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[56]Respondent 69.

[57]Teesdale, "Pioneer," p. 266.

[58]This color seems to contradict that of Teesdale, "Pioneer," p. 266, who notes, "Thoughtful, penetrating but kindly, grey eyes quite fully took in every situation with uncommon completeness."

[59]Respondent 69.

[60]Respondent 69.

hung on her neck."

Dress.--Concerning Mrs. White's dress, twenty-nine people referred to the plainness of her black dress and described the material variously as "black silk," "black velvet," and as to style as "plain," "neat," "long," "old fashioned," "two-piece garment," "dress did not seem to adorn her," "she seemed to adorn the dress," "simplicity," "different," "conservative," "appropriateness." In contrast to the black, which seems characteristic, Mrs. White wore collar and cuffs of white--noted by eighteen persons.

As accessories to her dress, one mention each was made of "a plain black bonnet," "a little flat black hat on her head," and "long seal skin cape." One respondent saw a sense of humor in Mrs. White when she quoted her as saying, "'Anyway the fashions change often enough so that my clothes come in style just about once in seven years.' Then she would laugh."[61] Other accessories that were mentioned seem to have been of a functional nature: "gold watch chain," "silver watch in her pocket," "simple brooch," "gold pin at her neck," "gold cuff links," "pin at throat," "no jewelry."

Demeanor.--Descriptions of Mrs. White's general demeanor include such references as these: "nothing imposing," "plain, humble," "kind and sweet," "serious but not unfriendly," "never have seen her laugh, but she had a peculiar sweet smile in her face,"[62] "humble, unobtrusive lady," "quiet and reverent," "unassuming and simple," "kindly air," "modest," "gentle," "solemn dignity," "thoughtful," "grave but not gloomy." The

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[61]Respondent 358.

[62]Respondent 74.

editor of the church paper, Review and Herald, gives this picture:

> Very quiet, unaffected manner. She was not prepossessing in appearance. Indeed there was nothing about her that would suggest a person of great force, or power, or significance. She created the general appearance of a dear old motherly soul.[63]

From a diary that covered the school year 1903-1904 at Emmanuel Missionary College, this entry appears for May 18: "Had our first meeting in which Sister White spoke, such a sweet old lady."[64] A student letter written October 9, 1887, from Battle Creek College, tells of a series of student meetings at which Mrs. White was the first speaker: "She seems as near perfect as mortal can be."[65]

Mrs. White's personality as a speaker made the following impression on one of her granddaughters, who as a young lady lived across the road from Mrs. White's Australian home "Sunnyside." She pictures

> . . . Grandma standing in her plain black silk pulpit dress, made in a loose sack style, with narrow, stiff white collar and cuffs. She would have one hand resting on the desk and the other raised slightly and she would be looking up. I saw her thus one day when she was speaking on the matchless riches of God's mercy, and the unfathomable love of Christ. Suddenly she stopped short in her sermon, and exclaimed, as with radiant face, she looked upward, "O Jesus, I love You! I love You! I love You!" Then she continued in exquisite sentences to pour forth praises of her Creator. . . .[66]

Bodily Action

Entrée to the place of speaking.--Since there are no known motion

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[63]Respondent 268.

[64]May McChesney, Diary. In possession of Dr. E. K. Vande Vere, Emmanuel Missionary College, Berrien Springs, Michigan.

[65]Letter from Sibyl S. Macomber to her cousin, George R. Avery. Letter is in possession of Dr. E. K. Vande Vere, Emmanuel Missionary College, Berrien Springs, Michigan.

[66]"Interview Between Elder Calvin Osborne and Mrs. D. E. Robinson Regarding the Life of Mrs. Ellen G. White," No. 3, p. 14. (White Publications Office, Washington, D.C.)

pictures of Mrs. White speaking, and since the number of people now living who saw her in action while speaking is rapidly diminishing,[67] we shall seek to get a profile of her in action by condensing the replies of the 128 persons, out of a total of 367, who commented on her speaking. In addition to these replies there are a few printed observations that are supplemental. Two of these that refer to her approach to the speaking situation contrast her entrance to the place of meeting. The first describes the assistance she needed while ill with neuritis in Australia:

> From time to time, when the weather was favorable, Mrs. White spoke at the Sabbath meetings of the Melbourne church. Sometimes when unable to ascend the stairs leading up to Federal Hall, she was carried to the platform; and on two or three occasions when unable to stand, she spoke while sitting in an easy-chair.[68]

The second pictures her about a decade later arriving to address the students at the Healdsburg College chapel:

> The college chapel was located on the second floor of the building. The stairway leading to it opened into the chapel itself, and those coming up emerged very near to the rostrum. As the hands of the clock moved on toward the hour scheduled for Sister White to come, a hush of expectancy settled upon the waiting audience. Never had I known the room to be so absolutely quiet. Not a rustle, not a whisper, broke the silence of the tightly packed congregation.
>
> Then, as the hands of the clock moved to the very minute for which we had waited, we heard Sister White's footsteps on the stairs. Very slow, deliberate, evenly spaced footsteps they were, to which we listened with ever-mounting anticipation. Soon Sister White came into view and paused just a moment to recover herself from the steep climb. Then she walked to the platform, took her place behind the

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[67]At the 1958 General Conference in Cleveland, Ohio, Arthur L. White stated that there are fewer than one in a hundred Seventh-day Adventist workers who knew Mrs. White personally. See General Conference Bulletin, 1958, pp. 168, 172.

[68]E. G. White, Life Sketches, p. 335. Only one person in this survey has reported seeing Mrs. White give a discourse from a sitting position, and even then, the statement is not too positive. It may be that the doubt expressed concerned the place rather than the fact. Respondent 211 wrote: "I believe she spoke from a wheel chair at Melrose [Massachusetts]."

speaker's desk, and began her discourse at once, without any preliminaries.[69]

Three years later, at the dedication of the Iowa Sanitarium, at Nevada, Iowa, a physician offers this description of her entrance:

> She came on to the platform supported by two ministers, one of whom was Elder Loughborough, I believe. She sat for a moment in one of the chairs on the platform and then was assisted to the desk. At first she stood supporting herself with both hands on the desk. . . . As she continued to speak . . . she stood more erect and soon removed her hands from their position of support on the desk before her. . . .[70]

As Mrs. White grew older, it became more difficult for her to reach the place of meeting and to get on to the platform and into position for speaking. For this reason she was often assisted to the rostrum by her son, W. C. White.[71]

Posture.--Mrs. White's posture and position at the pulpit have received these comments: "stood rather closely by the pulpit," "stood quietly," "stood very still," "remained behind the pulpit," "seldom moved from behind the pulpit," "stood beside the desk," "stepped to one side," "while reading she held to the pulpit," "stood at the left side of pulpit," "posture was perfect," "very erect and stately," "did not move around neither did she stand like a statue," "stood quietly and reverently," "not turning from the right to left or walking about." There was nothing striking about her platform manner. She generally stood quietly behind

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[69]Taylor, "Heard White," R & H, September 25, 1958, p. 4.

[70]Respondent 13.

[71]Respondents 4 and 238. The latter tells of her being assisted from the wheelchair to the pulpit when eighty-two years of age. Another respondent, 230, writes of a snapshot he has of Mrs. White taken while walking on the grounds of the Glendale camp meeting, "on the arm of her son, Willie White." Respondent 290 reports seeing her arrive in a wheelchair at the West Michigan Conference camp meeting at Three Rivers, Michigan.

the desk."[72]

Gestures.--With reference to her gestures, most respondents concur that she had "few gestures," "very little gesticulation," did "not move about or gesticulate much," "was not demonstrative."

Regarding the use of her hands and arms, they observed "little motion with her hands or arms," "at times she would impress by a rise of her arm," "no swinging of her arms and hands," "didn't move her arms about," "gracefully swung her right arm to the left and made appeal."

In speaking of her hands only, the respondents have written that "gestures with the hands were few--only to emphasize a fact," "held up her Bible in her hand," "placed her hands on the pulpit," "while reading she held to the pulpit," "lifted the Bible high in her right hand," "raised her right hand now and then," "occasionally raised her left hand for emphasis," "laid her Bible before her on the pulpit," she held up "a bunch of beautiful white lilies."

Several comments appear that describe the way Mrs. White executed her bodily movements: "motions quiet and graceful," "ease and graceful movements," "specific," "didn't make any excitable demonstrations," "dignified and simple," "gestures characterized with dignity," "moved gracefully," "natural poise and gentle and easy manner," "not hurried," "no lost motion," "easy and natural," "no stepping about," "no hurried movements of hands or arms," "when praying she wrung her hands," "wrung her hands when greatly in earnest." One respondent recalled this use of her hand:

> In her discourse she spoke of our obligation in the matter of healthful living. She, by way of illustration, spoke of the time when

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[72]Respondent 216.

> she first tasted whole wheat bread, but her stomach rebelled, so she resorted to discipline. Before that great congregation, she placed her hand over her stomach (and, as I recall it) she said to her stomach, "Stomach, you are not my boss. Take what is good for you or do without."[73]

Among the manuscripts surveyed, only one mentioned any use of gestures and that was with the hand. She was at the Battle Creek College Library before a group of representatives in attendance at the 1901 General Conference session. While talking of the need for reorganization of the General Conference itself, she called for an end to the permissive or restrictive action by a few men upon the various activities of the church. She explained:

> . . . Now from the light that I have, as it was presented to me in figures; and there was a narrow compass here [drawing a circle on a book with her hand]; there within that narrow compass is a kingly, ruling power; here the outlets are locked; and the work carried on all over our field demands an entirely different source of action than we have had. . . .[74]

One respondent remembered vividly that Mrs. White, at the 1909 General Conference in Washington, D.C., illustrated "how the cup in the Saviour's hands trembled."[75]

Composure.--That Mrs. White was able to maintain her composure of body and mind when she was physically endangered while speaking has been a matter of comment by several people. At Battle Creek, Michigan, as Mrs. White stood in the pulpit ready to begin her talk, an intruder

> . . . walked in and pushed her bodily aside and began to take over the service. She would have fallen if other ministers on the platform

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[73]Respondent 238.

[74]MS 43a, 1901. Taken from the original transcript by C. C. Crisler.

[75]Respondent 336.

had not caught her. . . . Sister White resumed her place and without a word of rebuke turned our minds to higher things.[76]

A similar attack was reported as having taken place in Chicago. The man was arrested, and Mrs. White "resumed her discourse in such a self-possessed calm way that the excitement died down and we all felt God's presence in a marked way that Sabbath."[77] In 1903, at the General Conference in Oakland, California, a man took a seat in the balcony as close as he could get to being over the speaker's platform. Mrs. White was talking when

> Right in the midst of the service this man threw himself down intending to land on top of her. He landed about three or four feet away on his back. . . . Ministers grabbed him and carried him out of the church. She went right on speaking just as though nothing had taken place. Perfectly cool. . . .[78]

Also at Oakland, it is reported that a fanatic lunged at her from the floor below. "Elder Spicer quickly grabbed her from behind the shoulder and pulled her back. . . . Men . . . turned him over to the police. . . . Sister White again stepped forward . . . launched into her sermon without any reference to the incident.[79]

From this brief survey of Mrs. White's bodily action in speaking, it would appear that equanimity marked her platform presence. Her gestures were few, simple, and purposeful.

Use of the Voice

At different places under varying circumstances.--A tabulation of

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[76]Respondent 6.

[77]Respondent 266.

[78]Respondent 246.

[79]Respondent 138. Similar reports were made of this and like attacks by respondents 150, 151, and 206.

the places where people reported hearing Mrs. White's voice, together with certain special occasions mentioned, appears as Appendix V. In addition, certain prevailing circumstances have been disclosed that bear mentioning because they were associated with a challenge for managing the vocal mechanism.

In her earlier years of public ministry, Mrs. White is reputed to have experienced frequently what many people have referred to as "visions." At the onset of one of these experiences, a number of which are said to have taken place while she was praying in public, she was said, by one who reported having seen her in vision "about fifty times," to give

> . . . three enrapturing shouts of "Glory!" which echo and re-echo, the second, and especially the third, fainter, but more thrilling than the first, the voice resembling that of one quite a distance from you, and just going out of hearing.[80]

Another person who often, it has been stated, saw Mrs. White in vision was Martha D. Amadon, daughter of the first president of the General Conference of Seventh-day Adventists.[81] She mentioned that Mrs. White not only spoke as she was going into visions but also to some degree during the visions. This is her statement:

> Mrs. E. G. White was a woman very gifted in prayer, her voice clear, her words distinct and ringing; and it was almost always during one of these earnest seasons that she was taken off in vision. . . . Her appearance in vision was heavenly. Her eyes were open and there was no breath, but there were gentle movements of the shoulders, arms, and hands by herself in expression of what she saw. And yet it was impossible for anyone to move hand or arm. She often uttered words singly, and sometimes sentences, which told to those about her, the view she was having, either of heaven or earth. . . . There was never any excitement among those present during a vision; nothing caused fear. It was a solemn, quiet scene, lasting about an hour or less. . . .[82]

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[80]Loughborough, The Great Second Advent Movement, p. 204.

[81]See footnote to p. 287 in Appendix, p. 683, of Spalding, Captains of the Host.

[82]MS D.F. 105 in White Publications.

The process of speaking without breathing raises a question that is difficult for the serious student of speech to explain.[83]

Another physical strain imposed on the speaking voice has to do with acoustical problems. One person reports:

> Our old Healdsburg [California] church had very poor acoustic properties making it quite difficult to hear most speakers in many parts of the church. But with Sister White it was different. Her voice carried exceedingly well, and I never experienced the least difficulty in hearing every word no matter in which part of the church I sat.[84]

While tents are noticeably poor reflectors of sound, several respondents report having been able to hear in remote corners of very large tents. "In the large tent where some eight or nine hundred people were gathered she could be heard from every quarter very distinctly."[85] Another recalled a large camp meeting in Grand Rapids, Michigan, where an estimated 10,000 persons were in attendance: "She could be heard by nearly all in the large congregation."[86] To try to speak in a tent when it is raining creates an added acoustical difficulty. At the 1905 General Conference in Washington, D.C., at a Sabbath morning service:

> Mrs. White had talked about fifteen minutes when suddenly a heavy shower of rain set in. The noise made by the raindrops on the roof

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[83]No attempt is made in this study to account for this out-of-the-ordinary use of the voice. It is particularly baffling in light of the many examinations by physicians that are said to have been made during these occurrences. See Loughborough, The Great Second Advent Movement, pp. 205-11; Jemison, A Prophet, pp. 282-85; Daniells, The Abiding Gift of Prophecy, pp. 272-73; and respondent 127.

[84]Respondent 116.

[85]Respondent 260.

[86]Respondent 96. At the 1909 Conference encampment "some 10,000 to 12,000 persons were in the congregation. Yet in the back of the tent I could hear her voice as eloquently and clearly as if I were near the pulpit." (Washington, D.C., respondent 157.)

> of the tent was almost deafening . . . but Mrs. White kept on talking--people at the rear of the tent said they could hear her plainly.[87]

At the Boulder, Colorado, Auditorium, in 1909, one man reported "a rain was coming heavy, making much noise on the roof,"[88] and a woman said of the incident: "Approximately 3000 persons . . . during a rain storm, and all could hear and understand her."[89]

Interference from trains could be distracting to one trying to raise her voice so people could hear. One man tells of riding "in the passenger car chartered to take General Conference delgates to the General Conference session in Oakland, fall of 1887. "On the prairies in New Mexico could hear her very distinctly."[90] A minister tells of having heard Mrs. White speak, on Second Avenue between 85th and 90th Streets in New York City, in a large tent while the elevated trains kept running by on Second Avenue, and that "there was rapt attention."[91]

Comparison of Mrs. White's conversational voice with her public speaking voice.--Several comments were made relative to a difference in Mrs. White's voice when she spoke conversationally and when she spoke publicly. A physician who had heard her under many different circumstances

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[87]Respondent 132.

[88]Respondent 365.

[89]Respondent 264.

[90]Respondent 254.

[91]Respondent 180 adds, "In spite of the noise of the elevated trains running past the tent, I managed to hear all she said." For a picture of what was possibly the "1909"(?) tent meeting or a similar one in New York City, attention is directed to a large pavilion tent encircled with about two dozen smaller tents--all of them "mid the skyscrapers"--shown in the General Conference Bulletin, 1909, p. 135.

explained the difference this way:

> She had two voices. One, that she used in conversation or visiting, was a mezzo soprano. It was a sweet tone, not monotonous, but especially noticeable because of the sweet smile and the personal touch she put into what she said. The other voice was her speaking voice. She called it her "stomach" voice. It was a deep contralto with a wonderful carrying power. It was not a monotonous voice but a constant voice. We could always hear her, in an out door tent, in Battle Creek Tabernacle, in South Lancaster church, in Oakland church, in E.M.C. church, in St. Helena Chapel, at General Conference, at campmeetings, at committee meetings, we always heard all she said. I am not sure whether it was her voice that carried or the power of the words she spoke. Every one could hear always, so far as I ever observed, whether it was 10,000 out doors or a lonely heart in the privacy of her own room. It was the love and the sweetness of her personality and the power of the word that moved people and not her tone of voice.[92]

A lady gave this observation:

> Her conversational voice was naturally of a little higher pitch than of majority of folks. When standing at the pulpit she began her sermons in her natural voice. After a sentence or two her speaking voice came. This was of lower pitch, and came from her diaphragm control, and carried clearly to fill the church or auditorium, and yet was not loud or marked with human effort.[93]

A man reported hearing Mrs. White in Denver:

> After service at 11 and Kalamath while waiting for a delayed street car, about 15 or 20 mostly women, (one was my mother) and I being with her, Sister White talked by answering questions on dress and diet, and I noticed her voice seemed to carry only to the circle of her listeners. And at a campmeeting in Boulder, Colorado, in the large chautauqua Pavilion, a few of us young men took the standing room at the rear, and we seemed to hear her as clear as down near the pulpit. She spoke her words all clear and well rounded.[94]

A lady who heard Mrs. White read Romans 5:15 at Battle Creek, Michigan, offered this comment:

> She drew out each syllable slowly, clearly, and distinctly in a musical way. When she spoke in a private conversation she spoke as anyone, but when she read the Word it was very clear and distinct

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[92]Respondent 69.

[93]Respondent 130.

[94]Respondent 95.

with a force and power that goes right to the heart.[95]

Comparison of Mrs. White's voice with the voices of other people.--Here are some of the comments of comparison of Mrs. White's voice with others: "Her earnest, high pitched voice, even stronger and more impressive than most of the men preachers, made me wonder."[96] "I sat in the Tabernacle balcony at the back and I could hear her better than most ministers."[97] "Not what one would call the oratory type . . . very nearly a conversational manner."[98] "Her voice was as good or better [when past eighty] than a young lady I heard not long before. She was a trained evangelist."[99] "The tones of her voice seemed to be pitched just a little higher than other speakers, and a peculiar but rather pleasing quality of voice seemed to make her thoughts stand out . . ."[100]

Several respondents compared Mrs. White's voice with that of particular people. One reported that in an afternoon meeting Mrs. White, who had been speaking plainly and clearly in the forenoon, rested in the afternoon while her son spoke. "There were not so many there. He said, 'You had better come toward the front, for I have not the voice of my mother.'"[101] Another contrasted her speaking with that of E. W. Farnsworth, a popular evangelist. At a particular camp meeting, after Mrs. White, who could be heard in the family tents 300 feet from the pulpit,

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[95]Respondent 325.

[96]Respondent 159.

[97]Respondent 361.

[98]Respondent 259.

[99]Respondent 242.

[100]Respondent 300.

[101]Respondent 322.

spoke in the forenoons, he would speak in the evenings:

> He, at times, shouted so they heard his voice at the city hall a mile and a half away, and then whispered so those sitting on the front seat had to cup their ears to catch his words. The contrast between the two speakers was very noticeable and often spoken of. The even toned, melodious voice of Sr. White was so restful. . . .[102]

One of the comments of a respondent compared her speaking to that of William Jennings Bryan: "Her voice was clear and resonant; her enunciation perfect; her choice of words fitting. My husband declared that her voice carried as well as that of William Jennings Bryan, the silver-tongued orator."[103]

Mrs. White's speaking effectiveness received this comparison with two leading General Conference administrators and ministers, the first being the president, and the second being at one time the treasurer and later a vice-president:

> She was easily heard anywhere in the tent or tabernacle and she spoke with power and dignity equal to and exceeding that of Elder A. G. Daniells and Elder I. H. Evans, two of the most effective speakers of that day.[104]

Vocal variables and the problem of semantics.--In the replies submitted by respondents, the exact meanings of the words used to describe the vocal variables involved in Mrs. White's speaking are often loosely used. To some, clarity may mean diction, and yet others may consider clarity as referring to thought development. Some use the word "pronunciation" almost interchangeably with "enunciation." Others harmonize tone with pitch and yet may have in mind the element of quality. Some may use the word "plain" as regards articulation, and others use it

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[102]Respondent 69.

[103]Respondent 225.

[104]Respondent 128.

thinking of it as an element of quality. For these reasons, in the list of vocal variables which follow, some purely arbitrary classifications have been made; and there is no intention of suggestion that either the words as used by the respondents in describing Mrs. White's voice are to be taken as exact, or that the way they have been classified in the following analysis is intended to be absolute.

Breathing and support.--Mention has already been made of Mrs. White's "diaphragm control,"[105] and "stomach voice,"[106] Alma McKibbin remarks that 'her voice was clear and penetrating because she breathed correctly. . . . She practiced abdominal breathing. Therefore she could speak without apparent effort."[107]

Articulation.--The same observer extended her remarks to include: "Sister White spoke simply and distinctly and enunciated each syllable distinctly. Her articulation was perfect." Eleven other persons used the same thought in this phrase, or its equivalent, "perfect enunciation and careful." One hundred sixty-eight respondents used words grouped in this phrase, "with clarity, distinct pronunciation, and plainly."

In the year 1880, James White said of his wife:

> Her voice, which was imperfect in her earlier days of feebleness, has become clear and powerful, and her articulation so distinct that acres of people can hear her out-of-doors addresses as easily as if seated in a church.[108]

Other phrases used to describe Mrs. White's articulation include:

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[105]Respondent 130.

[106]Respondent 69.

[107]Respondent 189.

[108]Life Sketches of James and Ellen White, p. 326.

"enunciation was crystal clear,"[109] "well rounded,"[110] "precise."[111]

Pitch.--Apparently, some thought Mrs. White's pitch was at both extremes of the speaking range. One commented:

> I never heard anyone who spoke just like Sr. White. At times her voice seemed to be lowered to almost bass, then it might ascend and at times to very fine sweet tones when talking of the love of God.[112]

To the reporter of a Minneapolis newspaper it seemed "she has a very clear and high pitched voice, so that there was no trouble in hearing every word she uttered."[113]

Three people thought it was sometimes "lowered to almost masculine," while four thought it was "feminine, not husky, organlike, with rising inflection." Respondent 325 commented, "She always ended her sentences on a high note instead of dropping the tone as we do." One said it was a "high pitched voice."[114] Two said it was "mezzo-soprano to soprano," and two, "medium." Ten concurred that it was "even, well modulated, pleasing." The pitch phrase most used was "low and soft," as expressed by those who heard her. Two people made use of the word "solemn," "quiet solemn tone,"[115] and "solemn power."[116] One person volunteered, "It was her tone of voice that impressed me most."[117]

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[109]Taylor, "Heard White," R & H, September 25, 1958, p. 4.

[110]Respondent 58.

[111]Respondent 115.

[112]Respondent 206.

[113]The Sunday Tribune (Minneapolis, Minnesota), October 21, 1888.

[114]Respondent 29.

[115]Respondent 56.

[116]Respondent 239.

[117]Respondent 341.

Rate.--As to Mrs. White's rate, three persons commented that when she read, she "read slowly," while eleven thought her rate of speaking was "reasonably slow." One mentioned the rate as "steady," and one "without hesitancy." The one who said she was a slow speaker added the idea that she "seemed to weigh her words."[118]

One comment may or may not have reference to rate:

> I was shocked to read in a Clinton paper that she spoke with an unpleasing hitch in her voice--or something to that effect. I assure you it could not have been very unpleasing for I had never noticed it.[119]

Loudness or force.--Forty-three persons mentioned that Mrs. White's voice "carried well"; thirty-one stated that it was "loud and clear and strong"; and twenty said that it had "remarkable volume, force, and power." Four persons called her voice "full and rounded"; one said it was "weak"; and one that it was "penetrating."

This comment is typical of those that described her voice's carrying quality:

> Her voice had a carrying effect that was outstanding. Although you had no impression of her straining her voice, you did not have to strain your ears as the saying goes, to hear her distinctly.[120]

Another gave this account:

> On one occasion she paused shortly after beginning to speak and then said, "If those in the rear of the tent can hear me clearly, please raise your hands." I was sitting near the front and looking around saw, apparently, every hand go up. There were, I believe, more than 4,000 crowded in the tent and standing close outside. Sr. White was not speaking loud, but her voice carried clear and distinct.[121]

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[118]Respondent 146.

[119]Respondent 148.

[120]Respondent 259.

[121]Respondent 270.

Here is the test one man gave:

> I tested her voice by going back to the back seat, then I went back 50 feet, . . . and then . . . another 100 feet and still her words could be heard very distinctly. . . . Every word she used could be understood.[122]

That Mrs. White's voice began with less volume and then built up has been observed by several. One respondent gave this incident:

> Her voice began in a whisper. Willie held up his hands after a few minutes and asked the people in the back of that big tent if they understood her. I was one of them and we all said we heard every word of the whispers. . . . After her voice became more normal it seemed to come at us almost like it was "rolling at us." . . .[123]

Evidence of the carrying quality of Mrs. White's voice is found in the following report from one of the respondents. During one of the encampments in Washington, D.C., Mrs. White often spoke in the large pavilion tent. One lady could not attend all of Mrs. White's speaking appointments for she was at the Washington Sanitarium for treatment. In explanation she said:

> When I did not feel able to walk over to the campground and tent pavilion, Dr. L. Kress said I might go out on the balcony of the Sanitarium building and there listen to Mrs. White. I considered the advice . . . strange, as I was sure no one could hear her voice at that long distance, but I was very much surprised to find that I could easily hear every word of her message.[124]

In Mrs. White's later years she became quite deaf.[125] It is not probable, however, that this had much bearing on her volume, which has been referred to by so many who heard her speak; for throughout her speaking career she had a reputation for being easily heard, yet she spoke "not

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[122]Respondent 246.

[123]Respondent 117.

[124]Respondent 75.

[125]Respondent 157.

with extra loud voice."[126]

Some idea of Mrs. White's concept of her own loudness, as well as another's evaluation of it, occurs in a report of the second Sabbath service of the May, 1909, General Conference session at Washington, D.C. W. A. Spicer, the secretary, reported:

> At three o'clock Sister White spoke to the people, taking I John 1:1-6 as the first text, dwelling upon the assurances of genuine experience. She then read Revelation 1, with comments, Rev. 2:1-9, and Rev. 3:1-3. On the latter portion she dwelt emphatically, urging to watchfulness. . . .
>
> Sister White stated that she wished she could cry out the words of Rev. 3:11--Behold, I come quickly; hold that fast which thou hast" --in a voice as strong as she once had when addressing twenty thousand people in Massachusetts. But we all could but marvel at the strength and clearness of the voice in which she spoke to us, in her seventy-eighth year, as she reminded the congregation. All through the great tent and across the grounds the speaker's voice rang out.[127]

Quality.--Varied, indeed, are the descriptions of the quality of Mrs. White's voice. Twenty-one references were made of its being "clear as a bell, ringing." Fifteen spoke of it as being "plain." Thirteen described it as having had a "pleasing resonance." Eleven commented on its being "earnest, meaningful, deep." Nine spoke of it as being either "melodious," "musical," or with "lilt." Seven used such adjectives as "wonderful," "lovely," "marvelous," "tender." Six applied the designations of "unemotional," or "solemn." Five references were made that supposed it was "humble," "kind," or "welcome." Four concurred that it was "gentle, motherly," and four others were impressed with its being "fearless," or "firm."

The following descriptions of Mrs. White's voice have been made

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[126]Respondent 265.

[127]W. A. Spicer, "The Second Sabbath in the Camp," R & H, May 25, 1905, p. 30.

only a very few times and are included here as possibly applying to quality: "child-like ring,"[128] "organ-like,"[129] "loving tone,"[130] "velvet,"[131] "mellow,"[132] "masculine,"[133] "feminine,"[134] "unusual,"[135] "not harsh,"[136] "stern,"[137] "coarse."[138]

Expression.--Mrs. White's ability to handle the voice so as to give shades of meanings to her thoughts is implied by the wide variety of terms used in description of a certain style and manner of speaking she is reported to have employed at one time or another.[139] A former pastor and administrator made this comment in explanation of Mrs. White's vocal interpretation: "Her speech was in measured sentences with extra emphasis on points she was anxious to drive home. . . ."[140] Another respondent notes, "Her sermons were punctuated as clearly as classic literature. It

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[128]Respondent 305.

[129]Respondent 253.

[130]Respondent 103.

[131]Respondent 198.

[132]Taylor, "Heard White," R & H, September 25, 1958, p. 4.

[133]Respondent 211.

[134]Respondent 317.

[135]Respondent 51.

[136]Respondent 198.

[137]Respondent 66.

[138]Respondent 59.

[139]Strictly speaking, style is considered independently and not applied ordinarily to delivery, though it is questioned whether or not respondents to this survey were at all aware of this distinction. For this reason, to comport with the casual and less discriminating designations, a miscellany to include these items will appear under this heading of expression and will include such items as language.

[140]Respondent 8.

seemed that she even uttered every comma, colon, semicolon, and period."[141] Another man said, "My wife was impressed by her pronouncing the name of Jesus in a softer and sweeter tone of voice."[142] One who has been a teacher of experience, having lived for a short time in the same home where Mrs. White was staying at South Lancaster, Massachusetts, recalled:

> The first sermon I heard her give was based on the text Romans 12:1. She emphasized the word reasonable, and pronounced it "reé-son-ăble" service.
>
> One morning she read from Acts 9. When she came to verse 25, she stopped, looked up, and remarked, "That warn't any great honor, was it, to be let down in a basket?"
>
> Warn't is an old Yankee word. My grandmother, born in 1821, used it frequently. So did her family. Sister White was from Maine. We were from Massachusetts, but the dialect in both was similar.[143]

One can imagine that Mrs. White put considerable expression in what she said during the following reported incident:

> At campmeeting in Fresno when I was twelve years old, on a warm afternoon as she was speaking she stopped and called out to a sleeper, "Brother Otis, wake up! This is no time to sleep."[144]

Though tinged with a bit of humor, the following respondent's recollection of Mrs. White's adaptability to circumstances at hand suggests an ability to adjust her thinking and probable expressiveness. The place where Mrs. White was speaking was the "little Sanitarium Chapel" at St. Helena, California.

> Elder W. C. White was, as usual, on the rostrum with his mother. The meeting had been opened as usual, and his mother was in the midst of the good sermon.
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> No doubt he had arisen early and felt weary, for with his responsibilities at rest, he relaxed into a good nap. Noticing this, his

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[141] Respondent 115.

[142] Respondent 333.

[143] Respondent 157.

[144] Respondent 19.

> mother stopped and offered an apology quite thus------"When Willie was a baby I used to take him into the pulpit and let him sleep in a basket beneath the pulpit, and he has never gotten over the habit"! Then amid the keen appreciation of the audience she proceeded as if there had been no break in her thought.[145]

In a general miscellany of terms that were given, no doubt, to explain the way Mrs. White found expression for her thoughts, the following are included: Fourteen comments mentioned that she was "convincing and impressive." Twelve stated she spoke with "simplicity and sincerity"; eleven, "smoothly, without effort, with ease." Eleven termed her manner "friendly, smiling, pleasant, sweet, understanding." Eight saw her with "dignity, authority, firm, but not harsh"; and seven concluded she was "decisive, precise, emphatic, without hesitation," and seven others as "clear-cut, clear-thinking, positive." Six considered her voice as "unusual, no straining, sure." Five considered she had "good command of the language, free flowing, easy." Four said she "used perfect English and weighted words." Three thought she was "eloquent," two "without display," and one "magnetic" with language.

Length of speaking.--Often in her speaking Mrs. White's voice was subjected to long periods of use. She frequently calculated the time herself. In 1877 she spoke at the Woman's Christian Temperance Union rally in Battle Creek for ninety minutes to an estimated audience of 5,000 persons.[146] At Groveland, Massachusetts, the same summer she spoke, "for over an hour," to a "sea of faces," inside and outside the "mammoth tent."[147] The next day, for "an hour and ten minutes,"[148] she spoke to

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[145]Respondent 22.

[146]E. G. White, Testimonies, Vol. IV, p. 275.

[147]E. G. White, Testimonies, Vol. IV, p. 279.

[148]E. G. White, Testimonies, Vol. IV, p. 281.

a full and overflowing tent of listeners at Danvers, Massachusetts. The next year, October 2-14, 1878, during the national camp meeting held at Battle Creek, "upon several occasions" she stood on her feet "four hours, inviting the people forward for prayers."[149]

While passing through Chicago, December 16, 1883, Mrs. White spoke to a group of sixty persons for "perhaps eighty minutes,"[150] according to one in her group. Her own account of this Sunday morning talk in a "newly hired hall" was "an hour and a half with great freedom."[151]

In Australia, mention has been made by Mrs. White that she spoke near Adelaide for one hour and twenty minutes, in the forenoon, and then in the late afternoon for fifty minutes.[152] At Maitland, New South Wales, in 1899, she spoke at a W.C.T.U. rally "for an hour."[153]

Mrs. White candidly admitted her tendency toward long speaking. To the General Conference Committee in session at Lake Goguac, near Battle Creek, Michigan, July 14, 1890, the following remarks were reported:

> Elder Underwood: "Do we preach too long?"
> Sister White: "Yes, indeed; and I, too; I take that right to myself, I preach too long."
> W. C. White: "Let me ask a question. Are we to take your example as an exponent of your views?"
> Sister White: "Well, didn't I just make my confession? And haven't I given you an example? I consider myself an exception, but I think I have ventured too far even in the exception. But I will tell you why I consider myself an exception. . . .[She then related

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[149] E. G. White, Testimonies, Vol. IV, p. 302.

[150] M. H. St. John, "Jottings by the Way," R & H, January 1, 1884, p. 12.

[151] E. G. White, "Notes of Travel," R & H, January 29, 1884, p.65.

[152] E. G. White, Australia Notebook, 1891-1892, pp. 52, 56, 58.

[153] Temperance, pp. 265-66.

how she had often been called upon while very ill to speak in public and she discharged it as a duty.] I would stand upon my feet before the public and make my testimony as straight as a string. The Spirit of the Lord was upon me. Every one is not an exception. Now, how can I tell when I am going too far? I have been brought up to that point again and again."[154]

That Mrs. White continued to hold herself an exception in the point of giving normal-length discourses is suggested by Jennie Ireland, who heard her speak on several occasions at six different places on the west coast, and reports:

> There was always a decided quiet reverence present, and this held during the entire sermon, which easily occupied from one to two hours. I am safe in saying that the longest sermon which I heard lasted about three hours, and the shortest address was at Oakland. . . . Usually a social meeting followed her sermon, and the meeting begun at 11 o'clock would close about three.[155]

A contrast to her discourses of considerable length are accounts of her ten-minute discourse on the occasion of her husband's funeral,[156] and her remarks at her granddaughter's wedding.[157]

Summary of Mrs. White's Delivery

In considering the way Mrs. White presented herself and her messages to the many audiences and congregations in this country and abroad, a profile of her in action has been drawn from 367 respondents who shared their observations of her while speaking, as well as from manuscript records and published accounts. An over-view of her philosophy of speech has disclosed Mrs. White's high regard for experience as a teacher, which in her case amounted to conquering personal platform fears and feelings

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[154]MS 19b, 1890, pp. 6-7.

[155]Respondent 130.

[156]See Appendix VI.

[157]MS 170, 1905.

of inadequacy that went back to her disfigurement resulting from a serious girlhood accident. Her frail health led her to a dependence upon a higher power as she undertook to meet the challenge of making known to others what had been revealed to her. She considered the proper use of the speaking mechanism an obligation toward good health that in turn would lengthen a person's usefulness by strengthening his health.

Mrs. White had no short-cuts to offer as a substitute for diligent practice in perfecting the science and service of speech. She called for students, teachers, and ministers to employ such vocal habits as full respiration, relaxation, abdominal support, well-rounded tones, precise articulation, suitable pitch, a slow rate, and due consideration of pleasing tonal qualities.

In her listening to other speakers she expressed admiration for preachers of dignity, simplicity, and earnestness. In her own discourse preparation, she relied heavily on receptivity to infillment that came from meditation and prayer. She was not given to preparation that involved formal outlining but on a number of different occasions she prepared full manuscripts for reading before her audiences. Seldom, if ever, did she speak of secular authorities as contributing source material for her discourses.

As an almost habitual mode of delivery, the records indicate that Mrs. White found her greatest freedom and force in the extempore method.

In her personal appearance, Mrs. White dressed conservatively, preferring black clothing with white as a combination or accessory color. Though short of stature and plain of form and feature, she appears to have attained a positive quality of character with a respected ethical appeal

that underwrote the common touch she sought to preserve.

As a supplement to her message by voice she chose dignity and simplicity of body movement with noticeable restraint in the use of conventional gestures.

Among the most mentioned of her vocal attributes are those of clear enunciation, a carrying quality of tone that often drew comments of "clear as a bell," "low and soft," "even and well-modulated." Her rate was slow. Her force seemed to grow from weakness to strength that enabled her to attain a remarkable penetration which was effected with ease. Her total vocal impact seems to be summarized in two words: sincerity and simplicity.

CHAPTER VIII

RESPONSE TO MRS. WHITE'S SPEAKING

General Considerations

Problems of evaluation.--It has to be assumed, necessarily, that in measuring the effectiveness of a speaker, all the evidence is seldom at hand that could place him in true and final perspective. The presence of some factors and absence of others make a tally of all a speaker's influence impossible of calculation. To place a speaker on that position of the stage where he actually played his part means that one must know not only the stage but the positions and parts of the other players on it. For one thing, the players change their positions as the written finger of history points them out; then, too, the inevitable quest for true historical objectivity of the researcher is itself illusive, for he is part of a changing social pattern as is his search for constant norms and fixed frames of reference for speaker evaluation.

Another problem of evaluation has to do with accuracy of present living listeners who have offered their comments on having heard Mrs. White speak. Their evaluation of her effectiveness as a speaker may unwittingly involve a bias in her favor. Furthermore, most of their proffered evaluations had to be made when she was past her zenith of speaking pre-eminence and when they, by age and inexperience, were least qualified to make an appraisal. It was in Mrs. White's later years that her position as a writer accorded her increased respect, as did her role of

counselor for the church. Thus, in the very nature of her acquired and acknowledged role of advocacy and often authority, in matters relating to personal living and church experience, whatever Mrs. White said would content-wise carry such moral suasion value that the silhouetted after-image of her as a speaker, even at that time and more probably after her death, would be brightened and whitened.

Notwithstanding these built-in weights, whose presence must be considered in the balancing of the scales, there is ample evidence of results from Mrs. White's speaking, secured by responses at the time and through the years since, to gauge, within the sphere of her own church area, her right to consideration as an effective religious spokeswoman.

The measure of effectiveness by which we shall seek to assay Mrs. White's speaker worth can hardly be made apart from placing her in particular speaking situations and then examining the results, as far as they can be found, in light of what she sought to achieve. As Daniel O'Connell is reputed to have said, "A speech is a good thing, but the verdict is the thing."[1] What was the verdict that Mrs. White sought? Though often her ultimate goals were altered to accord with immediate needs, there is a broad underlying verdict that she seems to have sought. It was voiced by her choice of topics, by her selection of texts, by her frequent appeals. Mrs. White called for a commitment to a way of life that was commensurate with the kind of people whom she felt were charged with a world mission task of helping to prepare others for the return of the Lord which she held was imminent. She sought the verdict of dedicated living.

Beside the ultimate goal in Mrs. White's speaking there were often

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[1]See Thonssen and Baird, Speech Criticism, p. 449.

immediate goals that were dictated by special occasion needs. These were concerned chiefly with health and temperance principles, Christian faith and living issues, church-sponsored programs that involved mission advance, institutional management of schools, medical centers, publishing plants, and the maintaining of a trained and consecrated corps of "workers."

In the current evaluation of Mrs. White's effectiveness as a speaker it is patently clear that response is one of the key determinants of effectiveness. For this reason the response to her speaking will be considered under the headings of "Immediate Response" and "Long-Term Response." Before dealing with each of these mensurations it would be appropriate to note that some consideration has already been given to typical responses throughout the present study.

Prior consideration to response to Mrs. White's speaking.--To a degree, the history of Mrs. White and the history of the Seventh-day Adventist church not only parallel, they often overlap. Since this is shown in the first two chapters of this study that deal with biographical materials, and in most all of the third chapter that explains Mrs. White's relation to her church, it would be redundant to reiterate the incidents and movements that reflect the individual and audience responses to her speaking. What is true of the first three chapters of this study pertains to much of the material found in the "occasions and audiences" sections of Chapters IV, V, and VI. Other sections of these chapters and certain sections of Chapter VII refer to different types of responses accorded Mrs. White's speaking.

Kind of responses.--The related responses that attended Mrs.

White's speaking can be classified under one of six different headings, namely: (1) listeners' attitudes, (2) verbal responses, (3) physical responses, (4) changed-way-of-life responses, (5) administrative responses , and (6) financial responses. For the most part, the responses enumerated in the first three groupings deal with responses that took place during or immediately after her discourse presentations, while the last three groupings encompass, generally but not always, the delayed or long-term responses. In certain instances, Mrs. White secured responses from her audiences that were initiated at the moment, but which had follow-through and carry-over through the years. Examples of that type are the affirmations concerning a changed way of life, and policy adoptions respective to institutions and organizations.

Immediate Responses

Attitudes of listeners.--The theme of Temperance appealed especially to Mrs. White. It was with this theme that she drew her largest audiences. As late in her public career as 1907, she wrote: "I have never, in all my work on this question, had to accept one word of disrespect."[2] Her own appraisal of some of her temperance listeners' reactions include these expressions. When, on July 1, 1877, she addressed a very large crowd in a big tent at Battle Creek, Michigan, on the occasion of the visit of Barnum's great Menagerie and Circus, she reported that "although I spoke ninety minutes, the crowd of fully five thousand persons listened in almost breathless silence."[3] Reporting on one of her

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[2]E. G. White Letter 278, 1907.

[3]E. G. White, Testimonies, Vol. IV, p. 275.

Sunday afternoon New Zealand open-air meetings, she noted "a large number of young men who listened as if spellbound. Some of them were as solemn as the grave."[4]

In reporting on other than her temperance talks Mrs. White frequently used, to describe the audience responses, such phrases as: (at the Battle Creek church) "There was a depth of feeling in the congregation."[5] (at Basle, Switzerland) "All listened with deep interest."[6] Even while speaking she reacted to the audience attitudes, as revealed by her last sentence to an early morning group at a General Conference session: "I thank you for your respectful attention."[7]

One who heard Mrs. White speak at the Stockton, California, camp meeting, and the Oakland, California, General Conference, made this comment: "Audience very quiet and reverent. Different atmosphere while she was speaking."[8] Another recollection of the quiet audience atmosphere that seemed to attend Mrs. White's public presence has received this mention:

> When I was about ten years old we moved to Battle Creek, Michigan, . . . and for a few years I had the privilege of frequently listening to Sister White preach in the old Tabernacle there. I well remember the solemn hush of the congregation as she entered the pulpit.[9]

But that this was not always the case can be gleaned from Mrs. White's

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[4]E. G. White Letter 68, 1893.

[5]E. G. White, Diary, January 12, 1868.

[6]E. G. White, Diary, February 20, 1887.

[7]General Conference Bulletin, April 10, 1901, p. 184.

[8]Respondent 4.

[9]Mrs. Lillian Kennedy, R & H, May 16, 1959, p. 5.

candid observations on certain exceptional and atypical occasions. Early in her Maine ministry, she told of having to rebuke some fanatical persons present at an Exeter gathering: "My testimony was very displeasing to these persons and their sympathizers."[10] In one of her sermons at Otsego, Michigan, she was not satisfied with the response of the audience:

> I had freedom in speaking to the people on Sabbath, but the social meeting that followed the discourse was not marked by the promptness, zeal, and earnestness that characterize the meetings where the people have on the whole armor of God.[11]

In telling of the meeting-house shortage in Australia, Mrs. White explained the apathy that sometimes attended her open-air speaking:

> I have frequently stood in the open air to speak to companies gathered to hear me. I have seen women with children in their arms standing for an hour to listen to me. There were men and women all around me. I have asked them, "How many of you have an intelligent faith in Jesus Christ? How many are Christians? Those who are hold up your hands." Not a hand would be raised. . . .[12]

There are a few instances where Mrs. White received discourteous attention, but those were on the part of some intruder who was either disaffected or intoxicated,[13] and the occasions were relatively few.

Verbal responses.--One of the most frequent types of response to Mrs. White's speaking that carried clear evidence of audience receptivity was the testimony or social meeting. Often she led directly into this as a part of her speaking. These were sometimes quite protracted. One such meeting was a climax to a series of meetings in which she participated at

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[10]E. G. White, Life Sketches, p. 73.

[11]R & H, February 3, 1891, p. 65.

[12]General Conference Bulletin, 1901, April 23, p. 424.

[13]Mention of discourtesy by the disaffected was made in the section on "Bodily composure," in Chapter VII. See Historical Sketches, pp. 183, 235; and respondents 138, 164, 150, 151, 206, 246, and 266.

South Lancaster. In giving an account of the January meetings in 1889, she said, "I have never seen a revival work go forward with such thoroughness, and yet remain so free of excitement. There was no urging or inviting." And then she added:

> Friday evening the social service began at five, and it was not closed until nine. No time was lost; for every one had a living testimony to bear. The meeting would have continued hours longer, if it had been allowed to run its full course; but it was thought best to close it at that time.[14]

Sometimes a report of social meeting participation gives the number of people that testified. As she began her work in Basle, Switzerland, on a Sunday afternoon after her discourse, "one hundred and fifteen testimonies were borne."[15]

In reading the reports of General Conference sessions, we see that a frequent sequel to Mrs. White's speaking was that of allowing the delegates a chance for verbal response. It was thus at Minneapolis, according to the account of the editor of the Review and Herald who was also the secretary of the session:

> Sabbath, October 12, was a memorable day on account of the refreshing received from the Lord. Sister White spoke in the afternoon with great freedom and power. . . . Hearts were melted by the sweet influence of the meeting. . . . After the discourse, sixty-two earnest testimonies were borne in quick succession, the burden of which was thanksgiving and praise for the mercies and goodness of the Lord.[16]

The 1901 General Conference Bulletin reports verbatim the testimonies of ten ministers who took the floor after Mrs. White's April 15

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[14] R & H, March 5, 1889, p. 146.

[15] Historical Sketches, p. 173.

[16] R & H, October 23, 1888, p. 664.

appeal.[17] Similarly, in the 1909 session a social meeting is reported,[18] and though Mrs. White did not attend the 1913 session in person, a message from her was read by the president, A. G. Daniells, after which eleven ministers volunteered to express themselves regarding the communication.[19]

Mrs. White could be, at times, very direct. At the 1901 General Conference in Battle Creek, she was appealing for ministers to work in the South. She singled out one man who was "better acquainted with the work in the South than many," and asked, "Will you go there?" and the bracketed printed record states [Bro. Kilgore: Yes].[20]

Sometimes verbal responses interrupted Mrs. White's own speaking. At one of the preliminary committee meetings, held prior to the formal opening of the 1901 General Conference in Battle Creek, Mrs. White made an apparent slip of the tongue and attributed the phrase in Revelation "You have lost your first love" to Daniel. Immediately S. N. Haskell responded, "It was John."[21] A little later in the same meeting she started to tell about her holding a service of prayer on the West Coast before making up her mind to attend the session at Battle Creek, but instead started to develop a contributing line of thought during which her son, W. C. White, interrupted with, "You started to tell about your prayer Saturday night."[22]

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[17]General Conference Bulletin, 1901, April 16, pp. 269-70. Many of the testimonies were in the form of confessions.

[18]General Conference Bulletin, 1909, May 31, pp. 226-27.

[19]General Conference Bulletin, 1913, May 22, pp. 164-66.

[20]General Conference Bulletin, 1909, April 5, p. 85.

[21]MS 43a, 1901, p. 7.

[22]MS 43a, 1901, p. 17.

Once, at the Oakland Congregational Church, in 1906, Mrs. White was preaching on Christians becoming shining lights in the world, and in her appeal called for testimonies--but there was no response, so she prayed a very long prayer and asked the congregation to sing "Jesus, Lover of My Soul."[23] At a prior time, 1900, she told of using choir and then congregation in vocal response as part of her address.[24]

As a result of Mrs. White's giving a temperance talk at the Grand Templars Hall in Grand Rapids, Michigan, the presiding officer chose to terminate the meeting and to postpone to another occasion the recitation of a poem, in order to maintain the impression made upon the minds of the people.[25]

It seems to have been customary for a congregation to react verbally when there was agreement on the part of listeners to what Mrs. White said. In expressing satisfaction in her remarks, throughout a West Philadelphia church voices could be heard saying, "Wonderful, wonderful."[26] However, the resounding "Amen" appears to have been more frequently used. It was this that drew comment from a reporter who heard the elders break out, during one of her Minneapolis discourses, "in one long, hollow

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[23]MS 95, 1906.

[24]Her theme was "Daniel," and the song, "Dare to Be a Daniel." "The inspiring notes of this song rang out from the singers on the stand, who were joined by the congregation. I then resumed my talk." That the singing had its effect on the congregation is implied by her saying: "I know that before I had finished, many present had a better understanding of the meaning of Christian temperance." See Temperance, p. 265.

[25]R & H, June 9, 1891, p. 364.

[26]In 1906. Respondent 313.

murmur of 'Amen.'"[27] Conference records also indicate the use of the "Amen" as a rejoinder. In reporting on "A Touching Farewell," a last-page item on the 1909 General Conference Bulletin tells of Mrs. White's "trembling lips and a voice touched with deep emotion" as she bade farewell, to which "the congregation responded with many hearty 'amens.'"[28,29]

Physical responses.--In Mrs. White's appeals for a response from her hearers she often asked for a visible token of acceptance to her message. Frequently this was a request to stand to one's feet. This doing of something physically seemed further to strengthen mental assent. At Battle Creek, Michigan, "those who wished baptism were requested to signify it by rising. Quite a number arose."[30] At Washington, D. C., she concluded "A Call to Service" address with this appeal and consequent physical response:

> . . . There are places where you will be gladly received, where souls will thank you for coming to their help. May the Lord help you to take hold of this work as you have never taken hold of it. Will you do this? Will you here rise to your feet and testify that you will make God your trust and your helper? [Congregation rises.][31]

Not only the expression of determination by rising was sought by Mrs. White, but also the physical response of "coming forward" was an action step encouraged by her. At Tittabawassee, Michigan,

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[27]The Sunday Tribune (Minneapolis, Minnesota), October 21, 1888.

[28]General Conference Bulletin, 1909, June 7, 1909, p. 378.

[29]Though Mrs. White was not present at the 1913 conference session in Washington, D. C., when a message from her was read to the delegates, a notation appears following the reading, "Many voices: Amen!" See General Conference Bulletin, 1913, May 28, p. 165.

[30]E. G. White, Diary, June 9, 1875.

[31]General Conference Bulletin, 1909, May 18, p. 58.

> Meetings were held all through the day. My husband spoke in the forenoon; Brother Andrews in the afternoon. I followed with remarks quite at length, entreating those who had been interested through the meetings to commence from that day to serve God. We called forward those who wished to start in the service of the Lord. Quite a number came forward. I spoke several times. . . . We entreated and at last prevailed. All came forward.[32]

At Stanley, Virginia,

> . . . the house was full. I called those forward who wished to seek the Lord more earnestly. . . . For a time not one made a move, but after a while many came forward and bore testimonies of confession.[33]

At San Francisco,

> . . . After I had finished speaking, all who desired to give themselves to the Lord were invited to come forward. A large number responded, and prayer was offered for them. Several who came forward are persons who have recently heard the Advent message, and are in the valley of decision. . . .[34]

Tears were another physical response that not uncommonly accompanied the audience reactions that resulted from Mrs. White's discourse appeals. At Copenhagen, Denmark, "With many tears, some expressed their gratitude for the interest the American brethren had taken in them in this far-off country."[35]

At Battle Creek College, Mrs. White

> . . . went and prayed and spoke to the large chapel filled with students. I had much freedom in speaking. . . .
>
> Professor Prescott arose and attempted to speak, but his heart was full and he did not utter a word for five minutes, but stood weeping before the people. Then he said a few words. . . . Then he gave liberty for all to speak. Many testimonies were borne, but it seemed to me that there must be a company reached that we had not yet succeeded in reaching. We called all to come forward who felt

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[32] E. G. White, Diary, February 19, 1868.

[33] E. G. White, Diary, November 9, 1890.

[34] R & H, February 19, 1901, p. 113.

[35] Historical Sketches, p. 183.

> that they were unready for Christ's coming. . . . I thought the whole house was in motion.[36]

Sometimes, in countries where Mrs. White could not speak the language of the people, she sensed their response, not only by their tears but by the movements of their hands. In the old Swedish city of Grythyttehed, Mrs. White noticed:

> . . . As we passed out of the house at the close of the meeting, many crowded around to shake hands with me. They could not express their feelings in words, but they pressed my hand, and with tears coursing down their cheeks silently pointed upward. We hope to meet these dear friends among the saved, when we shall all have one language, and there will be no barriers to our communion with one another.[37]

Another type of physical response that involved the will and the use of the hands was pledge-signing. At Nevada, Missouri, Mrs. White presented an earnest appeal in behalf of the temperance cause. A recent convert to the faith, Colonel Hunter, arose and told the story of his conversion and how he had drunk enough liquor "to float a ship." He asked for the privilege of writing his name at the top of a pledge list. Then the president of the conference placed his name on the list, and the Whites--in all, 132 people signed the pledge "to leave alcohol, tobacco, tea, coffee, opium, and all other narcotics and stimulants forever. Some others signed the anti-liquor and tobacco pledge."[38]

One other type of physical response that sometimes resulted from Mrs. White's speaking and praying was that associated with an improved state of health. A physician reported a breakdown of his health, after

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[36]E. G. White Letter 75, 1888.

[37]Historical Sketches, p. 195.

[38]Robinson, Story of Health, pp. 200-201.

which the doctors gave him three years to live. He reports that Mrs. White prayed in his behalf for an improved state of physical being in 1910 and that the prayer and the blessing he received at that time "was the nearest to God's presence" he had ever known.[39]

Several other incidents of improved and continued physical well-being as a result of Mrs. White's private and public ministry have been recorded by other respondents.[40]

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[39]Respondent 69 added these details:

> When I was recovering from a severe stroke in 1910 and had just been prayed for by Elder Daniells and other of the ministers available, she [Mrs. White] 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, and 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 that "you will not be completely healed. You are a willing horse and will do anything 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 anyone 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. . . . That was forty-seven years ago. . . . God had His way and I'm still trying to do the little things He sends and finding joy in doing them.

[40]Respondents 60 and 309 in particular.

A marked example of how Mrs. White endeavored to aid people physically during her public-speaking ministry, and how that aid carried on through succeeding years, is described by a man who was a deacon in a church of seventy-two members:

> . . . Mrs. White and her son Willie were present. They both spoke. At the close of the service Sister White asked if there were anyone present in need of spacial prayer. A church school teacher responded. She had never walked without crutches. Her trouble was in her hips; her legs swung like strips of leather. She laid her crutches on the floor. There they remained. I saw her three years ago--a sound healthy woman.[41]

Another case of response to Mrs. White's speaking that involved physical well-being had to do with a committee meeting that met in a fisherman's hut on a tract of land seventy-five miles from Sydney, Australia. The purpose of the meeting was to select a piece of property for the establishment of a school. The land was reputedly poor, and the committee was perplexed to know what to do. One of the members, named Brother McCullagh, was in very poor health; and Mrs. White was deeply concerned for his state of health. For this reason, a season of special prayer in his behalf was offered at the same time that guidance was sought regarding the advisability of purchasing the tract of 1,500 acres for $4,500. A. G. Daniells, one of the members present, reports:

> The brother . . . was in declining health, and seemed to be succumbing to tuberculosis. When we arose from our knees, this brother described the experience which had come to him. He said that while Mrs. White was praying, there passed through his body a sensation which he described as an electric wave, and he immediately realized that he was healed of his disease.
>
> Thirty-five years later I met this man on a street in Sydney, in good health. He told me that he had never had a trace of tuberculosis since that morning in the fisherman's hut, where we knelt in prayer.
>
> This powerful manifestation of God's presence with us made a profound impression upon all. Mrs. White said in substance: "Brethren,

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[41] Respondent 309.

> God is here with us! Why did He come so near and grant us this signal blessing? I accept it as evidence that we are in the right place!" We agreed then to take the property.[42]

That this incident, which appears to have given an immediate renewal of physical vigor that in turn became the sign for the purchase of a tract of land for a school, also had long-term reactions is suggested by the man's continued state of health and the subsequent growth of the Avondale school built on the property.

Long-Term Response

Changed way of life.--Responses other than those of improved physical welfare and institutional beginnings that began as immediate reactions in some way connected with Mrs. White's speaking and praying, also suggest subsequent effects as well as immediate effects. These pertain to the ways that the lives of people have been altered by her speaking, and thus they provide an insight into assaying the long-term effectiveness of her speaking.

One respondent, when a girl ten to twelve years of age,

> . . . heard Sister White speak at one of our camp meetings, . . . and in the consecration service her earnest plea for those who would come forward and give their hearts to God gripped my heart, and though I felt timid to start, Sister D. T. Bourdeau . . . came along and gave me courage to go forward and she went with me. This was my first move in public to give my heart to God, and though I have made many mistakes I am glad to say I have never given up, and hope to go through with this people to the Kingdom.[43]

Another lady, whose husband gave many years of medical missionary service as a physician in South America, said:

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[42]Daniells, Abiding Gift, p. 312. See also E. G. White Letter 82, 1894.

[43]Respondent 273.

> Dr. C. C. Schneider, my husband, who is now resting in the Caju' cemetery, in Rio de Janeiro, often repeated the experience he had, and which he cherished very highly, of listening to Sister White speak to the young people in the Lodi Academy [California] for one whole week. He said the experience left an impression on his young heart which helped to shape his future life. . . . He often told our people in Brazil of this precious privilege and the blessing he received as a young boy came right into the meetings and took ahold of every one that listened.[44]

A lady in Canada sent this brief comment: "I believe Mrs. White's appeals when I was fifteen have had much to do with keeping me steady through the past many years."[45]

A man who heard Mrs. White many times in Michigan related this experience that illustrates the delayed influence of a discourse:

> While at the Mesick camp meeting in North Michigan she told the story of an old lady who had been a tea drinker for over sixty years and then gave it up. An elderly man who had been a . . . class leader and had smoked a pipe for sixty-five years was present and told the following year that "if that old lady could do that, he could quit smoking." So he took the old pipe out of his mouth (he was sitting on a log in the mill yard) and threw it over among the logs and it is there yet for all I know.[46]

A changed way of life resulting from Mrs. White's early morning meetings at the 1883 Battle Creek General Conference session was intimated by the statement of the conference president, G. I. Butler: "The instruction given by Sister White in the early morning meetings was most excellent; some in the ministry whose hearts had been estranged from each other were sweetly united in the bonds of Christian love."[47]

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[44]Respondent 285.

[45]Respondent 148.

[46]Respondent 344. The man added: "Two of my young friends were converted and went to keeping the Sabbath as a result of her meetings in Hillsdale church."

[47]R & H, November 27, 1883, p. 746.

The special thing that Alma McKibbin said she remembered was

> In every sermon that she [Mrs. White] preached I noted that before she closed she had some special word for parents and their children. Her climax was an appeal to youth. . . . These appeals went straight to my heart, and I resolved to give my life to the cause of God.[48]

One girl who was twelve years old took a week's journey by lumber wagon with her parents to attend a camp meeting in Missouri. She states that "Sister White's sermons, to me were wonderful, and after she had preached a sermon on the beatitudes I decided I must be baptized and I was."[49, 50]

Mrs. White's interest in the changed way of life among students revealed itself in the early history of Battle Creek College where she conducted a series of meetings evenings and week ends during one of the closing weeks of school in the month of May, 1877. "As a result of the meetings, quite a number presented themselves for baptism."[51] Mrs. White's husband did the baptizing at nearby Goguac Lake, as a fitting climax to the annual College commencement exercises where Mrs. White

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[48] R & H, July 17, 1958, p. 6.

[49] Respondent 366. Subsequently this girl married and went to Australia, where with her husband she taught at the Avondale school. Later they returned to the United States and launched a school at Keene, Texas, very much in educational policy like the one they, with the guidance of Mrs. White, had helped to launch in Australia.

[50] It is significant to note that baptism carries more than usual significance as a symbol of desire for entrance into regular church fellowship in the case of membership into the Seventh-day Adventist church for in it the baptismal rite suggests a willingness to make considerable changes in life habits, not the least of which is a willingness to forego, in some cases, occupational security, due to the choice of a less popular day of worship. Therefore, in the many cases where references to Mrs. White's speaking mention baptisms, it may be generally assumed that the change of the way of life is more contrasting, and sometimes drastic, than the casual mentioning of baptism might imply.

[51] E. G. White, Testimonies, Vol. IV, pp. 273-74.

spoke at both services.

Later on, at a Grand Rapids, Michigan, camp meeting, an eyewitness says that there were at times an estimated 10,000 people present:

> Sister White was listened to with close attention. Her voice was strong and clear. She could be heard by nearly all in the larger congregation.
>
> When she invited sinners to come and give their hearts to the Lord, they came. 153 were baptized at this meeting.[52]

Administration responses.--Mrs. White's speaking involved both administrators and the administrative functions of the church.

In an early morning October, 1906, ministers' meeting gathered on the Fresno, California, campground, consideration was given to the election of a conference president. Mrs. White discussed the qualifications of two men, one of them being the incumbent officer. She called upon them to make a change in their manner of dealing with others and told them that they needed to be converted. So plainly did she speak that each man testified to the truth of Mrs. White's remarks and promised to mend his way of life and labor.[53]

Too numerous to mention are the policies that Mrs. White encouraged different leading men to inaugurate. Some of the plans which she promoted from the pulpit were long years coming into fruition; others were adopted--sometimes quickly, sometimes reluctantly.

Two policies which Mrs. White advocated were promoted by her while she was in Europe. One pertained to selling religious literature, and the other had to do with holding tent meetings.

When she attended the European Missionary Council after her

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[52]Respondent 96.

[53]MS 120, 1906.

arrival in Europe, she encountered reluctance among the leaders to promote literature sales by colporteurs; but Mrs. White assured the discouraged colporteurs that "it had been shown her that books could be sold in Europe in such a way as to give support to the workers, and bring to the publishing house sufficient returns to enable it to produce more books."[54] As a result of these admonitions, it is reported:

> Her words encouraged the book salesmen to try again. Training schools for colporteurs were held in Sweden, Norway, and Denmark, and the sales for 1886 in that territory rose to nearly $9,000, compared to a little more than $1,000 in 1885.[55]

During the same Council held at Basle, Switzerland, in September, 1885, Mrs. White promoted the idea that it would be better to encourage the holding of tent meetings by the evangelists in preference to open-air meetings. Her reasons for favoring the tent meeting may be summarized as follows: (1) it was less of a strain on the speaker; (2) it was easier to hold the attention of the people; and (3) there was less transiency among listeners. The official record of the Council states:

> She expressed the belief that the use of tents is one of the very best methods of conducting a meeting, and that the Lord would bless this kind of labor in Europe.
>
> As the result of the consideration of this question, the Council recommended the purchase of a second tent for England, and one for use in Sweden the coming season; that the Swiss Conference purchase two tents, one for the French and one for the German work; and that the General Conference be requested to furnish a tent for use in Italy.[56]

Financial responses.--At the second Australian Conference in 1893, Mrs. White spoke on the subject of tithing. She was aware that the subject had been neglected and not been presented in the churches. That

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[54] E. G. White, Life Sketches, p. 285.

[55] Jemison, A Prophet, p. 238.

[56] Historical Sketches, p. 117.

failure to present the moral issues involved in tithing, together with the prevailing economic depression of that year, caused a marked falling off in the conference treasury. Mrs. White reported on the result of her discourse on tithing:

> One brother, a noble looking man, a delegate from Tasmania, came to me, and said, "I am glad I heard you speak today on tithing. I did not know that it was so important a matter. I dare not neglect it any longer." He is now figuring on the amount of his tithe for the last twenty years and says he shall pay it all as fast as he is able; for he cannot have robbery of God registered in the books of heaven to meet him in the judgment.[57]

Another positive response to Mrs. White's promotion of financial matters took place during her last year in Australia. She had given a strong appeal for the building of a new sanitarium in the country, but near the city of Sydney.[58] The minutes of the Union Conference Session carry this notation under the heading of "An Extraordinary Meeting":

> Mrs. E. G. White came in and spoke of the need of such an institution, where it should be located, how the funds should be raised, and giving altogether a very instructive, earnest, and inspiring appeal for the work to be started in faith, and prosecuted with vigor.
>
> After this address, the resolutions [pertaining to the erection of a Medical and Surgical Sanitarium in the vicinity of Sydney] were unanimously adopted. Pastor E. W. Farnsworth then stated that whether what he was about to propose was in order or not, it seemed to him that they could not do better than to make a practical beginning of this matter right there, and to start the fund he would pledge £50. This was quickly followed by others [which totaled £905 and 10s. including the highest pledged amount of £100 that was subscribed by Mrs. White and the remainder by sixty-nine other donors].[59]

That the Sydney Sanitarium building project, which Mrs. White promoted and strongly urged the people to support financially, had long-term effectiveness is supported by the statement made ten years later.

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[57] Australia Notebook, 1893, pp. 305, 312-13.

[58] Union Conference Record (Australia), pp. 1-3.

[59] Union Conference Record (Australia), p. 17.

It was at the 1909 General Conference in Washington, D. C., the last one Mrs. White attended, that J. E. Fulton, president of the Australasian Union Conference, said, regarding the Sydney Sanitarium at Wahroonga, "I am pleased to report that at the present time the Institution . . . is enjoying a good patronage with an excellent feeling in the home."[60]

Summary of Response to Mrs. White's Speaking

During Mrs. White's long career of public speaking, in the United States and abroad, a survey of audience response to her discourses shows both immediate and long-term effectiveness. It is mainly in six characteristic headings that we find a ready classification of listener response.

As for the attitude of listeners, it is noticeable that she received a respectful listening by her auditors; and that the repeated phrases of "silence," "spellbound," and "deep interest" marked respondents' comments.

As for the verbal responses, she received testimonies at social meetings (often involving personal confession); words of praise and intention; occasional interruptions; frequent audience responses, such as "Amens"; and occasional bursts of song.

As for physical responses, Mrs. White most frequently asked the people in the audience to rise to their feet, and very often to come forward. Not infrequently "tears and weeping" accompanied her strongest appeals. Sometimes people who could not speak her language smiled and shook her hand appreciatively. Other physical responses which Mrs. White

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[60] General Conference Bulletin, 1909, May 23, p. 114.

secured also included hand-written affirmations of pledge to the cause of temperance. A marked physical response to her speaking, both as to immediate and long-term effectiveness, is allied with what many regarded as the healing phase of her speaking and praying.

As for the changed-way-of-life response, reconciliation of differences, conversions, dedications of life to service, and baptisms are most apparent.

As for administration responses, it has been observed that men in responsible position were made to feel amenable to correction and improvement in their personal lives; as well as cooperative--though sometimes tardily so--in promoting significant policies of action proposed by Mrs. White.

As for the financial responses, almost all of them were associated with either personal accountability to God in the matter of tithing or loyalty to the support of the mission program of the church.

CHAPTER IX

SUMMARY AND CONCLUSIONS

Summary

The rhetorical analysis that has been undertaken in this study of Mrs. Ellen G. White has encompassed 465 discourses in three general areas. Twenty of these discourses have dealt with Health and Temperance themes, 279 with Christian Faith and Living topics, and 166 with subjects pertaining to the Church Militant.

In addition to these 465 discourses, most of which have been in quite full manuscript or printed form covering a wide variety of occasions and audiences, there are a number of other partially reported discourses, in either briefly reported or synopsis form, that have contributed to this rhetorical study.

The places where these discourses were given involve fifty cities of seventeen states in the United States, twelve cities in Australia, five cities in New Zealand, and fifteen cities in seven countries of Europe, making a total of eighty-two cities or towns in ten countries of three continents. In addition to the discourses that specifically mention the places where they were presented, the analysis includes twenty-three discourses that contain no mention of the places where they were delivered.

As a preliminary to the rhetorical analysis of these discourses this survey has concerned itself with the person who delivered them--Ellen

Harmon White; the world in which she lived; and her relationship to the Seventh-day Adventist church. Briefly stated, her public speaking career covers the last half of the nineteenth century and the first decade of the twentieth. Her life began in 1827 at Gorham, Maine, a small town near the New England seacoast, and terminated in 1915 in a small California community on the Pacific coast. These fourscore and seven years divide themselves into three periods: (1) early life, (2) married life, and (3) widowhood.

The influences which shaped her early life are intricately entwined with an accident that took place in her girlhood depriving her of normal, social, and educational pursuits. She found solace in spiritual things that themselves were part of the Great Advent Awakening. The dominant force that influenced her life was the revival movement of the era called the Great Second Advent, whose chief spokesman, William Miller, had a great influence in quickening her interest in the expected soon return of Christ.

When seventeen years of age, Ellen Harmon claimed to have a vision in which she was charged with a dictum to share with others that which had been revealed to her. After overcoming an initial reticence toward public work, she traveled to different New England towns bearing her testimonies. Because of her frail health, a young man named James White, being of like-minded religious sympathies, assisted her in travels and shared the speaking responsibilities. Before long they were married.

The second period of Mrs. White's public-speaking career covers her married life, from 1846 to 1881. It was during this period that the disappointed members of the Second Advent Movement began to emerge with

distinctive doctrines, the main one of which was the observance of the seventh-day Sabbath. A body of like-minded believers soon began to come into being through the New England publishing endeavors of the Whites. This was followed by the need for church organization. Mrs. White's counsel figured vitally in all the shapings of the scattered Advent groupings that rapidly consolidated after the Whites moved to Michigan in the mid-fifties. The Whites played a vital part in the institutional and corporate growth among the group of followers who soon took the name Seventh-day Adventist. With Battle Creek, Michigan, as the headquarters for health, publishing, and educational endeavors undertaken by the church, the Whites traveled to the West Coast and before long established similar institutions there. In all of these planned pursuits Mrs. White had a counseling voice that was given increased hearing by laymen and leaders of the church.

With her husband's death, in 1881, Mrs. White entered a new era of public ministry; and her travels widened to Europe and Australia. At camp meetings and conference sessions, in many cities of the three continents, Mrs. White came to be looked upon as one highly trusted to reveal Divine will. Her ministry, often of guidance by exhortation or warning, carried signification for Seventh-day Adventists far beyond that accorded other speakers within or outside the church. On the subjects of Health and Temperance and practical Christian Living Mrs. White drew her largest audiences. These swelled to as many as twenty thousand, even though for smaller congregations Mrs. White maintained a burden for communication. Her discourses set in motion new channels for church administration such as the adoption of union conference organization. She challenged the

ministry continually to improved preparation of mind and heart for the work of pastoral shepherding. She charged the laymen with responsibility for home missionary endeavor, and total allegiance to a program of world evangelization with forefront emphasis on the two cardinal tenets of church faith: the seventh-day Sabbath and the imminency of the Second Advent of Christ. To maintain the health of the faithful and extend the ministry of healing to the sick, a realistic program of medical missionary endeavor became the burden of Mrs. White's latter years. She constantly presented the idea of a total program of education that envisioned every family with a teacher-parent, contributing to and supporting a church school educational system that would incorporate the adequate training of even doctors, teachers, ministers, and other specialized personnel to carry the goal of the gospel to all the world in one generation.

That Mrs. White died short of her expected goal seems not to have been the chief concern, but rather that she left in full function a body of dedicated listeners who themselves were guided in their mission by words of directive as vibrant with meaning as when they were first spoken by the living mouthpiece. That much of her written legacy is in the form of collated excerpts from discourse manuscripts testifies to the long-term effectiveness of her speaking. Besides the Bible, no words to Seventh-day Adventists the world around echo with as much import and meaning as do the words of Mrs. White.

It is to an examination of those spoken words, now preserved in manuscript or published form, that this study has concerned itself primarily. The classical rhetorical yardstick metered with measurements of invention, arrangement, and style has been laid alongside the selected

representative discourses of Mrs. White's speaking career. In addition, a survey of her delivery and of audience response has been viewed from listener perspective as recalled by 367 people now living who remember having observed and heard her speak.

As a result of this survey certain conclusions suggest themselves.

Conclusions

1. In matters of invention, Mrs. White chose to develop ideas that for proof depended little upon elaborate processes of reasoning. Since much of her subject matter consisted largely of items that were admonitory in nature, the giving of them in the context of "revelations" carried their own authority for persuasion. Yet Mrs. White seems to have come easily into the expositions of her materials, making chief use of explanation. For confirmation of her ideas she gained extra leverage by the frequent use of Biblical examples as well as simple cause-effect reasoning and reasoning by analogy. Her own ethical appeal as a speaker was reinforced to more than normal proportions by the generally accepted designation of her as an appointed "messenger." In pathetic proofs she seems to have been discerningly sensitive to the emotional side of her listeners, and made ready contact with them by appealing to the basic drives that motivate people to action. The least used of the impelling motives were the appeals to property and tastes.

2. In matters of arrangement, Mrs. White gives no evidence of restraints imposed by some felt need for intricate preplanning of discourse outlines. Her sequence of ideas was that often employed in normal conversation where one idea suggests and leads into another. Because of this, the formal mentioning of points by "firstly," "secondly," "thirdly,"

or their like, either in preview, discourse proper, or summary, is conspicuously absent. Her introductions were seldom long except on those occasions where she chose to read extended portions of Scriptures. Rather than use the scriptural passages for purposes of exposition, she apparently employed them as simple assertions of truth that were best used in simple statement buttressed only for the listener by the inherent reading of the Word. Most of her introductions plunged the audience into her theme and its importance with a minimum of delay by means of surprise, suspense, or secular quotation. Within and often throughout her discourses Mrs. White hastened to use appeals to agreement or to action. The very nature of her message may have urged her to seek a verdict early. Sometimes the frequency of her appeals leaves the final appeal shorn of expected variety because of its prior or extended reiteration.

3. In matters of style, Mrs. White appears to have taken pains to make her ideas clear with probably more than normal use of restatement to achieve both clarity and force. Directness was one of the commendable devices that contributed clearness. Simplicity of word choice was another. Her claim to distinction in matters involving beauty of style rests mostly on her choice of simple language, in preference to that which could be termed bold, high-keyed, or decorative. A natural prose cadence is often in evidence that may be the result of her familiarity with the rhythm and beauty of scriptural expression.

In brief, through all aspects of invention, arrangement, and style, simplicity seems to be the one factor that serves as common denominator.

4. In matters of delivery, Mrs. White's own philosophy of speech paralleled in large measure her actual practice. (However, with respect

to discourse preparation, she relied on infillment by prayer and meditation. At the place of speaking she usually arrived without notes or manuscript, being dependent upon the challenge of the occasion, the needs of the audience, and the inspiration of the moment to fit her pattern of extempore speaking.) As she stood erect at the speaker's stand, though in latter years somewhat bent, the listeners report having heard, to begin with, the slight tones of a seemingly frail, diminutive woman whose voice soon gained strength to carry words that penetrated far because they were full, adequately supported, well-rounded, clearly enunciated, spoken slowly, and given with a force that lent an element of authority and impressiveness. Her garb was conservative, her gestures and bodily movements moderate. She repeatedly asserted that the strength she received for speaking was not a natural endowment but was a gift for the then present speaking demand. That demand often extended itself to time periods well beyond the hour.

5. In matters pertaining to audience response, Mrs. White achieved both immediate and long-term effectiveness. The immediate responses were characterized by respectful listener attitudes of awe and silence; verbal responses that included testimonies of confession and personal intention, frequent rejoinders of agreement expressed with hearty "Amens"; physical responses of rising to the feet, going forward, not infrequently amid tears and weeping. These immediate audience responses that characterized Mrs. White's speaking often had carry-over values that registered on through the years. Such responses frequently followed in the wake of the spoken or prayed word that was consummated in healing, baptism, the signed pledge, the voted resolution, or the emptied purse.

6. In matters pertaining to effectiveness, perhaps the prime factor in Mrs. White's persuasive power resides not so much in what are commonly called the rhetorical skills, as in her personal ethos. To herself and to those to whom she spoke she was inspired of God. Her prophecies in the past were so fully proved by succeeding events that the people of her church, as well as others, viewed her with great respect--awaiting her words, in later years, with eagerness and concern. In this way, at least, she was unique as a speaker and the effects of her speaking were unusual.

7. In matters pertaining to any contemplated assessment of Mrs. White as a religious speaker, it might be conjectured that in the gallery of tomorrow where will hang the pictures of effective American Religious Spokeswomen, the full-length portrait of Ellen Gould Harmon White should certainly appear, and probably, appropriately, in a frame markedly plain.

A P P E N D I C E S

Discourse Number	Year	Month Day Time	Place	Title	Scripture Text	Reference Source
1	1869	3/6	Battle Creek, Mich.	"Christian Temperance"	1 Cor. 6:19,20	Testimonies for the Church, Vol. II pp. 354-376.
2	1869	. . . . .	Battle Creek, Mich.	"Christian Temperance"	1 Cor. 6:19,20	*Signs of the Times, 9/18, 1879, p. 281
3	1882	1/2	College City, Calif.	"Daniel a Temperance Reformer"	. . . . .	Signs, 3/2, 1882, pp. 97, 98.
4	1882	. . . . .	Hanford, Calif., Camp meeting	"Practical Thoughts for the Camp Meetings"	. . . . .	Signs, 4/26, 1883
5	1886	Sunday	Christiania, Norway	"Typical Temperance Addresses by Ellen G. White"	. . . . .	Temperance, pp. 267-273
6	1886	9/24	Great Grimsby, Eng.	"Your Reasonable Service"	Rom. 12:1,2	Signs, 2/17, 1886
7	1886	10/6	Christiania, Norway	"The Path of Progress"	2 Peter 1:5-11	**Advent Review and Sabbath Herald, 2/21, 1888, p. 1.
8	1888	9/25, afternoon	Oakland, Calif.	"Living for God"	1 Cor. 9:24	***Ellen G. White Manuscript, #8, 1888
9	1889	January	Washington D.C.	"There is Help in God"	Rev. 3:21 Matt. 3	Signs, 7/29, 1889, pp. 449, 450
10	1891	. . . . .	. . . . .	"A Talk on Temperance"	. . . . .	Signs, 6/22,29, 1891; 7/6, 1891 pp. 197, 198; 205, 213. Temperance pp. 273-283
11	1893	3/5, Sunday 4 P.M.	Kaeo, New Zealand	"True to Principle" "Duty of Parents to their Children"	Dan. 1:8-16	MS #9, 1893
12	1893	. . . . .	Sydney, Australia	"Typical Temperance Addresses No. 3"	. . . . .	Temperance pp. 283-292; MS #27, 1893
13	1893	October	Gisborne, New Zealand	"Temperance"	Luke 17:26-30	Australia Notebook, 1893, pp. 506-521

* Cited hereafter as Signs
** Cited hereafter as R & H
*** Cited hereafter as MS

Dis-course Number	Year	Month Day Year	Place	Title	Scripture Text	Reference Source
14	1899	7/20, Thursday	Avondale, Australia	"The Avondale Health Retreat"	. . . . .	Union Conference Record, 7/26, 1899, pp. 5-7; Australia Notebook 1896-1899; MS #99, 1899
15	1901	3/28	Publishers' Conv. Gen. Conf.	"Talk Centering on Publisher's Work"	. . . . .	MS #29, 1901
16	1902	6/7, Sabbath afternoon	Petaluma Calif., Campground	"Lessons from the First Chapter of Second Peter"	2 Peter 1:1-13	MS #77, 1902
17	1902	6/22, 6 A.M.	St. Helena, Calif., San. Chapel	Report of a Council Meeting	. . . . .	MS #92, 1902
18	1905	9/28	St. Helena, Calif. Sanitarium	"The Restaurant Work"	Mark 28:16-20	MS #150, 1905
19	1909	5/26, 9:15 A.M.	Washington D.C., Gen. Conf.	"A Lesson in Health Reform"	Dan. 1	R & H, 2/10,17, 1910; Gen. Conf. Bulletin, 5/30, 1909, pp. 213-215 MS #33, 1909
20	1909	5/31, 9:15 A.M.	Washington D.C., Gen. Conf.	"Faithfulness in Health Reform"	. . . . .	R & H, 2/24, 1910; 3/3, 1910, pp. 7,8; Gen. Conf. Bulletin, 6/2, 1909, pp. 268-270; Testimonies Vol. IX, pp. 153-166

Dis-course Number	Year	Month Day Time	Place	Title	Scripture Text	Reference Source
1	. .			"Ye Are Complete in Him"	Col. 2:1-10	Bible Echo and Signs of the Times Vol. 7, No. 2,3,4.
2	. .			"Sermon" (Incomplete)	1 John 3:1	MS #29 Undated
3	1869	3/26 afternoon	Battle Creek, Mich.	"Diligence in the Work of Preparation"	. . . . .	*E.G.White Manuscript #1, 1869
4	1877	6/19	Battle Creek, Mich.	"The Duty of Christians"	2 Cor. 6:17	**Signs of the Times, 1/31,1878, p. 38
5	1877	6/26	Gogmac Lake, Mich.	"Battle Creek College"	. . . . .	Signs 2/7, 2/14,1878, pp. 41,49
6	1879	5/23	Emporia Camp Ground Kansas	"How to Keep the Sabbath"	. . . . .	MS #3, 1879
7	1883	. . . . .	Battle Creek, Mich. Gen. Conf.	"Doubting the Testimonies" (Excerpt)	. . . . .	MS #1, 1883; Selected Messages I, p. 45
8	1883	. . . . .	Battle Creek, Mich. Gen. Conf.	"Popular Holiness Meetings"	. . . . .	MS #3, 1883; Gospel Workers (old edition only, 1892) pp.226-229
9	1883	11/ Morning	Battle Creek, Mich. Gen. Conf. Ministers	"The Subject Presented in 1883" (Christ our Righteousness)	1 John 1:9	Selected Messages I, pp. 350-354
10	1884	4/20, 6 A.M.	Oakland, Calif.	"Satan's Devices"	. . . . .	Signs, 5/8,1884, pp. 273,274
11	1884	4/20, 9 A.M.	Oakland, Calif.	"Prevailing Prayer"	Luke 21:36; Phil. 4:6	Signs, 5/15, 1884, pp. 289,290
12	1884	4/21, 6 A.M.	Oakland, Calif.	"Faith the Christian's Victory"	Matt. 18:20	Signs, 5/22, 1884, pp. 305,306
13	1884	4/21, 9 A.M.	Oakland, Calif.	"The Christian's Hope"	John 14:1-3	Signs, 5/29, 1884, pp. 321, 322
14	1884	4/22, 6 A.M.	Oakland, Calif.	"Importance of Cherishing Light"	Matt. 7:24-29	Signs, 6/5, 1884, pp. 337, 338
15	1884	4/24,Thursday 6 A.M.	Oakland, Calif.	"An Address to the Young"	Eccl. 12:1	Signs, 9/11, 1884, pp. 545, 546
16	1884	5/10	Los Angeles, Calif. Camp Meeting	"The Vision at Bethel"	Gene. 28:10-17	Signs 7/31, 1884, pp. 449, 450
17	1884	5/11, Morning	Los Angeles, Calif. Camp Meeting	"Christ Our Model"	1 Cor. 6:19,20; 10:31	Signs, 3/5, 1885

* Cited hereafter as MS
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Dis-course Number	Year	Month Day Time	Place	Title	Scripture Text	Reference Source
18	1884	5/14, 6 A.M.	Los Angeles, Calif., Camp Ground	"A Cheerful Spirit Honors God"	. . . . .	Signs, 2/12, 1885
19	1885	. . . . .	. . . . .	. . . . .	. . . . .	MS #4, 1885
20	1885	3/7	Santa Rosa, Calif.	"Sermon at Santa Rosa"	Matt. 7:22-28	MS #5, 1885
21	1885	7/11	Oakland, Calif.	"The Power of the Truth"	John 17:17-19	Signs, 8/6, 1885
22	1885	9/5	Southampton, England	"Christian Progress"	2 Peter 1:4-11	Signs, 11/19, 1885
23	1885	9/12, Sabbath	Basle, Switzerland	"Christ Our Great Sacrifice"	Titus 2:11-14	*Advent Review and Sabbath Herald, 3/16,1886, pp. 160,161
24	1885	9/22, Tuesday morning	Basle, Switzerland	"The Christian's Strength"	Rom. 10:10	**Historical Sketches of S.D.A. Foreign Missions,pp.129-132
25	1885	9/23, Wednesday morning	Basle, Switzerland	"How to Meet Temptations"	Jas. 1:2-7	Historical Sketches, pp. 133-136
26	1885	9/26, Sabbath afternoon	Basle, Switzerland	"Satan an Accuser of the Brethren"	Zech. 3:1-8	Historical Sketches, pp. 154-158
27	1885	9/28, Monday morning	Basle, Switzerland	"The Light of the World"	Matt. 5:14	Historical Sketches, pp. 140-144
28	1885	9/29, Tuesday morning	Basle, Switzerland	"The Importance of Watchfulness and Prayer"	. . . . .	Historical Sketches, pp. 144-146
29	1885	10/11, Sunday	Copenhagen, Denmark	"Our High Calling"	1 John 3:1	R & H, 2/28, 1888 pp. 129,130
30	1885	10/12, Monday	Copenhagen, Denmark	"A Peculiar People"	Titus 2:11-14	Signs, 10/26, 11/4, 1889, pp. 641, 642, 657, 658
31	1885	10/23, Friday	Grythyttehed, Sweden	"God's Purpose For Us"	Col. 1:9,10	MS #9, 1885
32	1885	10/24, Sabbath	Grythyttehed, Sweden	"Soldiers of Christ"	Phil. 4:4-7	MS #8, 1885
33	1885	10/27	Orebro, Sweden	"The Price of Eternal Life"	. . . . .	MS #10, 1885
34	1885	11/9, Monday	Christiania, Norway	"Christian Fellowship"	Heb. 12:12-17	MS #4, 1885
35	1885	12/11	Torre Pellice, Italy	"Love and Obedience"	John 15:10	Signs, 5/27,1889, pp. 305,306
36	1886	1/23	Basle, Switzerland	"The Government of God"	Ps. 119:126-128	R & H, 3/9,1886, pp. 145, 146
37	1886	1/30	Basle, Switzerland	"Cain and Abel Tested"	Gen. 4:3-8	Signs, 12/16,23, 1886, pp. 753, 754, 769, 770
38	1886	3/13	Europe	"Lessons From the Life of Abraham"	Gen. 12:1-4; Heb. 11:8-10	MS #19, 1886

* Cited hereafter as R & H
** Cited hereafter as Historical Sketches

Dis-course Number	Year	Month Day Time	Place	Title	Scripture Text	Reference Source
39	1886	4/7	Basle, Switzerland	"The Law of God the Standard of Home Government"	. . . . .	R & H, 11/13, 1888, pp. 705,706
40	1886	6/19	Orebro, Sweden	"Striving to Enter In"	. . . . .	MS #5, 1886
41	1886	6/20, Morning	Orebro, Sweden	"Sanctification"	1 John 1:8,9	MS #25, 1886
42	1886	6/20, Sunday afternoon	Orebro, Sweden	"Obedience and Its Reward"	Rev. 22:12-14	Signs, 9/8,15, 1887, pp. 545, 546; 561, 562
43	1886	6/25, Morning	Orebro, Sweden	"Determination in the Work of God"	. . . . .	R & H, 7/8, 1890, p. 417
44	1886	6/26	Orebro, Sweden	"Obedience to the Law Necessary"	. . . . .	R & H, 7/15, 1890, pp. 433, 434
45	1886	6/27, Sunday	Stockholm, Sweden	"The Service of Love"	1 John 3:1-3	Signs, 10/21, 1889, pp. 625, 626
46	1886	6/27	Orebro, Sweden	"The Preparation For Heaven"	Rev. 20:11,12	Signs, 12/22,29, 1887, pp. 769, 770; 785, 786
47	1886	7/4	Laurvig, Norway	"This Do and Thou Shalt Live"	Luke 10:25-28	Signs, 11/24, 1887, pp. 705,706
48	1886	7/11, Sunday	Christiania, Norway	"Reproof for Sabbath Breaking"	. . . . .	MS #7, 1886
49	1886	7/11, Sunday	Christiania, Norway	"Christ's Agony over Jerusalem"	Luke 19:41,43; Matt. 21:5-9	MS #7a, 1886
50	1886	7/15, Thureday night	Christiania, Norway	"Evil-speaking"	Psalms 15	MS #26, 1886
51	1886	7/19, morning	Copenhagen, Denmark	"Over-coming Self"	Nahum 1:7	MS #8, 1886
52	1886	7/20, morning	Copenhagen, Denmark	"Missionaries for God"	Matt. 10:24	R & H, 4/10,1888, pp. 225,226
53	1886	7/20	Copenhagen, Denmark	"Evidences of Genuine Faith"	Titus 2:11-14	R & H, 3/6,1888, pp. 145,146
54	1886	7/21, morning	Copenhagen, Denmark	"Search the Scriptures"	Isa. 8:20	R & H, 4/3, 1888, pp. 209,210
55	1886	7/23, Friday morning	Copenhagen, Denmark	"Preparation For Christ's Second Coming"	Mark 13:34-37	MS #10, 1886
56	1886	7/24	Copenhagen, Denmark	"Having Our Conversation"	1 Pet. 1:13-16	MS #9, 1886
57	1886	7/25, morning	Copenhagen, Denmark	"Building on The Rock"	Matt. 7:24-27	MS #27, 1886
58	1886	7/25	Copenhagen, Denmark	"Christ's Controversy with the Devil"	Luke 24:49-53; Acts 1:9-11	MS #11, 1886
59	1886	9/19	Grimsby, England	"The Privilege of Being a Christian"	1 John 3:1-3	MS #16, 1886
60	1886	9/22, morning	Grimsby, England	"The Christian Brotherhood"	1 John 3:14	MS #13, 1886
61	1886	10/6	Christiania, Norway	"The Path of Progress"	2 Pet. 1:5-11	R & H, 2/21, 1888, pp. 113,114
62	1886	10/11	Copenhagen, Denmark	"An Immortal Name"	1 John 3:2; Jude 24	Signs, 3/2, 1888
63	1886	10/24	Nimes, France	"The Hope Set Before Us"	1 John 3:1,2	MS #28, 1886
64	1886	10/31	Nimes, France	"Gaining a Fitness for Heaven"	Matt. 6:19,21	MS #29, 1886

Dis-course Number	Year	Month Day Time	Place	Title	Scripture Text	Reference Source
65	1886	11/7	Villar Pellice, Switzerland	"The Christian Pathway"	John 15:7-10	MS #30, 1886
66	1886	11/7	Torre Pellice, Italy	"Giving Up Our Will for God's Will"	John 8:12	MS #31, 1886
67	1886	12/25	Tramelan, Switzerland Church Dedication	"Sermon . . ."	1 Kings 8:54-61	MS #49, 1886
68	1887	2/4	Tramelan, Switzerland	"The Co-operation of Man with God	Phil. 2:12	R & H, 10/30, 1888, pp.673,674
69	1887	2/22	Basle, Switzerland	"The Disciples of Christ Are One in Him"	Mal. 3:16,17	R & H, 11/12, 1889, pp.705,706
70	1887	2/22	Basle, Switzerland	"Individual Responsibility in the Church"	. . . . .	R & H, 10/22, 1889, pp.657,658
71	1887	5/22	Zurich, Switzerland	"Behold What Manner of Love"	1 John 3:1-3	MS #16, 1887
72	1887	6/11	Moss, Norway	"The Condition of Acceptance"	Matt. 7:21	R & H, 2/14, 1888, pp. 97, 98
73	1887	6/19	Moss, Norway	"Whatsoever a Man Soweth, That Shall He Also Reap"	Gal. 6:7,8	R & H, 5/5, 1891, pp. 273,274
74	1887	9/25	Grand Rapids, Mich. Workers' Meeting	"What Shall We Be That We Might Work the Works of God?"	2 Tim. 4:1,2	R & H, 4/14,21, 1891, pp. 225, 226; 241, 242
75	1888	10/11	Minneapolis, Minn.	"A Living Connection with God"	Acts 20:17	MS #6, 1888
76	1888	10/17	Kansas City, Mo.	"How to Become True Ministers of Christ"	1 John 3:1,2	MS #4, 1888
77	1888	10/18, morning	Minneapolis, Minn.	"The Need of Advancement"	John 15:5 last part	R & H, 10/8, 1889, pp. 625, 630
78	1888	10/19, morning	Minneapolis, Minn.	"Have Light in Yourselves"	John 14:11,12; 15:16	Signs, 11/11, 1889, pp. 673, 674
79	1888	10/20, Sabbath	Minneapolis, Minn. Gen. Conf.	"Advancing in Christian Experience"	2 Pet. 1:1-12	MS #8, 1888
80	1888	10/21, Sunday	Minneapolis, Minn. Gen. Conf.	"A Chosen People"	1 Pet. 2:9,11,12	MS #17, 1888
81	1888	11/22	Petterville, Mich.	"Let us Go Without the Camp"	Heb. 13:13-16	R & H, 5/28,1889, pp. 337,338
82	1888	11/24	Petterville, Mich.	"Constant Attainment Essential to Christian Life"	Col. 1:25-29	R & H, 6/4,1889, pp. 353, 354
83	1888	11/25	Petterville, Mich.	"A Good Sermon"	John 15	MS #73, 1888
84	1888	11/29	Petterville, Mich.	"Man's Failure to Comprehend Divinity in Humanity"	. . . . .	R & H, 6/11,1889, pp. 369, 370
85	1888	12/19	Petterville, Mich.	"Give Glory to God"	Luke 17:12	Signs, 5/6, 1889, pp. 257, 258
86	1888	12/19	Petterville, Mich.	"Faith and its Effects"	John 14:1-3	Signs, 6/10,1889, pp. 337, 338
87	1889	January	South Lancaster, Mass.	"God Requires The Best Use of Our Powers"	Eph. 3:14-19	Signs, 5/13, 1889, pp. 273,274
88	1889	Jan. Morning	South Lancaster, Mass.	"The Need of Self Denial"	. . . . .	R & H, 3/12,1889, pp. 161, 162
89	1889	1/10 morning	South Lancaster, Mass.	"Light and Responsibility"	. . . . .	Signs, 4/1, 1889, pp. 193-195

course Number	Year	Day Time	Place	Title	Scripture	Reference Source
90	1889	1/11	South Lancaster, Mass.	"Go Work Today in my Vineyard"	Matt. 21:28-31	R & H, 4/9,1889, pp. 225, 226
91	1889	1/13 morning	South Lancaster, Mass.	"Is It Well With My Soul?"	. . . . .	R & H, 3/19,1889, pp. 177, 178
92	1889	1/14	South Lancaster, Mass.	"The Necessity of Dying to Self"	. . . . .	R & H, 6/18,1889, pp. 385, 386
93	1889	1/16, morning	South Lancaster, Mass.	"The Fruits of Faith"	. . . . .	Signs, 3/4,1889, pp. 129, 130
94	1889	1/16, morning	South Lancaster, Mass.	"Let Your Light Shine"	Matt. 5:13; Luke 8:16	Signs, 3/11,1889, pp. 145, 146
95	1889	1/17, morning	South Lancaster, Mass.	"Come Ye, Buy and Eat"	. . . . .	Signs, 3/25,1889, pp. 177, 178
96	1889	1/18, morning	South Lancaster, Mass.	"The Substance of Things Hoped For"	. . . . .	Signs, 3/18,1889, pp. 161, 162
97	1889	1/19	South Lancaster, Mass.	"In Him Is Light"	. . . . .	R & H, 2/26,1889, pp. 129, 130
98	1889	January	Washington D.C.	"It Is Best to Be Christians"	. . . . .	Signs, 5/20,1889, pp. 289, 290
99	1889	1/25	Washington, D.C.	"Christ's Comforting Assurance"	John 14:1-3	Signs, 6/17,1889, pp. 353, 354
100	1889	1/25	Washington, D.C.	"The Christian's Calling Honorable"	. . . . .	Signs, 4/8, 1889, pp. 209, 210
101	1889	1/26	Washington, D.C.	"The Love of God"	1 John 3:1-8	Signs, 4/15,1889, pp. 225, 226
102	1889	1/26	Washington, D.C.	"Looking for That Blessed Hope"	Titus 2:13,14	Signs, 6/24,1889, pp. 369, 370
103	1889	1/26	Washington, D.C.	"The Christian's Commission"	Acts 1:8	Signs, 9/2, 1889, pp. 529, 530
104	1889	2/23	Indianapolis, Ind.	"The Open Door"	Rev. 3:2,5-8	R & H, 3/26,1889, pp. 193, 194
105	1889	2/23	Indianapolis, Ind.	"Christ Should Be Our Counselor"	Jer. 17:5	R & H, 4/16,1889, pp. 241, 242
106	1889	4/4	Chicago, Ill.	"The Secret of Unity"	. . . . .	R & H, 7/2, 1889, pp. 417, 418
107	1889	4/5	Chicago, Ill.	"The Strength of God's People"	. . . . .	R & H, 6/25,1889, p. 401
108	1889	4/6	Chicago, Ill.	"Christ's Burden Is Light"	Zech. 3:1-5	Signs, 9/16,1889, pp. 561, 562
109	1889	4/6, afternoon	Chicago, Ill.	"The Simplicity of Faith"	Matt. 7:7,8	Signs, 9/9, 1889, pp. 545, 546
110	1889	4/6	Chicago, Ill.	"A Lively Hope"	1 Peter 1:3	R & H, 8/6, 1889, pp. 497, 498
111	1889	4/7	Chicago, Ill.	"Christ May Dwell, in Your Hearts by Faith"	Eph. 3:14-19	R & H, 10/1,1889, pp. 609, 610
112	1889	4/8	Chicago, Ill.	"How to Glorify God"	. . . . .	Signs, 9/30,1889, pp. 593, 594
113	1889	4/9, morning	Chicago, Ill.	"Christ the Living Fountain"	John 4	Signs, 7/1,1889, pp. 385, 386
114	1889	4/9, morning	Chicago, Ill.	"The Test of Doctrine"	. . . . .	R & H, 8/27,1889, pp. 529, 530
115	1889	4/9	Chicago, Ill.	"The Love of God"	1 John 3:1; 1 Thess. 4:16,17	Signs, 11/18,25, 1889, pp. 689, 690; 705, 706
116	1889	4/9	Chicago, Ill.	"The Unchangeable Character of the Law"	. . . . .	Signs, 9/23, 1889, pp. 577, 578
117	1889	4/9	Chicago, Ill.	"The Work of God's People"	Matt. 6:19-21	Signs, 10/14,1889, pp. 609, 610
118	1889	4/10	Chicago, Ill.	"Christ's Yoke Is Easy"	Matt. 11:28-30	Signs, 7/8,15, 1889, pp. 401, 402; 417, 418
119	1889	4/11, afternoon	Chicago, Ill.	"Home Training"	. . . . .	Signs, 7/22,1889, pp. 433, 434
120	1889	5/11	Ottawa, Kansas	"The Quality of Our Faith"	John 3:1-16	MS #1, 1889
121	1889	5/12, morning	Ottawa, Kansas	"Picking Flaws"	. . . . .	MS #2, 1889

course Number	Year	Day Time	Place	Title	Scripture Text	Reference Source
122	1889	5/14, morning	Ottawa, Kansas	"Morning Talk . . . "	2 Cor. 3:18	MS #3, 1889
123	1889	5/14	Ottawa, Kansas	"Preparation For Christ's Second Coming"	. . . . .	MS #4, 1889
124	1889	10/19 Sabbath 2:30 P.M.	Battle Creek, Mich.	"Duties and Privileges of the Christian" (No Content)	John 14:21-23	*R & H Extra, General Conference Bulletin, 10/20, 1889, p. 14
125	1890	. . . . .	Battle Creek, Mich.	"I will Keep Thee From the Hour of Temptation"	Rev. 3:10	R & H, 4/15,22,29, 1890, pp. 225, 226; 241, 242; 257, 258
126	1890	1/29, morning	Battle Creek, Mich.	"How to Meet a Controverted Point of Doctrine"	. . . . .	R & H, 2/18, 1890, pp. 97-99
127	1890	2/1	Battle Creek, Mich.	"Heaven's Part in Life's Conflict"	Eph. 6:10-17	MS #1, 1890
128	1890	2/3	Battle Creek, Mich. Bible School	"Remarks . . ."	. . . . .	MS #9, 1890
129	1890	2/4, morning	Battle Creek, Mich.	"The Present Message"	. . . . .	R & H, 3/18, 1890, pp. 161,162
130	1890	2/5, morning	Battle Creek, Mich. Bible School	"Draw Nigh to God"	James 4:8	R & H, 3/4, 1890, pp. 129, 130 MS #7, 1890
131	1890	2/6, morning	Battle Creek, Mich.	"Open the Heart to Light"	. . . . .	R & H, 3/25, 1890, pp. 177, 178
132	1890	2/6	Battle Creek, Mich. Bible School	"Who Will Accept the Light of Heaven"	John 17:20-23	MS #10, 1890
133	1890	3/9	. . . . .	"Spirit of Discernment"	Acts 1:8	MS #2, 1890
134		morning	Grand Rapids, Mich.	"Resisting Temptation"	. . . . .	R & H, 5/19, 1891, pp. 305,306
135	1891	3/17, Tuesday forenoon	Battle Creek, Mich.	"Home Missionaries Needed"	. . . . .	Gen. Conf. Bulletin, 3/6, 1891
136	1891	3/24, Tuesday evening	Battle Creek, Mich.	"Preparing for the Final Crisis" "Our Present Dangers"	John 14:16,17; 1 John 3:1	Selected Messages II, pp. 367, 375; Gen. Conf. Bulletin 4/13, 1891, pp. 256-261
137	1891	7/22	Harbor Heights, Mich.	"Importance of Exercising Faith"	Matt. 7:1-7	MS #83, 1891
138	1891	7/23, morning	Harbor Heights, Mich. Teachers' Institute	"The Enduring Treasure"	1 Pet. 1:3	R & H, 3/8,15, 1892, pp. 145, 146; 161, 162
139	1891	7/24, Friday evening	Harbor Heights, Mich.	"The Great Sacrifice Made For Us"	. . . . .	MS #6, 1891
140	1891	7/25, Sabbath afternoon	Harbor Heights, Mich.	"Need of Dependence on God"	John 15:1-4	R & H, 9/27; 10/11, 1892, pp. 604, 605; 625, 626
141	1891	9/2	. . . . .	. . . . .	John 3:14-19	MS #10, 1891
142	1891	8/22	Battle Creek, Mich.	"Make Proper Use of Talents"	Matt. 25:14-16	MS #9, 1891

* Cited hereafter as Gen. Conf. Bulletin

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143	1891	9/4, morning	Lansing, Mich.	"Walk Not in Darkness"	John 8:12, last half	R & H, 9/20, 1892, pp. 593,594
144	1891	9/5	Lansing, Mich.	"It is Not for You to Know the Times or the Seasons"	Acts 1:3-7	R & H, 3/22, 1892; Selected Messages 1, pp. 185-191
145	1891	9/26, Sabbath	Healdsburg, Calif. Camp meeting	"Work and Baptism of Holy Spirit"	Acts 1:3-12	MS #7, 1891
146	1891	12/12	Sydney, Australia	"Sanctify Them Through Thy Truth"	John 17:17	R & H, 2/23; 3/1, 1892, pp. 113, 114; 129, 130
147	1892	1/2	N. Fitzroy, Victoria, Australia	"The Privilege of the Follower of Christ"	Eph. 3:14-21	R & H, 7/5,12,19, 1892, pp. 417, 418; 433, 444; 449, 450
148	1892	1/9	N. Fitzroy, Australia	"Christ's Instruction to His Followers"	Acts 1:4-8	R & H, 4/19,26; 5/3,1892, pp. 241,242; 256,257; 272,273
149	1892	9/10	Melbourne, Australia	"Seek Those Things Which are Above"	Col. 3:1-4	Signs, 1/9, 1893, pp. 151, 152
150	1893	2/11, Sabbath	Auckland church, N.Z.	"Instruction to the Auckland Church"	Isa. 58:1-4	Australia Notebook, 1893, 12 pp. following p. 315
151	1893	2/12, Sunday	Auckland, N.Z. Opera Hall	"Conflict Between Christ and Satan"	1 John 3:1-3	MS #16, 1893
152	1893	3/26, Sunday 6 P.M.	Napier, New Zealand, Pavilion C. Mtg.	"The Law and the Love of God	Luke 10:21-25	MS #17, 1893
153	1893	3/28	Napier, New Zealand, Pavilion C. Mtg.	"Words of Warning Regarding Phrenology	Isa. 8:9-20	Australia Notebook, 1893, p.377
154	1893	4/7, Friday 9:30 A.M.	Napier, New Zealand Camp Meeting	"Diligence in Service"	. . . . .	MS #13, 1893
155	1893	4/22, Sabbath	Petone, New Zealand	"Christ Our All and in All" "If Ye Love Me, Keep My Commandments"	John 14:12-28	MS #14, 1893; Australia Notebook 1893, p. 402
156	1894	1/28, Sunday 10 A.M.	Brighton, Australia, campground	"Address to Bible Workers and Ministers"	Rev. 7:13-17	Australia Notebook, 1894, p.581
157	1894	2/10, Sabbath	Brighton, Australia, Tent	"Isaiah 58"	Isa. 58	Australia Notebook, 1894, p.586
158	1894	2/11, Sunday 4 P.M.	Williamstown, Australia	"The Immutability of God's Law"	John 3:16	Australia Notebook, 1894, p.601
159	1894	2/17, Sabbath 11 A.M.	Brighton, Australia Tent	"Isaiah 58"	Isa. 58	MS #11, 1894
160	1894	2/18, Sunday 4 P.M.	Prahran, Australia	"This is Life Eternal that They Might Know Thee"	John 17:2,3	MS #12, 1894

Dis-course number	Year	Month Day Time	Place	Title	Scripture Text	Reference Source
161	1894	2/25, Sunday 3 P.M.	N. Brighton, Town Hall, Australia	"Faith, Patience, Hope"	Rom. 5:1-11	MS #16, 1894; Australia Notebook 1894, pp after pp 628
162	1894	3/3	N. Brighton, Tent. Australia	"Power of God and His Truth"	1 Peter 1:1-5	MS #17, 1894
163	1894	3/4, Sunday 3 P.M.	Williamstown, Australia	"Laborers Together With God"	Eph. 2:1-6	MS #18, 1894
164	1894	3/18, Sunday 3 P.M.	Williamstown, Australia	"If Thine Eye be Single, Thy Whole Body Shall be Full of Light"	Matt. 6:19-34	MS #20, 1894
165	1894	5/13, Sunday 3 P.M.	Parramatta, N.S.W., Aust. S.D.A. Chapel	. . . . .	Deut. 6:1-3	MS #26, 1894
166	1894	9/16, Sabbath	Prospect, N.S.W., Aust, Church Dedication	"Take These Things Hence"	John 2:13-16	R & H, 8/27; 9/3,1895, pp. 545, 546; 461,462
167	1894	10/9	. . . . .	"Missionary Work" "Preach the Gospel to Every Creature"	Mark 16:15,16	MS #38, 1894
168	1894	10/20, Sabbath morning	. . . . .	"Look and Live"	John 1:29, last part	MS #41a, 1894
169	1894	10/23, morning	. . . . .	"Morning Talk"	. . . . .	MS #42, 1894
170	1894	10/24, Sabbath afternoon	Ashfield, N.S.W., Aus	"The Vine and the Branches"	John 15:1-6	MS #43, 1894
171	1894	11/3, morning	Ashfield, Australia Camp ground	"Appeal to the Youth"	. . . . .	Australia Notebook, 1894, p. before 804
172	1894	11/3, morning	Ashfield, Australia Camp ground	"Morning Talk . . . "	. . . . .	MS #48, 1894
173	1894	11/3, Sabbath	Ashfield, Australia Camp ground	"Sermon"	2 Peter 1	MS #49, 1894; Australia Notebook, 1894, pp 804
174	1894	11/10, Sabbath morning	Ashfield, Australia Camp ground	"As I Have Loved You"	. . . . .	Australia Notebook, 1894, p. 823
175	1895	5/19	Williamstown, Austral.	. . . . .	1 Peter 1:1-5	MS #12, 1895
176	1895	10/19	Melbourne, Australia Armadale C.Ground	. . . . .	John 4:1-10	MS #18, 1895
177	1895	10/20	Armadale Camp Ground, Australia	. . . . .	Eph. 2:1-10	MS #16, 1895
178	1895	November	Armadale Camp ground, Australia	. . . . .	1 John 3:1,2	MS #21, 1895

Discourse Number	Year	Month Day Time	Place	Title	Scripture Text	Reference Source
179	1895	November	Armadale Camp Ground, Melbourne, Australia	"Address . . ."	Matt. 6:19-21	MS #24, 1895
180	1896	3/4	Avondale, Australia	"Address . . ."	Rev. 22:1-4	MS #11, 1896
181	1897	. . . . .	. . . . .	"Report of a Sermon"	. . . . .	MS #75, 1897
182	1899	7/9	Avondale, Australia, School Chapel	"Remarks . . ."	2 Peter 1:1-7	MS #102, 1899
183	1899	7/23, Sunday 5 P.M.	School, Australia, Union Conf. mtg.	"The Close of the Conference"	Col. 3:12-14	Union Conference Record, 7/28, 1899, p. 13
184	1901	3/15, Sabbath morning	Vicksburg Church, Miss.	"Talk . . ."	John 14	MS #27, 1901
185	1901	3/27	Battle Creek, Mich. Sanitarium	"Talk . . ."	. . . . .	MS #28, 1901
186	1901	3/29	Battle Creek, Mich.	"Sermon at General Conference"	2 Peter 1:1-3	MS #62, 1901
187	1901	4/3, 5 A.M.	Battle Creek, Mich.	"Our Supply in Christ"	James 1:1-7	Gen. Conf. Bulletin, 4/4, 1901, pp. 35-37
188	1901	4/6, Sabbath	Battle Creek, Mich. Gen. Conf. Tabernacle	"Will a Man Rob God?"	Mal. 3:1-12	Gen. Conf. Bulletin, 4/8, 1901 pp. 124-128
189	1901	4/14	Tabernacle	"The Christian Life"	Matt. 6:19-23	MS #31, 1901
190	1901	4/20, Sabbath	Battle Creek, Mich. Gen. Conf.	"His Wonderful Love"	1 John 3:1-7	Gen. Conf. Bulletin, 4/23, 1901 pp. 422-428
191	1901	May	Denver, Colo. church	"Living for Christ"	Col. 3:1-4,12-16	MS #39, 1901
192	1901	5/6	Des Moines, Iowa Church	"The Unity of the Spirit"	Eph. 2:1-6	MS #38, 1901
193	1901	9/21	St. Helena, Calif., San. Chapel	"Sermon . . ."	Col. 1:3-8	MS #102, 1901
194	1901	9/28	St. Helena, Calif., San. Chapel	"Sermon . . ."	Heb. 1:1-3	MS #105, 1901
195	1901	10/3	St. Helena, Calif., San Chapel	"The Christian's Hope"	1 Peter 1:1-3	MS #110, 1901
196	1901	10/19	St. Helena, Calif., San. Chapel	"Sermon . . ."	Rom 12:1,2	MS #111, 1901
197	1902	4/19	St. Helena, Calif., San. Chapel	"Sermon . . ."	Col. 3:1-13	MS #57, 1902
198	1902	6/7, Sabbath afternoon	Petaluma, Calif., Camp ground	"Lessons From the First Chapter of Second Peter"	2 Peter 1	MS #77, 1902

Dis-course Number	Year	Month Day Time	Place	Title	Scripture Text	Reference Source
199	1902	6/8, Sunday afternoon	Petaluma, Calif., Camp Ground	"On the Training of Children"	John 15:1-7	MS #67, 1902
200	1902	7/30, Sabbath morning	St. Helena, Calif., San. Chapel	"Sermon . . ."	Isa. 58:1-5	MS #116, 1902
201	1902	11/22, Sabbath	St. Helena, Calif., San. Chapel	"Sermon on the Study of the Book of Revelation"	Rev. 1:1-3	MS #155, 1902
202	1903	3/25, Wednesday	Pacific Press Chapel	"Our Helper"	. . . . .	MS #37, 1903
203	1903	3/28, Sabbath 11 A.M.	Oakland, Calif., Gen. Conf.	"Lessons from the Sending out of the Spies"	Num. 13, 14	Gen. Conf. Bulletin, 3/30, 1903, pp. 7-11
204	1903	3/30, Monday 3 P.M.	Oakland, Calif., Gen. Conf.	"Lessons From Josiah's Reign"	2 Chron. 35; 2 Kings 22, 23	Gen. Conf. Bulletin, 4/1, 1903, 29-33
205	1903	3/31, Tuesday morning	Oakland, Calif., Gen. Conf.	"How to Receive God's Blessing"	Deut. 4:1-9	Gen. Conf. Bulletin, 4/2, 1903, pp. 55, 56
206	1903	4/2	Oakland, Calif., Gen. Conf.	"Unity of Spirit"	John 17:1-3	MS #17, 1903
207	1903	4/4, Sabbath 11 A.M.	Oakland, Calif., Gen. Conf.	"A Call to Repentance"	Rev. 3:1-5	Gen. Conf. Bulletin, 4/6, 1903, pp. 88-91
208	1903	4/12, Sunday	Oakland, Calif.,	"God's Purpose for Us" (Excerpt)	Rev. 7:9-17	R & H, 3/9, 1905, p. 8
209	1903	6/7, Sunday afternoon	Calistoga Hot Springs, Calif., Open Air Sermon	"Divine Sonship"	1 John 1:1-3	MS #70, 1903
210	1903	6/14	Calistoga, Calif.	"Duties and Privileges of the Christian"	John 1:12	MS #114, 1903
211	1903	8/1, Sabbath	St. Helena, Calif., San. Chapel	"Whoso Offereth Praise Glorifieth God"	Isa. 56:1-8	MS #80, 1903
212	1903	December	. . . . .	"The Reception of the Holy Spirit" (Week of Prayer Reading)	Mark 16:15	MS #157, 1903
213	1904	1/23, Sabbath, 11:30 A.M.	St. Helena, Calif., San. Chapel	"Lessons From the Fifty-eighth of Isaiah	Isa. 58:1-6	MS #8, 1904; Selected Messages I, pp. 98-103
214	1904	3/19, Sabbath, 11 A.M.	Healdsburg, Calif., Pac. Union Conf.	"Lessons From the First Chapter of Daniel"	Dan. 1	MS #110, 1904
215	1904	4/30, Sabbath	Memorial Church Washington, D.C.	"Words of Encouragement"	2 Peter 1:1-13	MS #106, 1904
216	1904	5/18	Berrien Springs, Mich.	"The Foundation of Our Faith"	Rev. 1:1-3;9-13; 20	MS #46, 1904; Selected Messages I, p. 201

Discourse Number	Year	Month Day Time	Place	Title	Scripture Text	Reference Source
217	1904	5/20, morning	Berrien Springs, Mich.	"Lessons From the First and Second Chapters of Colossians"	Col. 1, 2	MS #48, 1904
218	1904	5/21	Berrien Springs, Mich.	"Lessons from the Third Chapter of Revelation"	Rev. 1, 2, 3	MS #50, 1904
219	1904	5/22	Berrien Springs, Mich.	"A Form of Godliness Without the Power"		
220	1904	5/23, morning	Berrien Springs, Mich.	"A Plea for Unity"	John 17	MS #52, 1904
221	1904	7/2	Nashville, Tenn.	"Take Heed to Thyself"	Eph. 4:1-7	MS #56, 1904
222	1904	9/20	College View, Neb. G. C. Committee	"Sermon. . . ." "Self-denial Boxes"	John 13:1-4	MS #102, 1904 MS #78, 1904
223	1904	12/11	Riverside, Calif.	"Union With Christ"	John 15	MS #118, 1904
224	1905	2/21, Sabbath	Mountain View, Calif.	"The Gift of the Holy Spirit"	Acts 1:4-8	MS #148, 1905
225	1905	5/1, afternoon	Sanitarium, Calif., Wedding	"Marriage and the Christian Home"	. . . . .	MS #170, 1905
226	1905	5/11, Thurs. morning	Takoma Park, Wash., D.C., Gen. Conf.	"The Unity of the Spirit"	. . . . .	R & H, 5/18,1905, pp. 23,24
227	1905	5/13	Takoma Park, Wash., D.C., Gen. Conf.	"Lessons from the Second Chapter of Philipians"	Phil. 2:1-17	R & H, 6/15,1905, pp. 8,9
228	1905	5/16, Tuesday	Takoma Park, Wash., D.C., Gen. Conf.	"Lessons from the First Epistle of John"	1 John 1:1-3	MS #56, 1905
229	1905	5/25	Takoma Park, Wash., D.C., Gen. Conf.	"Lessons from the First Epistle of John"	1 John 1:1,2 last part	R & H, 7/13,20,1905, pp. 8,9
230	1905	5/25, Thursday 2:30 P.M.	Takoma Park, Wash., D.C., Gen. Conf.	"The Ladder of Progress"	2 Peter 1:1-7	R & H, 7/6,1905, pp. 8,9
231	1905	5/27, Sabbath	Takoma Park, Wash., D.C., Gen. Conf.	"The Need of Home Religion"	1 John 3:1-9 1 John 2:1,2	R & H, 6/22,29,1905, pp. 8,9; 7,8
232	1905	8/15	Los Angeles, Calif.	"Unwise Investments"	. . . . .	MS #114, 1905
233	1905	11/26	Elmshaven, Calif., Birthday	"Words of Thanksgiving"	. . . . .	MS #142, 1905
234	1906	. . . . .	. . . . .	"Love Toward God And Man"	Luke 10:25-27	MS #104, 1906
235	1906	4/14, Sabbath 11 A.M.	Loma Linda, Calif., San. Parlor	"Lessons from the First Chapter of Second Peter"	2 Peter 1:1-3	MS #49, 1906
236	1906	5/5, Sabbath	Mt. View, Calif., Pac. Press Chapel	"Talk. . . ."	John 17	MS #119, 1906
237	1906	7/2, Sunday	San Jose, Calif.	"A New Commandment"	John 14	MS #97, 1906

course Number	Year	Day Time	Place	Title	Scripture Text	Reference Source
238	1906	10/20 Sabbath afternoon	Oakland, Calif., Congreg. Church	"Lessons from the Fifteenth of Romans"	Rom. 15	MS #95, 1906
239	1907	6/27	St. Helena, Calif., Camp-meeting	"Address to Young People"	Heb. 12:1	MS #61, 1907
240	1907	October	Loma Linda, Calif., Med. Miss. Conv.	"Behold What Manner of Love"	1 John 3	MS #153, 1907
241	1907	12/21, Sabbath afternoon	Loma Linda, Calif., Assembly Hall	"Preaching the Word of the Living God"	Gen. 2:1-3; Exod. 20:1-11	MS #131, 1907
242	1908	3/7	Oakland, Calif.	"Conflict and Victory"	Rev. 3	MS #35, 1908
243	1908	3/10, Tuesday	Oakland, Calif.	"Abiding In Christ"	John 15	MS #37, 1908
244	1908	3/11, Wednesday	Oakland, Calif.	"Let Us Glorify God"	John 17	MS #39, 1908
245	1908	3/12, Thursday	Oakland, Calif.	"Lessons from the First Chapter of Second Peter"	2 Peter 1	MS #41, 1908
246	1908	3/14	Oakland, Calif.	"Lessons From the Fifty-eighth Of Isaiah"	Isa. 58	MS #43, 1908
247	1908	5/5	Lodi, Calif.	"That Ye Should Go and Bring Forth Fruit"	John 15	MS #46, 1908
248	1908	5/7	Lodi, Calif.	"As Little Children"	Matt. 18:1-6	MS #47, 1908
249	1908	5/9	Lodi, Calif.	"Lessons from the Experiences of Pentecost	Acts 2	MS #49, 1908
250	1908	6/22, Sabbath	Glendale, Calif., Sanitarium	"Lessons from the Fifteenth Chapter	John 15	MS #92, 1908
251	1908	8/28	Los Angeles, Calif., Campground	"The Sabbath of the Fourth Commandment"	Gen. 2:1-3	MS #93, 1908
252	1908	8/26	National City, Calif., Par. Valley San.	"Parting Words of Instruction"	John 14:1-3	MS #101, 1908
253	1908	8/29, Sabbath morning	Loma Linda, Calif.	"Called to Glory and Virtue"	2 Pet. 1	MS #99, 1908
254	1909	5/15, Sabbath morning	Takoma Park, Wash., D.C., Gen. Conf.	"Abiding in Christ"	John 15:1-5	Gen. Conf. Bulletin, 5/17, 1909, pp. 37-39
255	1909	5/17	Takoma Park, Wash., D.C.	"A Call to Service"	. . . . .	MS #21, 1909; Gen. Conf. Bulletin, 1909, pp. 56-58
256	1909	5/22, Sabbath	Takoma Park, Wash., D. C., Gen. Conf.	"A Risen Saviour"	Matt. 17; 26:26-75: 27; 28	MS #29, 1909; Gen. Conf. Bulletin, 1909, pp. 136,137
257	1909	5/29, Sabbath morning	Takoma Park, Wash., D.C., Gen. Conf.	"Get Ready"	Rev. 3	MS #43, 1909

Dis-course Number	Year	Month Day Time	Place	Title	Scripture Text	Reference Source
258	1909	6/6, Sunday afternoon	Takoma Park, Wash., D.C., Gen. Conf.	"Partakers of the Divine Nature"	2 Pet. 1	MS #49, 1909
259	1909	8/21, Sabbath	Nevada, Iowa	"Lessons of Self-Denial, Trust, and Co-operation"	Matt. 6:19-21	MS #86, 1909
260	1909	8/26	Council Grove, Kan. Camp meeting, German believers	"Words of Counsel and Encouragement"	Acts 1:1-14; 2:1-2	MS #77, 1909
261	1909	8/26	Council Grove, Kan. Camp meeting	"That Ye May Bring Forth More Fruit"	John 15	MS #79, 1909
262	1909	8/29	Council Grove, Kan. Camp meeting	"Seek Ye the Kingdom of God"	Luke 12:1-7	MS #83, 1909
263	1909	8/29	Boulder, Col. Camp meeting	"Labor For the Unconverted"	Matt. 7:1-7	MS #75, 1909
264	1909	9/4, Sabbath	Boulder, Col.	"Sermon. . . ."	John 17; Acts 1,2	MS #91, 1909
265	1909	9/7	Salt Lake City, Utah	"Address to the Church Members at Salt Lake City"	Isa. 55:1-8	MS #96, 1909
266	1909	10/16, Sabbath	San Jose, Calif.	"I Am the True Vine"	John 15	MS #97, 1909
267	1911	6/10	Angwin, Calif., P.U.C. Chapel	"Conformity to Christ's Example"	John 17	MS #11, 1911
268	1911	8/16, Wednesday	Long Beach, Calif.	"Sermon. . . ."	2 Peter 1	MS #25, 1911
269	1911	8/18, Friday	Long Beach, Calif.	"The Responsibility of Parents"	Eph. 6:1-3	MS #27, 1911
270	1911	8/19, Sabbath	Long Beach, Calif.	"Sermon. . . ."	Phil. 2:1-13	MS #17, 1911
271	1911	11/6	Loma Linda, Calif.	"Sermon. . . ."	2 Pet. 1	MS #45, 1911
272	1912	3/16, Sabbath afternoon	Los Angeles, Calif., Temple Auditorium	"Accepting the Promise	John 15	MS #17, 1912
273	1912	3/18, Monday morning	Los Angeles, Calif., Minis. Institute	"A Neglected Work"	1 Pet. 4	MS #53, 1912
274	1912	3/28	Loma Linda, Calif., S.M.E. Chapel	"Growth in Grace Essential"	. . . . .	Appeals For Unity (Tract) 1912, p. 3
275	1912	4/13, Sabbath	Loma Linda, Calif.	"Seeking for Heaven"	John 17	MS #51, 1912
276	1912	4/16, Tuesday	Loma Linda, Calif.	"An Appeal for Unity and Confidence"	Matt. 6	Appeals For Unity (Tract) 1912, p. 8
277	1913	6/7, Sabbath morning	St. Helena, Calif.	"I Am the True Vine"	John 15,16	MS #18, 1913

Discourse Number	Year	Month Day Time	Place	Title	Scripture Text	Reference Source
278	1913	6/15	St. Helena, Calif., Sam. Church School Picnic	"Following On To Know The Lord"	. . . . .	MS #16, 1913
279	1913	9/27, Sabbath morning	St. Helena, Calif.	"I Will Not Leave You Comfortless"	John 14	MS #20, 1913

A - THE CHURCH MILITANT - General

Discourse Number	Year	Month Day Time	Place	Title	Scripture Text	Reference Source
1	1885	10/10 or 10/17, Fri. evening	Copenhagen, Denmark	"Parable of Fig Tree"	Luke 13:6-9	*Historical Sketches of S.D.A. Foreign Missions, pp. 180-182
2	1885	10/25, Sunday afternoon	Grythyttehed, Sweden	"Trials and Persecution Awaiting God's people	. . . . .	Historical Sketches, pp. 195-198
3	1885	11/28, Sabbath	Torre Pellice, Italy (Piedmont Valleys)	. . . . .	Isa. 56:1-7	Historical Sketches, pp. 231-235
4	1886	6/23, Wednesday afternoon	Orebro, Sweden, Scandinavian Conf.,	"Beginnings of Work in Scandinavia"	. . . . .	**Ellen G. White Manuscript #6, 1886
5	1887	3/7	Basle, Switzerland	"The Need of Earnest, Intelligent Workers"	. . . . .	MS #14, 1887
6	1888	10/23, Tuesday	Minneapolis, Minn.	"Remarks . . . . on Missionary Work"	. . . . .	MS #10, 1888
7	1888	10/24, Wednesday morning	Minneapolis, Minn. Gen. Conf.	"Morning Talk"	. . . . .	MS #9, 1888
8	1890	3/8	. . . . .	"Sermon . . ."	. . . . .	MS #4, 1890
9	1890	3/16	Battle Creek, Mich.	"Sermon . . ."	. . . . .	MS #3, 1890
10	1891	. . . . .	. . . . .	"An Address to Young Men"	Titus 2:6; 1 John 2:14	***The Advent Review and Sabbath Herald, 6/16, 1891, pp. 369,370
11	1891	9/3	Mich. Conf. Meeting	"Remarks . . ."	. . . . .	MS #11, 1891
12	1893	1/28, Sabbath morning	Battle Creek, Mich.	Communication, dated Dec. 21, 1892, from Mrs. White in Melbourne, Australia. Read to the 1893 Gen. Conf. Session by Prof. W. W. Prescott	. . . . .	****General Conference Bulletin, 1/27,28, 1893, pp. 12-16

* Cited hereafter as Historical Sketches
** Cited hereafter as MS
*** Cited hereafter as R & H
**** Cited hereafter as Gen. Conf. Bulletin

Dis-course Number	Year	Month Day Time	Place	Title	Scripture Text	Reference Source
13	1893	3/28, Tuesday, 9 A.M.	Napier, New Zealand, Pavilion C.M.	"Sermon . . ."	Isa. 8:9,10	MS #12, 1893
14	1897	1/17	Council Meeting	"Remarks . . ."	. . . . .	MS #5, 1897
15	1899	7/23, Sunday, late afternoon	Avondale, Australia	Appreciation remarks for S. N. Haskell's Australian labors and gifts	Col. 3:12	Union Conference Record, 7/28, 1899, p. 13
16	1901	4/2, Tuesday 9:00 A.M.	Battle Creek, Mich., Gen. Conf.	Title not given, but the discourse followed the President's opening address	1 Peter 1	Gen. Conf. Bulletin, 4/3, 1901, pp. 22-27
17	1901	4/4, Thursday, 9 A.M.	Battle Creek, Mich., Gen. Conf.	"In the Regions Beyond"	. . . . .	Gen. Conf. Bulletin, 4/5, 1901, pp. 83-86
18	1901	4/9, Tuesday, morning early	Battle Creek, Mich., Gen. Conf.	"The Need of Missionary Effort"	. . . . .	Gen. Conf. Bulletin, 4/10, 1901, pp. 182-184
19	1901	4/19, Friday, 9 A.M.	Battle Creek, Mich., Gen. Conf.	"The Work in England"	. . . . .	Gen. Conf. Bulletin, 4/22, 1901, pp. 396-399. MS #61a
20	1903	4/3, Friday, morning	Oakland, Calif., Gen. Conf.	"Our Duty to Leave Battle Creek"	. . . . .	Gen. Conf. Bulletin, 4/6, 1903, pp. 84-88. MS #20
21	1903	4/9, Thursday, 8 A.M.	Oakland, Calif., Gen. Conf.	"The Southern Work"	. . . . .	Gen. Conf. Bulletin, 4/14, 1903, pp. 202-205
22	1905	5/16, Tuesday afternoon	Takoma Park, Wash., D.C., Gen. Conf.	"The Work for This Time"	. . . . .	R & H, 5/25, 1905, pp. 15-17
23	1905	5/19, Friday, 10 A.M.	Takoma Park, Wash., D.C., Gen. Conf.	"The Work in Washington"	. . . . .	R & H, 6/1, 1905, pp. 13,14. MS #58
24	1909	5/19, Wednesday, 9:15 A.M.	Takoma Park, Wash., D.C., Gen. Conf.	"The Work Before Us"	. . . . .	Gen. Conf. Bulletin, 5/21, 1909, p. 105. MS #23
25	1909	5/27, 9:15 A.M.	Takoma Park, Wash., D.C., Gen. Conf.	"Let Us Publish Salvation"	Isa. 58:1,2	Gen. Conf. Bulletin, 5/31, 1909, pp. 225,226
26	1909	5/30, 9:15 A.M.	Washington D.C., Gen. Conf.	"The Spirit of Independence"	. . . . .	Gen. Conf. Bulletin, 5/31, 1909, pp. 220,221
27	1909	5/30, 9:15 A.M.	Washington D.C., Gen. Conf.	"God's Plan"	. . . . .	Gen. Conf. Bulletin, 6/1, 1909, pp. 236,237

APPENDIX III - Continued

B - THE CHURCH MILITANT - Educational

Dis-course Number	Year	Month Day Time	Place	Title	Scripture Text	Reference Source
28	1892	12/13	Melbourne, Australia, Aus. Bible School	"The Source of Our Strength"	. . . . .	The Bible Echo, Vol. 8, No. 2, p. 18
29	1893	3/5, Sunday	Knee, New Zealand	"The Duty of Parents to Their Children"	Dan. 1:8-16	Australia Notebook, 1893, p. 349
30	1894	2/20, 9 A.M.	Melbourne, Australia, Aus. Bible School	"Students to Become Burdened, Anxious for the Success of the School"	. . . . .	MS #13, 1894
31	1894	2/22, 9 A.M.	Melbourne, Australia, Aus. Bible School	"Address to Students"	. . . . .	MS #15, 1894
32	1899	2/1	Cooranbong School Opening	"Talk . . ."	. . . . .	MS #8, 1899
33	1899	3/25	Avondale, Australia, Church	"Extracts from Discourse . . ."	Rom 12:1,2	MS #64, #69, 1899
34	1899	4/17	Avondale, Australia, College Hall Opening	"Extracts from a Talk . . . at the Opening of College Hall, Avondale"	. . . . .	MS #66, 1899
35	1899	7/10, Monday, 10 A.M.	Avondale, Australia, Union Conference, College Hall	"The Higher Education"	2 Peter 1:1-10	Union Conference Record, 7/12, 1899, pp. 8-10
36	1899	7/22, Sabbath afternoon	Australia School, Union Conference	"The School and It's Work"	. . . . .	Union Conference Record, 7/26, 1899, pp. 8,9
37	1899	7/23, Sunday afternoon	Avondale, Australia Church	"The Avondale School Farm"	. . . . .	MS #170, 1899
38	1899	7/25, Tuesday afternoon	School Chapel Special meeting - Avondale	"Special Meeting" (Incomplete)	. . . . .	MS #103a 1899
39	1900	2/2	. . . . .	"Words to Students"	. . . . .	MS #13, 1900
40	1901	4/12, Friday, 9 A.M.	Battle Creek, Mich., Gen. Conf.	"General Conference Proceedings"	. . . . .	Gen. Conf. Bulletin, 4/12, 1901, pp. 212-216
41	1901	4/22, Monday	Battle Creek, Mich.,	"Instruction Regarding the School		

Dis-course Number	Year	Month Day Time	Place	Title	Scripture Text	Reference Source
44	1901	8/30	Healdsburg, Calif., Institute Teachers Church School	"Teachers to Have an Abiding Christ"	John 15:1-3	MS #85, 1901
45	1901	9/4	Healdsburg, Calif., Institute Teachers Church School	"Teachers to Make the Lord Their Strength and Efficiency"	1 Peter 2:1-3	MS #91, 1901
46	1901	9/5	Healdsburg, Calif., Institute Teachers Church School	"Lessons from the Third Chapter of Revelation"	Rev. 3	MS #92, 1901
47	1901	9/8	Healdsburg, Calif., Institute Teachers Church School	"Parents to Co-operate with Church School Teachers"	Rom. 12	MS #100, 1901
48	1902	6/8, Sunday afternoon	Petaluma, Calif., Camp meeting	"On the Training of Children"	John 15:1-8	MS #87, 1902
49	1902	7/14, 6 A.M.	St. Helena, Calif., San. Chapel	"On the Church School Question"	. . . . .	MS #100, 1902
50	1902	9/17	Los Angeles, Calif., Camp meeting	"The Work of Our Fernando School"	2 Peter 1:1-4	MS #54, 1903
51	1902	10/1	San Fernando, Calif., School	"Words to Students"	. . . . .	MS #125, 1902
52	1902	10/1	San Fernando, Calif., School Faculty	"School Discipline"	. . . . .	MS #174, 1902
53	1902	10/6	Los Angeles, Calif.	. . . . .	. . . . .	MS #117, 1902
54	1903	5/30	Healdsburg, Calif., College	"Fishers of Men"	Luke 5:1-11	MS #67, 1903
55	1903	7/7	Healdsburg, Calif., College Board	"Instructions Regarding School Work"	. . . . .	MS #69, 1903
56	1903	8/20, Thursday morning	Healdsburg, Calif., School Chapel	"Self-Improvement"	. . . . .	MS #91, 1903
57	1903	9/25, 9:45 A.M.	Healdsburg, Calif.	"Words of Counsel to Educators"	. . . . .	MS #154, 1903
58	1903	10/1, morning	San Fernando, Calif., School	"The Student's Privileges" (Portion)	. . . . .	MS #47, 1903

Dis-course Number	Year	Month Day Time	Place	Title	Scripture Text	Reference Text
59	1904	5/22, Monday	Berrien Springs, Mich.	"Remarks . . ."	Matt. 5:23,24	MS #54, 1904
60	1904	6/21	Huntsville, Ala.	"The Work of the Huntsville School" "Seeking the Lost"	Matt. 18:1-6	MS #60, 1904
61	1907	10/30	Loma Linda, Calif.	"The High Order of the Loma Linda School"	. . . . .	MS #151, 1907
62	1909	2/6	Oakland, Calif.	"The Buena Vista School Property"	. . . . .	MS #9, 1909
63	1909	4/26, Sunday afternoon	Madison, Tenn.	"Words of Encouragement to Self-supporting Workers"	. . . . .	MS #15, 1909
64	1909	9/13	Fruitvale, Calif.	"Educational Advantages of the Angwin Property"	. . . . .	MS #59, 1909
65	1909	11/7	Lodi, Calif., Western Normal Institute	"Partakers of the Divine Nature"	2 Peter 1	MS #103, 1909
66	1910	2/5	Lodi, Calif.	"Words of Counsel to Advanced Students"	Rev. 21	MS #6, 1910

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Dis-course Number	Year	Month Day Time	Place	Title	Scripture Text	Reference Text
67	1885	7/25	Battle Creek, Mich., Tabernacle	"Sermon in the Tabernacle"	2 Cor. 6:17,18	MS #2, 1885
68	1899	7/17, Monday forenoon	Australia, Avondale Union Conf. Session	"An Appeal for Help" [For a Sanitarium]	. . . . .	Union Conference Records, (Aus.) 7/28, 1899, pp. 1-3
69	1899	7/28	Committee Meeting	"Report of Committee Meeting . . ."	. . . . .	MS #106, 1899
70	1900	11/13	Sanitarium Chapel, St. Helena, Calif.	"Medical Missionary Work and the Gospel Ministry"	. . . . .	MS #62, 1900
71	1901	4/11, Thursday, 10:30 A.M.	Battle Creek, Mich. Gen. Conf.	"General Conference Proceedings"	. . . . .	Gen. Conf. Bulletin, 4/12, 1901 pp. 203-205

Dis-course Number	Year	Month Day Time	Place	Title	Scripture Text	Reference Text
72	1901	8/25, 7 A.M.	St. Helena, Calif., Elmshaven	"Report of Interview of Dr. and Mrs. A. J. Sanderson . . ."	. . . . .	MS #82, 1901
73	1902	4/13, 10 A.M.	St. Helena, Calif., Elmshaven	"On Various Phases of Medical Missionary Work"	. . . . .	MS #50, 1902
74	1902	6/12	Petaluma, Calif., Camp meeting	"Medical Dispensary Work"	. . . . .	MS #97, 1902
75	1902	6/19, morning	St. Helena, Calif., San. Chapel, Pac. Un. Med. Miss. Coun.	"Early Morning Talk . . ."	. . . . .	MS #96, 1902
76	1902	6/22, 8 A.M.	St. Helena, Calif., San. Chapel	"Report of Council meeting Held in the Sanitarium Chapel"	. . . . .	MS #92, 1902
77	1902	6/22	St. Helena, Calif., San. Chapel	"Conclusion of Report of Council meeting Held in the Sanitarium Chapel	. . . . .	MS #93, 1902
78	1902	8/7	. . . . .	"The Object of Establishing Hygienic Restaurants"	. . . . .	MS #108, 1902
79	1902	9/15, Monday 7 A.M.	Los Angeles, Calif., 2021 Pennsyl. Ave.	"Medical Missionary Work in Southern California"	. . . . .	MS #178, 1902
80	1902	10/19, 8 A.M.	St. Helena, Calif., Elmshaven	"Report of a Portion of a Council meeting"	. . . . .	MS #123, 1902
81	1903	4/5, Sunday morning	Oakland, Calif., Gen. Conf.	"The Work Before Us"	. . . . .	Gen. Conf. Bulletin, 4/7, 1903 pp. 104-106
82	1904	9/23	Lincoln, Neb., College View San.	"Growing in Christ"	. . . . .	MS #8, 1905
83	1905	5/29	Washington D.C., Gen. Conf.	"The Boulder Sanitarium"	. . . . .	MS #72, 1905
84	1906	. . . . .	National City, Calif., Par. Valley San.	"A Deeper Consecration"	. . . . .	Special Testimonies Series B, No. 15; Sanitarium Workers (Tract), 1911, pp. 6-11 MS #194, 1906
85	1906	4/15	Loma Linda, Calif.	"Dedication of the Loma Linda Sanitarium," Report by E. G. White	Deut. 4:1 20:15-20	R & H, Vol. 83, No. 25, p. 7. Notes on Travel, No. 2.

Dis-course Number	Year	Month Day Time	Place	Title	Scripture Text	Reference Text
86	1906	9/9	Los Angeles, Calif.	"Instruction to Sanitarium and Restaurant Workers"	Isa. 58:1-8	MS #27, 1906
87	1907	10/20	St. Helena, Calif., San. Ded. Service	"Why We Have Sanitariums"	Rev. 22	MS #115, 1907
88	1909	6/1, 9:15 A.M.	Washington, D.C., Gen. Conf.	"A Plea for Medical Missionary Evangelists"	. . . . .	*Testimonies for the Church, Vol. 9, pp. 167-172; Gen. Conf. Bulletin, 6/3, 1909, pp. 291,292 Testimonies, Vol. 9, pp. 173-178; Gen. Conf. Bulletin, 6/4, 1909, pp. 308,309
89	1909	6/1, 9:15 A.M.	Washington, D.C., Gen. Conf.	"The Loma Linda College of Evangelists"	. . . . .	
90	1909	8/16, morning worship	Madison, Wis., Sanitarium	"Lessons from the Sermon on the Mount"	Matt. 5:1-16	MS #55, 1909
91	1909	8/16	Madison, Wis., Sanitarium	"Words of Counsel to the Workers in the Madison Sanitarium	. . . . .	MS #57, 1909
92	1911	4/4	Loma Linda, Calif., Board of Directors	"Men and Women Physicians"	2 Peter 2:1-11	MS #2, 1911
93	1911	4/16	Paradise Valley San., Calif.	"A Deeper Consecration"	. . . . .	MS #1, 1911
94	1911	4/20, Thurs-day afternoon	Loma Linda, Calif., Chapel	"Remarks . . . Regarding Aggressive Moves at Loma Linda"	. . . . .	The Purchase of Land at Loma Linda (Tract), Special Testimonies, Series B, No. 17, 1912, p. 6. MS #9, 1911
95	1912	3/20	Loma Linda, Calif., C.M.E. Chapel	"Not Division, but Unity"	. . . . .	MS #13, 1912
96	1912	7/6	St. Helena, Calif., San. Chapel	"Timely Instruction"	Matt. 5:1-16	MS #49, 1912
97	1912	11/9	Loma Linda, Calif., C.M.E. Board Meeting	"Be of Good Cheer"	2 Peter 1	MS #71, 1912

* Cited hereafter as Testimonies

Discourse Number	Year	Month Day Time	Place	Title	Scripture Text	Reference Source
98	..	.....	Mich. Conference	"Using Home Talent"	.....	Undated MS #2
99	..	.....	.....	"Address to Ministers"	.....	Testimonies, Vol. 4, pp. 319-320
*100	1883	November	Battle Creek, Mich., Gen. Conf. Ministers	"Christ our Righteousness"	1 John 1:9	Gospel Workers, 1893 ed. pp. 411-415
101	1883	11/15, Friday A.M.	Battle Creek, Mich., Gen. Conf. Talks to Ministers	"The Transforming Grace of God" "Christian Deportment and Influence"	2 Peter 1:13	Gospel Workers, 1893 ed. pp. 415-422. R & H, 6/10,17,1884, pp. 369-370; 385-386
102	1883	11/9, Friday A.M.	Battle Creek, Mich., Gen. Conf. Ministers	"Trust in God" "The Christian's Refuge"	Col. 1:25-29	Gospel Workers, 1893 ed. pp. 423-425. R & H, 4/15, 1884, pp. 241-242
103	1883	11/10, Sabbath	Battle Creek, Mich., Gen. Conf. Talks to Ministers	"Effectual Prayer"	James 5:16	Gospel Workers, 1893 ed. pp. 425-426. R & H, 4/22, 1884, pp. 257-258
104	1883	11/11, Sunday A.M.	Battle Creek, Mich., Gen. Conf. Talks to Ministers	"Are We in the Faith"	1 John 4:19	Gospel Workers, 1893 ed. pp. 429-433. R & H, 4/29, 1884, pp. 273-274
105	1883	11/12, Monday A.M.	Battle Creek, Mich., Gen. Conf. Talks to Ministers	"Christ's Followers the Light of the World"	Matt. 5:14-16	Gospel Workers, 1893 ed. pp. 433-438. R & H, 5/13, 1884, pp. 305-306
106	1883	11/13, Tuesday A.M.	Battle Creek, Mich., Gen. Conf. Talks to Ministers	"Courage in the Lord" "Consecration and Courage in Laborers."	....	Gospel Workers, 1893 ed. pp. 438-442. R & H, 5/20, 1884, pp. 321-322
107	1883	11/15, Thursday A.M.	Battle Creek, Mich., Gen. Conf. Talks to Ministers	"Love Among Brethren"	Phil. 4:8	Gospel Workers, 1893 ed. pp. 443-447. R & H, 6/3, 1884, pp. 353-354
108	1883	11/8, Thursday A.M.	Battle Creek, Mich., Gen. Conf. Talks to Ministers	"Fugility and Faithfulness in Laborers" "Christ Our Righteousness"	Acts 20:28	Gospel Workers, 1893 ed. pp. 447-451; R & H, 4/8, 225, 226.

* Discourses 100-112 are listed in sequence as they appear in Gospel Workers, 1893 edition, but this listing was actually not chronological, nor were the discourses exact in content or identical in title with the ones published in the R & H.

Dis-course Number	Year	Month Day Time	Place	Title	Scripture Text	Reference Source
109	1883	11/18, Sunday A.M.	Battle Creek, Mich., Gen. Conf. Talks to Ministers	"Diligence and Consecration Needed"	Ps. 51:10-13	Gospel Workers, 1892 ed. pp. 451-456. R & H, 6/24, 1884, pp. 401-402
110	1883	11/19, Monday A.M.	Battle Creek, Mich., Gen. Conf. Talks to Ministers	"Our Mighty Helper"	Gal. 2:20	Gospel Workers, 1892 ed. pp. 457-460. R & H, 7/1, 1884, pp. 417-420
111	1883	11/20, Tuesday A.M.	Battle Creek, Mich., Gen. Conf. Talks to Ministers	"Consistency in the Christian Life" "Thoroughness in the Christian Minister"	. . . . .	Gospel Workers, 1892 ed. pp. 460-464. R & H, 7/8, 1884, pp. 433-434
112	1883	11/20, Tuesday P.M.	Battle Creek, Mich., Gen. Conf. Talks to Ministers	"Duties and Privileges of the Christian Laborer"	. . . . .	Gospel Workers, 1892 ed. pp. 464-471. R & H, 7/22, 1884, pp. 465-466
113	1885	9/11, Friday	Basle, Switzerland,	"The Work in New Fields"	. . . . .	Historical Sketches, pp. 147,148
114	1885	9/13, Sunday	Basle, Switzerland Swiss Tract & Miss. Soc.	"Address to the Missionary Workers"	Luke 10: 25-28	Historical Sketches, pp. 149-154
115	1885	9/16, Wednesday morning	Basle, Switzerland, Swiss Conf. and the Eur. Miss. Council	"Love and Forbearance Among Brethren"	. . . . .	Historical Sketches, pp. 119-121
116	1885	9/17, Thursday morning	Basle, Switzerland, Swiss Conf. and the Eur. Miss. Council	"Manner of Presenting the Truth"	. . . . .	Historical Sketches, pp. 121-124
117	1885	9/18, Friday morning	Basle, Switzerland, Swiss Conf. and Eur. Miss. Council	"Unity Among Laborers"	James 3:13-18	Historical Sketches, pp. 124-126
118	1885	9/21, Monday morning	Basle, Switzerland, Swiss Conf. and Eur. Miss. Council	"Courage and Perseverance in the Ministry"	. . . . .	Historical Sketches, pp. 126-129
119	1885	9/24, Thursday morning	Basle, Switzerland Eur. Union Council	"The Spirit of Unity" "Unity Among Different Nationalities"	John 7:37; 4:14	Historical Sketches, pp. 136-138; Testimonies, Vol. 9, pp. 179-183
120	1885	9/25, Friday morning	Basle, Switzerland, Swiss Conf. and the Eur. Miss. Council	"The Book of Life"	Rev. 3:5	Historical Sketches, pp. 138-140

Discourse Number	Year	Month Day Time	Place	Title	Scripture Text	Reference Source
121	1888	10/21, Sunday	Minneapolis, Minn., Gen. Conf. Ministers	"Counsel to Ministers"	John 15:1-8	MS #8a, 1888
122	1888	12/1, Sabbath	Des Moines, Iowa, S.D.A. Church State Meeting	"Sermon . . ."	2 Tim. 4:1-11	MS #13, 1888
123	1888	12/8	Battle Creek, Mich	"David's Prayer"	Ps. 119:126,127	R & H, 12/18, 1888, pp. 785-787
124	1889	4/7, morning	Chicago, Ill.	"Compassion for the Erring"	Luke 15	R & H, 7/16, 1889, pp. 449-450
125	1890	7/14	Battle Creek, Mich., Lake Geneva Gen. Conf. Committee	". . . Talk . . ."	. . . . .	MS #19b, 1890
126	1890	10/10	Otsego, Mich.	"Thou Hast Left Thy First Love" (Portion)	Rev. 2:4,5	R & H, 2/3, 1891; Selected Messages, 1, pp. 369-372
127	1893	2/26, Sunday afternoon	Battle Creek, Mich.	Letter of Greeting from Melbourne, Aus. Read to Gen. Conf. delegates by Prof. W. W. Prescott	. . . . .	Gen. Conf. Bulletin, 2/27, 1893, pp. 407-409
128	1893	2/27, Monday 8:30 A.M.	Battle Creek, Mich.	Testimony from Melbourne, Australia. Read to Ministers and Delegates at Gen. Conf. Session	. . . . .	Gen. Conf. Bulletin, 2/28, 1893, pp. 419,420
129	1894	10/30, 3 P.M.	Ashfield, Australia, New South Wales Camp-ground	"Instruction Given to Ministers and Workers"	. . . . .	Australia Notebook, 1894, p. 771
130	1895	2/23	Battle Creek, Mich., Gen. Conf.	"Communication from Mrs. E. G. White" Read to Ministers	. . . . .	Gen. Conf. Bulletin, 2/25, 1895, pp. 337-340
131	1897	1/17	. . . . .	"Remarks Made By Sister White at a Counsel Meeting Held"	. . . . .	Bible Echoes Publication
132	1897	2/12, Friday	Lincoln, Neb., Gen. Conf.	"Ministers and Business Matters" Read before the Conference	. . . . .	Gen. Conf. Bulletin, 2/16, 1897, pp. 42,43
133	1897	2/19	Lincoln, Neb., Gen. Conf.	Letter of Greeting from Cooranbong, Read at the Opening Meeting	. . . . .	Gen. Conf. Bulletin, 2/22, 1897, pp. 97,98
134	1901	. . . . .	Battle Creek, Mich. Review Chapel	"Regarding the Southern Work"	. . . . .	MS #37, 1901
135	1901	4/1	Battle Creek, Mich., College Library	"Talk . . ."	. . . . .	MS #43, 1901

Dis-course Number	Year	Month Day Time	Place	Title	Scripture Text	Reference Source
136	1901	4/1, 2:30 P.M.	Battle Creek, Mich. College Library	"Talk . . ."	. . . . .	MS #43a, 1901
137	1901	4/15, Monday	Battle Creek, Mich. Gen. Conf. Ministers	"An Appeal to Our Ministers"	. . . . .	Gen. Conf. Bulletin, 4/16, 1901, pp. 267-269
138	1901	4/17, Wednesday	Battle Creek, Mich. Gen. Conf. Ministers	"Regarding the Late Movement in Indiana"	. . . . .	Gen. Conf. Bulletin, 4/23, 1901 pp. 419-422
139	1902	7/14, Tuesday forenoon	St. Helena, Calif., San. Library	"Report of Meeting of Executive Committee of California Missionary and Benevolent Association"	. . . . .	MS #104, 1902
140	1902	9/16, noon	Los Angeles, Calif., Campground	"Words to Ministers"	. . . . .	MS #127, 1902
141	1902	10/6, 6 A.M.	Fresno, Calif., Campground	"Report of a Ministers' Meeting"	. . . . .	MS #120, 1902
142	1903	3/26	Oakland, Calif., Gen. Conf.	"Words of Counsel"	. . . . .	MS #11, 1903
143	1903	3/26	Oakland, Calif., Gen. Conf.	"Lessons from the Sending out of the Spies"	. . . . .	MS #10, 1903
144	1903	3/30, 3 P.M.	Oakland, Calif., Gen. Conf.	"Lessons from Josiah's Reign"	2 Chron. 34, 35; 2 Kings 22, 23.	MS #14, 1903
145	1903	3/31, Tuesday morning	Oakland, Calif., Gen. Conf.	"How to Receive God's Messages"	Deut. 4:1,2	MS #15, 1903
146	1903	4/8, Sunday morning	Oakland, Calif., Gen. Conf.	"The Work Before Us"	. . . . .	MS #22, 1903
147	1903	4/9	Oakland, Calif., Gen. Conf.	"The Southern Work, Nashville as a Center"	. . . . .	MS #38, 1903
148	1903	6/12	St. Helena, Calif., San. Chapel	"To Every Man His Work"	. . . . .	MS #71, 1903
149	1905	5/29	Washington D.C., Gen. Conf.	"Our Duty Toward the Jews"	. . . . .	MS #74, 1905
150	1905	. . . . .	Washington D.C., Gen. Conf.	"A Message of Warning"	. . . . .	MS #170, 1905

Dis-course Number	Year	Month Day Time	Place	Title	Scripture Text	Reference Source
151	1905	September	Lincoln, Nebr., College View	"The Work in the Southern States"	. . . . .	MS #2, 1905
152	1907	2/16, Sabbath	Berkeley, Calif.	"Clear the King's Highway"	Exod. 19:1-4	MS #71, 1907
153	1908	9/5, Sabbath morning	. . . . .	"Lessons from Christ's Labors"	Matt. 3:13-17; 4:1-6	MS #95, 1908
154	1908	10/28, 2:30 P.M.	St. Helena, Calif., San. PUC Med. Conv.	"Lessons from the Sixtieth Chapter of Isaiah"	Isa. 60	MS #113, 1908
155	1909	2/6, Sabbath	Oakland, Calif.	"Two Kinds of Service"	Isa. 58:1-3	MS #5, 1909
156	1909	2/8, Monday	Oakland, Calif.	"The Need of the Holy Spirit in our Lives"	. . . . .	MS #7, 1909
157	1909	4/17, Sabbath	Lincoln, Nebr., College View	"Individual Co-operation"	Isa. 58:1-8	MS #31, 1909
158	1909	4/25, Sunday Morning	Nashville, Tenn., Colored Church	"A Holy Calling"	1 Peter 2:1-9	MS #17, 1909
159	1909	6/11, Friday morning	Washington, D.C., Gen. Conf. Committee	"Proclaiming the Third Angel's Message in Cities at Home and Abroad"	Prov. 7:1-4	MS #53, 1909
160	1910	1/28	Mountain View, Calif.	"An Address to the Workers Assembled at the Pacific Union Conference"	. . . . .	MS #25, 1910
161	1913	5/17, Sabbath afternoon	Washington, D.C., Gen. Conf.	"Last Messages to the General Conference" Read by W. C. White to the Conference in Session	2 Cor. 12:2-4; 14,15; 2 Cor. 4	Selected Messages, II, pp. 398-402 Gen. Conf. Bulletin, 5/19, 1913, pp. 33, 34.
162	1913	5/27, Tuesday morning	Washington, D.C., Gen. Conf.	"Courage in the Lord" Read by A. G. Daniells to the General Conference	. . . . .	Selected Messages, II, pp. 402-403; Gen. Conf. Bulletin, 5/27, 1913, pp. 164, 165.

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Discourse Number	Year	Month Day Time	Place	Title	Scripture Text	Reference Source
163	1898	4/14	Melbourne, Australia Echo Employees	"Address . . ."	. . . . .	MS #163, 1898
164	1901	8/21	Oakland, Calif. Pacific Press Board of Directors	"Talk . . ."	. . . . .	MS #81, 1901
165	1903	4/1, Wednesday morning	Oakland, Calif. Gen. Conf.	"Unity of Effort"	. . . . .	Gen. Conf. Bulletin, 4/2, 1903, pp. 58, 59. MS #16, 1903
166	1906	5/3	Mountain View, Calif.	"The Work at Mountain View"	. . . . .	MS #67, 1906

APPENDIX IV

NAMES OF INDIVIDUALS WHO HEARD MRS. WHITE SPEAK AND PERSONALLY RESPONDED, 1957-1959, TO QUESTIONNAIRE: "INFORMATION ABOUT ELLEN G. WHITE AS A SPEAKER" *

1	Ahlkvist, Olaf E.	1080 Dann St., Mountain View, Calif.
2	Albro, Jane H.	2862-N Gale St., Indianapolis 18, Ind.
3	Ames, Stanley L. (Mrs.)	Rt.1, 237-A, Auburn, Wash.
4	Anderson, Alfred	Sanitarium, Calif.
5	Arnold, Ray D.	Box 746, Loma Linda, Calif.
6	Ashley, C. L. (Mrs.)	1150 Central, Apt #1, Napa, Calif.
7	Ashton, Lillian	Rt.1, Box 142A, Fallon, Nev.
8	Ashton, N. S. (Elder)	1263 E. Granville, Worthington, Ohio
9	Atchison, Sadie M.	2548 6th St., Boulder, Colo.
10	Backus, E. E.	Box 454, Calistoga, Calif.
11	Barnes, Edith M.	Station A., Box 235, Auburn, Calif.
12	Barron, E. M.	1913A Academy Place, Glendale 6, Calif.
13	Bates, Floyd E., M.D.	104 Main St., Chipley, Ga.
14	Beck, N. D.	Box 308, Keene, Texas
15	Beeler, Myrtabelle (Mrs.)	228 Westridge Dr., Tallahassee, Fla.
16	Bellah, C. G.	406 Marshall Drive, Fredericktown, Mo.
17	Bernstein, O. O. (Elder)	821 Lane St., Loma Linda, Calif.
18	Black, Etta M. Allee	Route 1, Box 52, Loma Linda, Calif.
19	Blackburn, Henry Bruce	Route 1, Box 410, Ridgefield, Wash.
20	Blinn, H. L. (Mrs.)	57 Maple Shade Ave., Trenton 10, N.J.
21	Bobet, Loa Faye	Blue Ribbon Haven, Rt. 2, Box 290-B, Loveland, Colo.
22	Boger, Bertha Spear (Mrs.)	802½ Carson Street, Greeneville, Tenn.
23	Bolinger, Ity Ruth Thompson	21110 W. Entrada Rd., Topanga, Calif.
24	Bond, Ina M.	11529 Westwood Dr., Arlington, Calif.
25	Bookout, Vesta (Mrs. J.C.)	8509 Greenwood, Seattle 3, Wash.
26	Boose, Rose E.	811-B, West 15th St., Santa Ana, Calif.
27	Bowen, Hattie E. (Mrs.)	Collegedale, Tenn.
28	Bowers, Fred P. and Mrs.	365 So. San Juan, Loma Linda, Calif.
29	Brackett, Floyd E.	456 Palo Alto Ave., Mountain View, Calif.
30	Bradbury, Frances Smith	Route 2, Box 965, Winter Haven, Fla.
31	Branson, W. H.	1420 S.E. 14th St., Pompano Beach, Fla.
32	Brehm, E. E. (Mr. and Mrs.)	c/o Mr. Phillips, Cara Contenta, Somerset, Calif.
33	Breitigam, Daniel	No Address
34	Brown, Jeanette A.	Hinsdale San. & Hosp., Hinsdale, Ill.
35	Brown, J. F. (Mrs.)	2210 Balsam St., Boulder, Colo.
36	Byrd, Ada (Mrs.)	Ashland, Ore.
37	Campbell, M. N.	P.O. Box 831, Mount Vernon, Ohio

* The names are alphabetically listed and arbitrarily numbered. Questionnaire follows at end of Appendix.

38	Carey, E. W.	Toms Brook, Va.
39	Carlson, F. C. (Mrs.)	710 Hermosa Vista, Monterey Park, Calif.
40	Carnahan, V. H. (Mrs.)	415 Cleveland, Sterling, Colo.
41	Castle, C. H.	38 Chelsea Avenue, Napa, Calif.
42	Chambers, F. W. (Mrs.)	1664 E. St., Napa, Calif.
43	Chaney, Minnie C. (Mrs.)	505 S. Escondido Ave., Vista, Calif.
44	Chapman, C. H.	Henry, Nebr.
45	Chilson, H. W. & (Mrs.)	230 No. B. St., Lake Worth, Fla.
46	Chilton, J. A. (Mrs.)	1305 Brookside, Redlands, Calif.
47	Christensen, Alta Hilliard (Mrs.)	2063 Walbert Ave., Allentown, Pa.
48	Cole, J. W.	Box 33, Collegedale, Tenn.
49	Close, George R. and Mrs.	320 Diogenes Drive, Angwin, Calif.
50	Cook, R. J.	318 North 10th St., Palatka, Fla.
51	Coolidge, L. E., M.D.	Greeneville, Tenn.
52	Cone, Arthur A.	11514 Flower Street, Arlington, Calif.
53	Coombs, Marie	815 E. 21st St., South, Salt Lake City, 5, Utah
54	Corliss, W. Burr, D. D. S.	Medical Science Building, Alhambra, Calif.
55	Correll, W. J. (Mrs.)	Route #8, Box 69, Kalamazoo, Mich.
56	Coy, Mrs. Elsie	Moses Lake, Wash. Star Route
57	Crawford, Mr. Ada, M.D.	1916 49th Ave., Gulfport, Miss.
58	Crooker, L. T.	Route 1, Box 554 A, Rainier, Ore.
59	Cummins, Roscoe F.	Yorktown, Ind.
60	Currow, Arthur	151½ Starr St., Loma Linda, Calif.
61	Currow, May White (Mrs.)	152 Starr St., Loma Linda, Calif.
62	Dana, F. M.	Vergennes, Vt.
63	Davison, Laura E. (Mrs.)	Box 63034, Los Angeles, 63, Calif.
64	Dean, Maud	3717 Falson, Long Beach 7, Calif.
65	Doering, W. A. (Mr. and Mrs.)	7809 Flower Ave., Takoma Park 12, Md.
66	Downing, Maude E.	2036 Amuth St., Oakland 2, Calif.
67	Dye, J. E. (Mr. and Mrs.)	P.O. Box 294, Cottonwood, Ariz.
68	Eastman, F. V.	7625 Maple Ave., Washington 12, D.C.
69	Edwards, S. P. S., M.D.	1626 Newport Blvd., Costa Mesa, Calif.
70	Ellyson, Edith (Mrs.)	Whittier, Iowa
71	Embree, Miss Laura	c/o Mrs. Minnie Parker, R.2, Box 546, Lakeside, Calif.
72	Everson, Helen Winter	Eagle Lake Pk., Sloatsburg, N.Y.
73	Face, A. H.	Madison College, Madison, Tenn.
74	Falkenhayn, Arthur	11157½ Norwood Ave., Arlington, Calif.
75	Farrar, Chase, (Mrs.)	R.F.D. #3, Alma, Mich.
76	Fawer, Wm. F.	19 Rue du Nant, Geneva, Switzerland
77	Fay, Emily C. (Campbell)	662 N. Elm St., Colville, Wash.
78	Feldkamp, I. M., M.D.	8912 Katella Blvd., Anaheim, Calif.
79	Fisher, D. A.	Route 1, Clinton, Mo.
80	Fleming, Nora B. (Mrs.)	925 W. High St., Mount Vernon, Ohio
81	Foote, B. P.	Home Study Institute, Takoma Park 12, D.C.
82	Foster, John K.	Route 2, Litchfield, Conn.
83	Fowler, Effie A. (Mrs.)	Route 2, Montezuma, Ga.
84	Frye, C. P.	Mountain Sanitarium, Fletcher, N.C.

85	Fudge, Floyd Maddox, (Mrs.)	Hazel, Ky.
86	Fuller, Zelma B.	567 West 113th St., New York 25, N.Y.
87	Gage, Nellie P.	330 W. Belleview, Apt. 2, Porterville, Calif.
88	Garrett, R. U. (Elder)	508 N. Main St., Berrien Springs, Mich.
89	Gauker, H. G. (Elder)	P.O. Box 54, Upper Sandusky, Ohio
90	Glascock, Charles F.	2335 Chapala, Santa Barbara, Calif.
91	Gording, Neta Welsh	
92	Graham, Isabella C.	622 N. Elm St., Colville, Wash.
93	Grantham, Omar R.	8931 Belfast St., New Orleans 18, La.
94	Grundset, Anol	P.O. Box 304, Loma Linda, Calif.
95	Guest, Albert	1575 Myrtle Ave., Eureka, Calif.
96	Guild, M. C.	2512 Sanitarium Ave., Orlando, Fla.
97	Halladay, H. K. (Elder)	Columbia Union Conference, 7710 Carroll Ave., Washington 12, D.C.
98	Hallock, A. W. (Mrs.)	Route Box 127, Rockland, Wisc.
99	Hallock, Jennie (Mrs.)	Bangor, Wisc.
100	Hanhardt, Wesley H. (Mrs.)	c/o Florida Conf., Box 1313, Orlando, Fla.
101	Hanna, J. G. (Elder)	123 E. Winter Park Ave., Orlando, Fla.
102	Hansen, Joseph E.	Route 6, Box 1438-M, Modesto, Calif.
103	Hansen, Louis A.	127 E. Winter Park Ave., Orlando, Fla.
104	Hanson, Samuel C.	Star Route, Buxton, Ore.
105	Hardin, Pearl (Mrs.)	306 N. Cedar St., Glendale 6, Calif.
106	Hardy, E.H.	10 Wyoming St., Woy Woy, New South Wales, Australia.
107	Harker, H. E.	1 Cross St., Warrimoo, N.S.W., Australia
108	Harrison, Millie, (Mrs.)	1813 E. Washington St., Stockton 5, Calif.
109	Hartman, Jeannette B. (Mrs.)	Box 126, South Lancaster, Mass.
110	Hartwell, H. C.	220 E. Rollins Ave., Orlando, Fla.
111	Haughey, K. R. (Mrs.)	Graysville, Tenn.
112	Hauser, Ruth (Mrs.)	6851 Simpson Ave., No. Hollywood, Calif.
113	Hayes, E. H.	11130 Pine St., Lynwood, Calif.
114	Haynes, Ethel	710 So. Grevillea, Inglewood, Calif.
115	Heald, B. M. (Elder)	New England San. and Hosp., Melrose, P.O. Stoneham 80, Mass.
116	Heald, W. T.	211 Fannon, Sebastopol, Calif.
117	Heindenreich, John C.	6110 So. Hermitage Ave., Chicago 36, Ill.
118	Henise, Mrs. Viola,	495 West Cottage Road, Angwin, Calif.
119	Hjelle, P. T. (Mrs.)	Jones, Mich.
120	Hoenes, Mrs. A. J.	815 E. 21st South, Salt Lake City 6, Utah
121	Holbrook, Mrs. M. Evva	5444 Sussex Way, Fresno 27, Calif.
122	Holden, Ruth Miller (Mrs.)	11136 Elm St., Lynwood, Calif.
123	Hollingsworth, Mrs. H. E.	704 Pleasant Lane, National City, Calif.
124	Hollister, M.A.	11463 Westwood Dr., Arlington, Calif.
125	Holm, Christian	Deary, Idaho
126	Honicker, Frank (Mrs.)	145 Conestoga Road, Wayne, Pa.
127	Howe, Reuben E.	R.F.D. #2, Gardiner, Me,
128	Hutchinson, Fred,	Paradise Valley Hospital, National City, Calif.

129	Illes, Edward	R.F.D. #2, Wakeman, Ohio
130	Ireland, Jennie L.	6740 Makee Ave., Los Angeles 1, Calif.
131	Jaeger, Mrs. Anna	Holcomb, Ill.
132	James, J. S. (Elder)	P.O. Box 316, Loma Linda, Calif.
133	Jenkins, Reathel (Miss)	3921½ E. 2nd St., Los Angeles 63, Calif.
134	Jennings, S. E.	Hotchkiss, Colo.
135	Jewell, F.B. & Mrs. E.V.	Box 573, Bulawayo, S.Rhodesia, Africa
136	Johnson, Edith M.	3401 Balmoral Dr., Apt. #14, Sacramento 21, Calif.
137	Johnson, H. W.	3074 South Fairfax, Denver, Colo.
138	Johnson, Jessie Bond (Mrs.)	4951 Vine Ave., Arlington, Calif.
139	Johnson, J. P.	Route 1, Fremont, Wisc.
140	Johnston, S. Theron	2319 Fairmont Ave., Santa Ana, Calif.
141	Jones, Clarence H.	524 Rachael Ave., National City, Calif.
142	Jones, Elton A.	11698 Val Verde Ave., Arlington, Calif.
143	Jones, H. L.	Angwin, Calif.
144	Kahlstrom, Charles	Orebro Health Home, Oskarsparken 11, Orebro, Sweden
145	Keeler, John (Mrs.)	R.F.D. #2, Port Allegany, Pa.
146	Keller, Florence, M.D.	504 S. Boyle Ave., Los Angeles, Calif.
147	Kelly, J. W.	Cedar Grove, Tenn.
148	Kierstead, Addie Foster(Mrs.)	Norton, N.B., Canada
149	Kirk, Anna, (Mrs.)	1123 E. Ewing Ave., South Bend, Ind.
150	Kivett, David G.	1515 Crockett St., Houston 10, Texas
151	Kivett, W. M.	Archie, Mo.
152	Knox, John and Mrs.	414 Cliff Drive, Aptos, Calif.
153	Kohr, Herbert O.	17 Avalon Road, Mount Vernon, Ohio
154	Kolb, H. E. (Mrs.)	23 Macy St., Amesbury, Mass.
155	Krieger, C. J. (Mrs.)	411 So. Bdwy., Herington, Kansas
156	Kuehl A.W. (Elder)	3419 So. 48th St., Lincoln 6, Nebr.
157	Kuhn, May Cole,	197 San Juan St., Loma Linda, Calif.
158	LaFrance, A. (Mrs.)	296 S. Pacific Ave., Redondo Beach, Calif.
159	Lake, Charles N.	424 Bush St., Mountain View, Calif.
160	Lamson, Mary E. (Miss)	725 Potters Road, Charlotte 5, N.C.
161	Landon, Archie B.	P.O. Box 148, Sanitarium, Calif.
162	Larrabee, Ada (Mrs.)	Rt. W, Box 17, Tillamook, Ore.
163	Lauda, E. R.	Rt. 2, Box 261, Loveland, Colo.
164	Leach, Emma F. (Mrs.)	5855 Ironwood St., San Bernardina, Calif.
165	Lee, Howard M.	135 Evan St., Loma Linda, Calif.
166	Lightcox, Ora F. (Mrs.)	Box 124, Georgiana, Ala.
167	Little, Mary E.	236 N. Bailey St., Los Angeles 33, Calif.
168	Lloyd, Ernest	102 Park Ave., Takoma Park 12, Md.
169	Longacre, C. S.	Box A, Avon Park, Fla.
170	Lovell, R. A.	Rt. #2, Box 851, Orlando, Fla.
171	Lowry, Bertha (Mrs.)	547 Park St., Lodi, Calif.
172	Lukens, L. H.	2321 E. 7th St., National City, Calif.
173	Lyman, W. E.	Route 1, Box 189-D, Avon Park, Fla.
174	Lysinger, Harry E.	831 Lane St., Loma Linda, Calif.
175	Lysinger, M. C.	1051 W. 29th St., Hialeah, Fla.
176	Macklan, B. F. (Mrs.)	

177	Madison, John (Mrs.)	3929 S. 48th St., Lincoln 6, Nebr.
178	Magan, Mrs. Percy T.	1738 Chelsea Rd., San Marino 9, Calif.
179	Magoon, Laura A. (Mrs.)	Route 1, Long Island, Ala.
180	Mallory, J B.	Gordonsville, Va.
181	March, Mrs. A.	42 Musgrave Rd., Gympie, Queensland, Australia
182	Martin, Ernest E. and Delilah L.	P.O. Box 25, Aukum, Calif.
183	Martin, Harriet Needham	
184	Martin, R. E. (Mrs.)	Coldwater, Mich.
185	McComas, James Wm.,	936½ N. Inglewood Ave., Inglewood, Calif.
186	McElvain, Jessie (Mrs.)	326 N. Milton Ave., Campbell, Calif.
187	McGee, John L.	P.O. Box 877, Cleveland, Texas.
188	McKeen, W. G.	Box 573, South Lancaster, Mass.
189	McKibbin, Alma	525 Palo Alto Ave., Mountain View, Calif.
190	McNeely, Mary E. (Mrs.)	Box 142, Keene, Texas
191	McReynolds, Elma W.	302 So. San Juan, Loma Linda, Calif.
192	McWhinny, H. E. (Elder)	458 Lockhart Gulch Road, Rt. 4, Santa Cruz, Calif.
193	Melendy, J. R. (Mrs.)	Route 1, Box 82, Willows, Calif.
194	Menefee, Mr.& Mrs.Milton	441 N. Nettleton, Springfield, Mo.
195	Meyer, Augusta (Miss)	1872 Greene Ave., Brooklyn 37, N.Y.
196	Midliff, Helen Martin	17 Avalon Rd., Mount Vernon, Ohio
197	Mikkelsen, H. W., M.D.	187 West Killdeer St., Roseburg, Ore.
198	Miller, Delpha S. (Mrs.)	Motor Route, Box 235, Grass Valley, Calif.
199	Miller, Jesse E.	Tracy City, Tenn.
200	Miller, Wm. A. (Mrs.)	523 W. Mansfield Ave., Spokane 17, Wash.
201	Mitchell, Mrs Rosetta E.	1987 Dartmouth Ave., Columbus 19, Ohio.
202	Moffett, W. C.	Hagerstown, Md., Route 1
203	Mohr, Fred I.	1504 W. First St., Abilene, Kansas
204	Montgomery, O. (Mrs.)	Takoma Park, Washington 12, D.C.
205	Moon C. E.	Sanitarium, Calif.
206	Moon, Mrs C. E.	Sanitarium, Calif.
207	Moon, E. A.	Box 59, Nashville, Tenn.
208	Moon, Mrs. Bettina Bland-	Box 59, Nashville, Tenn.
209	Morse, Orwin A.	R.F.D. #2, Box 432 C, Deland, Fla.
210	Morton, Fred R.	11205 Pierce Pl., Arlington, Calif.
211	Musick, Gordon L.	South Lancaster, Mass.
212	Neff, John P.	Sinks Grove, W. Va.
213	Nelson, N. R. (Elder)	Box 214, Loma Linda, Calif.
214	Netzgee, C. J. (Mrs.)	312 E. 5th St., Muscatine, Iowa
215	Newcomer, Emma S.	600 N. Mulberry St., Hagerstown, Md.
216	Nichol, Frances D.	Takoma Park 12, Md.
217	Nichols, Lola (Mrs)	822 N. Van Buren St., Wilmington, Del.
218	North, Col. Evart J. T.	Topeka Ka.
219	Norton, Sidney E.	7 Lisbon St., Hartford, Conn.
220	Oakley, Grace S. (Mrs)	Box 126, Sylvan Beach, N.Y.
221	O'Brien, Mrs. B.	17 Burt St., Cotter Coe, W.Australia
222	Odom, Margaret E.	734 Grand St., Hayward, Calif.
223	Olson, H. O.	1535 E. Chevy Chase Dr, Glendale, Calif.

224	Olson, H.O. (Mrs.)	2453 E. Glenoaks, Glendale 6, Calif.
225	Osborne, H. E. (Mrs.)	701 S.W. 43rd Ave., Miami 34, Fla.
226	Owen, Allie R.	385-E Prospect, Loma Linda, Calif.
227	Owen, B. W. (Mrs.)	641 Corwin Ave., Glendale 6, Calif.
228	Parker, Minnie (Mrs.)	Rt., Box 546, Lakeside, Calif.
229	Pashby, Maude (Mrs.)	2325 Clifton Ave., Lansing, Mich.
230	Patterson, C. O. (Mrs.)	Motor Rt., Box 235, Grass Valley, Calif.
231	Patterson, J. R.	Rt.,1, Box 603, St. Helena, Calif.
232	Paulsen, Alfaretta Sherman (Mrs. C. P.)	Rt. 1, Box 227, Iron River, Mich.
233	Paulson, Junius J.	Star Rt., Box 254, Mariposa, Calif.
234	Payne, Leonard (Mrs.)	R.R. 2, Oshawa, Ontario, Canada.
235	Payne, Thomas L.	5932 Mt. View Ave., Riverside, Calif.
236	Peck, Sarah E.	360 N. College Ave., Angwin, Calif.
237	Peckover, C. E. (Mrs.)	1812 N. Allen Ave., Pasadena, Calif.
238	Peden, Hugh L.	1038 Third St., South, Yucaipa, Calif.
239	Pederson, Alice M. (Mrs.)	402 W. College St., Austin, Minn.
240	Pegg, John E.	P.O. Box 517, Azusa San., Azusa, Calif.
241	Penn, Clara L.	506 W. Catherine St., Mount Vernon, Ohio
242	Perren, Jennie (Mrs.)	Box 192, Edmore, Mich.
243	Peterson, Mrs. Grace	804 Carmel Ave., Albany 6, Calif.
244	Peterson, Mrs. John	2041 Keller Place, Kelowna, B.C., Canada
245	Peterson, Mrs Marjorie Rue	Nordland, Wash.
246	Pettit, G. W.	9006 S.E. Evergreen Hwy. Vancouver, Wash.
247	Pfeiffer, Adolph E.	Rt. 4, Box 204, Alexandria, Minn.
248	Pierce, Amrah A.	1234 S.E. Alder St., Portland, Ore.
249	Piper, R. K.	27 Record St., Fitzroy, New Plymouth New Zealand
250	Place, A. E. (Mrs.)	524 W. Thomas St., Rome, N.Y.
251	Pohle, W. R. (Mrs. Ida M.)	Tempe, Ariz.
252	Potter, E. R.	719 Republic Ave., Alma, Mich.
253	Price, George McCready	Loma Linda, Calif.
254	Prickett, R. A.	1802 2nd St., Marysville, Wash.
255	Prieger, Albert F.	312 W. Louisiana Ave., Tampa 3, Fla.
256	Proctor, Mrs. Eliz. Hauser	Oklahoma City, Okla.
257	Purdon, C. A. (Elder)	10447 N.E. 52nd St., Kirkland, Wash.
258	Raff, G. D. (Mrs)	3928 N. Byron, Corona, Calif.
259	Ray, Herman C.	Walker Memorial San., Avon Park, Fla.
260	Rees, B. W.	P.O. Box 265, Grants Pass, Ore.
261	Rentfro, Adeline Skyberg	643 West 4th ave., Chico, Calif.
262	Rentfro, Mary L. (Mrs.)	3865 Stichman Ave., Baldwin Park, Calif.
263	Richardson, I. D. (Mrs.)	Box 56, Parkersburg, W. Va.
264	Ridpath, Ray (Mrs.)	Bourbon, Mo.
265	Ring, Carrie Lockwood	776 Gerth Ave., (West) Salem, Ore.
266	Rith, Myrtle E.	156 Grove St., Berrien Springs, Mich.
267	Robbins, Wm. E.	Box 305, Bellflower, Calif.
268	Roberts, G. A.	249 Kendall Way, Covina, Calif.
269	Robishaw, Bessie L. (Mrs.)	925 W. High St., Mount Vernon, Ohio
270	Rockwell, S. E.	Yucaipa, Calif.
271	Roedel, Andrew	424 North Rouse, Bozeman, Mont.
272	Roosenberg, Daniel	P.O. Box 34, Loma Linda, Calif.
273	Roscoe, Ruby	Newmarket, N. H.
274	Rossiter, Frederick M.,M.D.	341 Valley View Dr., Paradise, Calif.

275	Ruble, Wells Allen, M.D.	365 Hill Dr., Glendale 6, Calif.
276	Runnels, Mrs. Edith	Rt. 2, Box 546, Lakeside, Calif.
277	Russell, Arthur W.	Rt. 1, Box 1652, Colfax, Calif.
278	Russell, Riley, M.D.	1221 Cottage Grove, Glendale 5, Calif.
279	Ryder, George	101 Gibbes St., Rockdale, New South Wales, Australia
280	Sales, Fred (Mrs.)	Decatur, Nebr.
281	Sample, W. H.	809 5th Ave., N., Humboldt, Iowa
282	Sanderson, Arthur E.	Prospect Hill, Warehouse Point, Conn.
283	Sargeant, E. N. (Elder)	2312 Fanguine, Bakersfield, Calif.
284	Saunders, Romaine	4110 South 51st St., Lincoln, Nebr.
285	Schneider, C. C. (Mrs.)	1126 N. Brittania, Los Angeles, Calif.
286	Schwerin, Charles E.	Tampa, Fla.
287	Sebastian, W. H.	P.O. Box 243a, Road 2, Boyertown, Pa.
288	Seeney, Mrs Katherine Buckner	Box 226, Aura Rd., Glassboro, N.J.
289	Sell, Charles L.	1870 N.W. 43rd St., Miami 42, Fla.
290	Shepard, Reid S.	525 Central Ave., Loma Linda, Calif.
291	Sims, Nettie C. (Mrs. W.)	13581 Berrydale St., Garden Grove, Calif.
292	Smith, Asa (Mrs.)	3518 S. 48th St., Lincoln 6, Nebr.
293	Smith, Birdena Healey (Mrs.)	1207 N. First St., El Cajon, Calif.
294	Smith Mrs. Leon W.	1207 N. First St., El Cajon, Calif.
295	Smith, Mina G. (Mrs.)	Detroit, Mich.
296	Smith, O. M. (Mrs.)	170 Central St., Somerville 45, Mass.
297	Smith, William F.	College Heights, Alberta, Canada
298	Smith, W. I.	105 W. Whitman Dr, College Place, Wash.
299	Sowler, G. W.	P.O. Box 311, Mount Vernon, Ohio
300	Spear, L. M.	7200 Carroll Ave., Takoma Park 12, Md.
301	Sprong, Leslie (Mrs.)	624 7th St., Zephyrhills, Fla.
302	Starr, Junia (Mrs.)	Route 2, Osseo, Mich.
303	Stebbins, Arthur C.	34 Freemont Ave., Takoma Park, Md.
304	Steeves, F. W. (Mrs.)	1134 E. Lexington, Glendale 6, Calif.
305	Steeves, Mrs Orpha Strong	
306	Sterling, Mrs. Mabel Howell	P.O. Box 1004, Atascodero, Calif.
307	Steunenberg, Frank	Lakeport, Calif.
308	Stevens, George A.	505-A Avondale Ave., Los Angeles 49, Calif.
309	Stone, Bert N.	Lower Lake,
310	Stone, Louise (Mrs.)	534 Roosevelt Way, San Francisco, Calif.
311	Storey, Eleanor D.	505 F.N. Aspendale Dr., Lexington, Ky.
312	Strube, Otto L.	6311 Baker St., Oakland 8, Calif.
313	Sturtevant, Bertha M. (Mrs.)	314½ Sychar Road, Mount Vernon, Ohio
314	Swan, B. F.	Takoma Park 12, Md.
315	Swan, Mamie L. (Mrs.)	5144 Foster Road, Paradise, Calif.
316	Sype, Ross J.	Anacortes, Wash.
317	Tait, Mrs. Olive W.	2329 Bueno St., Napa, Calif.
318	Taylor, Elsie A. (Mrs. W.B.)	4512 Live Oak St., Carmichael, Calif.
319	Tetz, Laurabelle Starr	2332 E. Glenoaks Blvd., Glendale 6, Calif.
320	Therwin, Thos. A.	9 Ventnor Ave., Mt.Pleasant, Australia
321	Thorpe, Mrs. E. E. (nee Lily Williams)	
322	Thurston, Jessie (Mrs.)	Colfax, Calif.
323	Toews, Helen Epp (Mrs.)	R.R. #1, Winfield, B.C., Canada

324	Trout, Ben (Mrs.)	Burbank, Calif.
325	Trumbo, Lucille	1120 Alpine, Boulder, Colo.
326	Trummer, E. Max	5032 College Ave., Arlington, Calif.
327	Tucker, A. C.	4408 Kootenai St., Boise, Idaho
328	Vannix, Eloise Staughton	449 S. Plymouth Blvd., Los Angeles 5, Calif.
329	Walker, J. Z.	Rt. 6, Box 264, Stockton, Calif.
330	Walker, Ursie Dick (Mrs.)	Star Rt., New Meadows, Idaho
331	Waller, E. C. (Mrs.)	Rt. 2, Box 136-B, Chandler, N.C.
332	Ward, Osbert,	311 E. Park St., Blair, Nebr.
333	Ware, Robert A.	Wilton, N. H.
334	Washburn, F. E.	Box 13, Graysville, Tenn.
335	Webster, E. A. (Mrs. Anna)	Webster Ave., Bradford, R.I.
336	Webster, Cleora (Mrs.)	Route 2, Oshawa, Ontario, Canada
337	Webster, F. C.	8403 Flower Ave., Takoma Park 12, Md.
338	Webster, Vada (Mrs.)	2037 Pierpont Blvd., Ventura, Calif.
339	Welch, Windon C.	8117 Roanoke Ave., Takoma Park 12, Md.
340	Wells, Horace E.	P.O. Box 12, Aukum, Calif.
341	Wells, Luella,	Route 1, Box 1418, Colfax, Calif.
342	Wheeler, Alfred A.	Rt. 2, Box 666, North Bend, Ore.
343	White, Edward	Cross Junction, Va.
344	Whitney, R. D.	Rt. 1, Box 335, Loma Linda, Calif.
345	Whitt, W. H.	
346	Whitworth, H. J. (Mrs.)	Avinger, Texas
347	Wiest, C. S.	1081 Marion St., Denver 18, Colo.
348	Wight, S. E.	15 Maple St., Berrien Springs, Mich.
349	Wilbur, Susan (Mrs.)	Rt. 1, Box 168, Beaver Creek, Ore.
350	Wilcox, Grace Bahler	5243 Willis St., Dallas 6, Texas
351	Wilcox, Nellie	P.O. Box 103, Gladstone, Ore.
352	Wilcox, Paul M.	6 Rail Road Ave., Canton, N.Y.
353	Wilkinson, B. G., Ph.D.	7120 Piney Branch Road, Takoma Park,Md.
354	Wilkinson, Nellie B.	311 Knott St., Bakersfield, Calif.
355	Williams, Fred A.	P.O. Box 234, Pima, Ariz.
356	Williams, Roy	Marshland, Nebr.
357	Winemiller, J. A.	324 Riverside Ave., Santa Cruz, Calif.
358	Winter, Mrs. Goldie,	9458 S.E. Yamhill, Portland 16, Ore.
359	Wolfe, E. W. (Mrs.)	P.O. Box 161, Ooltewah, Tenn.
360	Wolfkill, G. F. (Mrs.)	235 College Avenue South, Angwin, Calif.
361	Wood, E. C.	1005 Houston Ave., Takoma Park 12, Md.
362	Wright, Stephen Arthur,	11177 Mountain Ave., Arlington, Calif.
363	Young, Sadie R.	Rest Home, Graysville, Tenn.
364	Zander, Clara (Mrs.)	Box 637, New Castle, Colo.
365	No Name	

INTERVIEW

366	Hughes, Mrs. C. B.	8114 Flower Ave., Takoma Park 12, Md.
367	Robinson, Mrs. D. E.	c/o White Publications, 6840 Eastern Ave., Takoma Park, Washington 12, D.C.

APPENDIX IV - Continued

QUESTIONNAIRE SENT OUT IN 1957-1959

INFORMATION ABOUT ELLEN G. WHITE AS A SPEAKER

1. When and where did you hear Ellen White speak either in public or in private?

2. What was there about the occasion that impressed you? Her platform manner? Her manner of speaking? Describe what you remember of the occasion. Did she quote a great deal from the Bible?

3. Do you recall any particular statements she made, or possibly a story she told? Can you describe the influence of her sermon on the audience?

4. If there is anything else that you think of that would be of interest, please include it here.

APPENDIX V

YEARS, PLACES AND OCCASIONS WHERE RESPONDENTS HEARD MRS. WHITE SPEAK *

Date and Place	Respondents	Respondent's Number
GENERAL		
1877	1	129
1879	1	122
1880	1	113
1883	3	154, 187, 353
1886	3	159, 212, 292
1888	2	17, 200
1889	1	250
1890	2	27, 200
1891	1	44
1894	1	14
1897	3	30, 206, 293
1898	2	48, 59
1899	2	280, 321
1900	10	22, 65, 99, 104, 157, 163, 192, 228, 267, 321
1901	8	20, 30, 146, 162, 197, 247, 288, 354
1902	4	20, 30, 132, 135
1903	6	36, 49, 152, 258, 266, 293
1904	5	10, 28, 86, 330, 341
1906	8	13, 93, 238, 254, 258, 267, 298, 308
1907	5	35, 74, 105, 114, 203
1908	13	11, 39, 62, 73, 74, 133, 152, 169, 182, 195, 235, 267, 282
1909	33	9, 21, 23, 24, 26, 52, 74, 88, 90, 108, 118, 142, 149, 153, 157, 165, 179, 196, 199, 223, 224, 232, 233, 262, 273, 287, 299, 305, 312, 317, 327, 333, 354
1910	15	7, 11, 58, 74, 117, 152, 165, 173, 217, 218, 240, 245, 284, 311, 335
1911	9	51, 57, 58, 74, 192, 268, 313, 343, 356
1912	4	127, 268, 354, 356
1913	5	70, 250, 268, 277, 358
1914	3	25, 194, 198
1915	3	81, 223, 256

* Based on personal responses to Questionnaire: "Information about Ellen G. White as a Speaker," sent out 1957-1959. These Respondents heard Mrs. White either in private conversation or in public address.

APPENDIX V - Continued

Date and Place	Respondents	Respondent's Number
GENERAL CONFERENCES		
Battle Creek, Mich.		
1887	1	255
Minneapolis, Minn.		
1888	2	17, 244
Battle Creek, Mich.		
1891	2	186, 332
Battle Creek, Mich.		
1901	14	17, 38, 43, 109, 135, 168, 193, 194, 202, 300, 338, 351, 362, 363
Oakland, Calif.		
1903	13	4, 113, 124, 138, 141, 150, 151, 190, 206, 231, 239, 246, 285
Washington D.C.		
1905	10	16, 45, 132, 139, 144, 161, 215, 254, 304, 354
Washington D.C.		
1909	34	6, 8, 16, 17, 20, 63, 75, 76, 89, 109, 113, 119, 145, 157, 165, 171, 176, 195, 202, 204, 215, 238, 251, 271, 276, 283, 288, 329, 338, 340, 344, 352, 354, 358
Unspecified	14	30, 55, 62, 84, 87, 101, 115, 183, 204, 250, 274, 302, 347, 348
CAMP MEETINGS		
Australia	2	
Melbourne		280
Victoria		91
California	37	
Berkeley		7, 284, 295, 313
Glendale		331, 341
Hollywood		74
Lodi		11
Los Angeles		74, 114, 133, 152, 182, 222
Mountain View		29
Oakland		25, 32, 102, 136, 146, 159, 255, 257, 258, 295, 310
St. Helena		310
San Jose		330, 359
San Juaquin Valley		210
Stockton		4, 206
Unspecified		53, 138, 216, 230, 324
Colorado	8	
Boulder		97, 134, 149, 218, 357, 365
Denver		95, 281

APPENDIX V - Continued

Date and Place	Respondents	Respondent's Number
CAMP MEETINGS (Continued)		
Connecticut	1	
Middletown		219
Idaho	1	
Unspecified		167
Illinois	5	
Elgin		93, 118, 179, 267
Unspecified		267
Indiana	1	
Unspecified		140
Iowa	10	
Nevada		26, 153, 185, 196, 214, 282, 287, 360
Unspecified		317, 365
Kansas	11	
Council Grove		108, 155, 166, 199, 203
Ottawa		21, 49, 151
Richland		122
Saline		67
Unspecified		286
Maine	5	
Pittsfield		254
Portland		28, 142, 188, 297
Massachusetts	3	
Melrose		211
West Newton		211
Unspecified		39
Michigan	15	
Grand Rapids		96, 275
Lansing		21, 229
Owosso		315, 342
Three Rivers		73, 88, 100, 232, 242, 291, 366
Unspecified		204, 345
Minnesota	1	
Unspecified		320
Missouri	1	
Kansas City		187
Nebraska	4	
Omaha		44, 326
Unspecified		46, 179
New England	1	
Unspecified		169
New Hampshire	3	
Nashua		127
Unspecified		283, 289

APPENDIX V - Continued

Date and Place	Respondents	Respondent's Number
CAMP MEETINGS (Continued)		
New York	6	
Carthage		353
Rome		250
Unspecified		154, 169, 201
Northwest	1	
Unspecified		347
Ohio	3	
Marion		328
Mount Vernon		328
Spring Mills		129
Oregon	6	
Portland		46, 65, 200, 246, 266, 292
Virginia	1	
Unspecified		212
Washington	6	
College Place		125
Waitsburg		3, 56, 79, 104, 361
Washington D.C.	2	270, 290
Unspecified	22	12, 13, 41, 49, 66, 92, 103, 115, 121, 123, 128, 152, 158, 164, 169, 181, 209, 230, 261, 274, 294, 318
VARIOUS OCCASIONS		
Australia	14	
Ashfield, N.S.W.		221
Avondale		181, 280, 321
Brighton		60
Cooranbong		83
Melbourne		106, 280
Slanmore		221
Sydney		106
Unspecified		47, 61, 107, 209
New Zealand	1	
Wellington		249
United States		
California	77	
Arlington		74
Calistoga		141
Elmshaven		3, 81, 83, 268, 277, 351, 363
Escondido		182
Fresno		186, 210
Fruitvale		158
Healdsburg		22, 102, 130, 138, 225, 294, 295, 307
Lodi		311

APPENDIX V - Continued

Date and Place	Respondents	Respondent's Number
VARIOUS OCCASIONS (Continued)		
Loma Linda		2, 33, 46, 51, 58, 152, 192, 216, 254, 259, 273, 308
Long Beach		123, 193
Los Angeles		10, 57, 70, 71, 114, 130, 133, 173, 231, 325, 331, 341
Mountain View		1, 29, 187, 292
Oakland		29, 32, 41, 66, 130, 136, 158, 258, 318, 351
Paradise Valley		235
Richmond		158
Saint Helena		19, 22, 42, 49, 71, 102, 112, 141, 228
San Diego		124, 220
San Francisco		24, 41
Colorado	6	
Boulder		240
Denver		11, 95, 192, 323
Longmont		134
Illinois	3	
Chicago		95, 267
Elgin		87
Indiana	4	
Indianapolis		59, 140, 269, 293
Iowa	2	
Des Moines		143
Marshalltown		240
Kansas	1	
Wichita		200
Maine	1	
Portland		62
Massachusetts	8	
Melrose		165, 336
South Lancaster		30, 148, 157, 169, 251, 334
Michigan	56	
Allegan		241, 300
Battle Creek		1, 2, 6, 14, 15, 21, 30, 32, 38, 41, 64, 78, 92, 93, 96, 99, 103, 120, 128, 137, 156, 163, 170, 184, 197, 209, 213, 241, 247, 248, 250, 255, 260, 264, 265, 263, 279, 291, 293, 296, 298, 303, 301, 315, 320, 334, 337, 345, 351
Berrien Springs		96, 179
Hillsdale		345
Monterey		300

APPENDIX V - Continued

Date and Place	Respondents	Respondent's Number
VARIOUS OCCASIONS (Continued)		
Otsego (parents)		47
Missouri	1	
Sedalia		150
Nebraska	12	
College View		157, 177, 213, 233, 248, 252, 293, 305, 306, 354
Lincoln		191
Omaha		257
New Hampshire	1	
Nashua		110
New Jersey	3	
Irvington		82
New Ark		86
Trenton		20
New York	6	
Buffalo		273
Salamanca		27
Syracuse		34
Unspecified		180, 195, 312
Ohio	3	
Bowling Green		38
Cleveland		80
Clyde		241
Oklahoma	1	
Enid		36
Oregon	1	
Portland		244
Pennsylvania	6	
Philadelphia		17, 20, 115, 126, 217, 314
South Dakota	1	
Sioux Falls		113
Tennessee	7	
Greysville		85, 111
Madison		184
Memphis		43, 48
Nashville		111, 147
Texas	1	
Denison		351
Wisconsin	2	
Madison		197
Neenah		131
Washington	1	
Dayton		162
Washington D.C.	1	215
Unspecified	1	209

APPENDIX V - Continued

Date and Place	Respondents	Respondent's Numbers
SCHOOLS & COLLEGES		
Australia Missionary College	3	54, 106, 181
Battle Creek College	5	68, 94, 113, 122, 275
Emmanuel Missionary College	3	55, 98, 132
Hillcrest, Nashville	1	50
Lodi	1	286
Madison College	3	50, 102, 105
Oakwood	1	339
Pacific Union College	12	47, 58, 64, 172, 198, 206, 245, 268, 311, 313, 335, 343
San Fernando	3	138, 152, 238
Union College	15	9, 18, 26, 35, 40, 52, 165, 223, 224, 233, 234, 262, 299, 327, 332
SANITARIUMS		
Battle Creek, Mich.	3	213, 320, 326
Boulder, Colo.	2	237, 240
Des Moines, Iowa	1	350
Hinsdale, Ill.	2	179, 194
Nashville, Tenn.	1	147
Nebraska	1	352
Paradise Valley, Calif.	6	90, 166, 220, 255, 259, 277
Philadelphia, Pa.	1	354
Portland, Ore.	1	200
St. Helena, Calif.	13	102, 174, 175, 205, 206, 207, 208, 256, 278, 313, 343, 354, 356
Washington	1	264
SPECIAL OCCASIONS		
Dedications		
Iowa Sanitarium	1	13
Loma Linda San.	1	2
Medical School Receives Charter	1	5
Pacific Press Board	1	1
Many times	12	14, 19, 29, 38, 43, 60, 94, 226, 227, 309, 355, 364
Union Sessions	5	30, 62, 132, 135, 179
PRIVATE HOMES		
H. W. Kellogg	1	194
Unspecified	7	22, 34, 37, 43, 45, 54, 271

APPENDIX V - Continued

Date and Place	Respondents	Respondent's Number
IN HER OWN HOME	13	32, 37, 41, 42, 47, 49, 53, 102, 124, 189, 222, 223, 236 (10 years)
SPECIAL INTEREST	41	
Traveled Together		54, 255, 288
Intimately Acquainted		69, 48, 60, 61, 316, 322
W.C.T.U.		74
Temperance		113
Mentioned in Diary		263
Knew Her Personally		23, 103, 124, 141, 146, 152, 165, 169, 172, 183, 187, 193, 209, 223, 228, 231, 243, 255, 256, 288, 356
Attended Her Last Public Appearance at Oakland Campmeeting		25
Attended Her Funeral		34, 49, 88, 137, 158, 163, 359
Served as Secretary		77

APPENDIX VI

TEXTS AND TOPICS (WITH COMMENTS)* REFERRED TO BY INDIVIDUALS WHO HEARD MRS. WHITE SPEAK AND PERSONALLY RESPONDED, 1957-1959, TO QUESTIONNAIRE: "INFORMATION ABOUT ELLEN G. WHITE AS A SPEAKER"

Respondent's Number	Text	Topics and Comments
3		Tobacco-using man in audience. She changed her topic and spoke on Tobacco, looking at him. Unknown to her.
5		Courage.
7	John 17	
12		To parents, "Mothers, do you know where your children are?" Mothers began to rise and look for their children. Conditions existing in world and how Satan is using every means to destroy life. Airplane now invented to destroy life.
13		Quoted from Bible.
17	2 Peter 1	Quoted much from Bible. Exhortation to faithful Christian living. Healthful living (banished butter from her table). Great Controversy should have wide circulation. City Evangelism.
19		"We have a heaven to win and a hell to shun!"
20	Matt. 11:28-30 (emphasized 29)	
21		Mostly exhortation. "Silence oft is eloquence."

*The substance of the topics has been synthesized. To secure conciseness the comments are presented in the respondents' own words but in summary form, for this reason the quotation marks have been omitted except where respondents quote others.

APPENDIX VI - Continued

Respondent's Number	Text	Topics and Comments
24		Quinine for malaria. Dr. Bond read a paper regarding it. Another doctor got up and refuted this. Sr. White said, I am sorry many brethren call everything from a drug store a drug.
25		Quoted scripture.
26	2 Peter 1:4-8	
27		Bible references frequently. Good understanding of the subject.
28		Either quoted or read Bible frequently.
29	John 14:1-3	
31		Referred frequently to scripture, either quoting or reading.
40	Isa. 58:8	What we must do to be righteous. Just like a message sent straight from heaven.
41		Received us in a motherly way and bid us God speed as we should leave for work in England. Gave us good counsel.
42		Ministers should not be taken up with building, or work of the church but devote their lives to care of flock, shepherds. Sermons right to the point, our lives should tell for Jesus.
44		Temperance
45	John 14:1-3	Possibility of losing out in conflict. Brethren, we cannot afford it.
50		Very encouraging.
52	Isa. 58	Read entire chapter. Then she began looking searchingly, beginning in front, left side of church. . . . Seemed to be searching for some particular person. I was sitting in the left balcony, . . . feelings in my heart as her eyes turned in my direction. Very lasting impression. (details in letter)

APPENDIX VI - Continued

Respondent's Number	Text	Topics and Comments
55		Sermons and valuable instruction favoring work in Madison.
57	John 15	Love of God for His children. Necessity of abiding in His love.
58	John 15:1-5	
60	2 Pet. 1:1-11	Seven steps of Peter's ladder were dwelt upon, leading minds upward to heaven, on basis of addition on our part, and multiplication on God's part. Story of Christ's love for sinners. Her way of comparing scripture with scripture and its application had profound effect.
61		Quoted Bible freely. Not given to telling stories in preaching services.
62		Often quoted Bible. Never heard story other than incident or illustration from mission field to lend interest or enlighten point. Speech never lowered by a flippant story which would be beneath dignity of her office, belittle the "gift," and destroy the sacredness of any occasion or message.
67		Quoted much from Bible. Two sermons on child training very much alike; said first one was not heeded.
69	Isa. 58 John 14 and 17	Would take a chapter and comment. Quoted scripture often.
70	John 15	
71		Peter's ladder. Made a deep impression.
72		Parable of sower and the seed.
74		Temperance at WCTU on Sunday p.m.
75		At open-air picnic. She was guest speaker. Spoke on blessing of plain and simple food and other health habits.
76	John 15	Vine and the branches. "Not one-half of you before me are converted."

APPENDIX VI - Continued

Respondent's Number	Text	Topics and Comments
79		Early morning meeting, she read to us a testimony that she had written out the night before.
80		Quoted some from Bible. Many from memory.
83		Read, quoted, and commented on Bible passages a great deal.
84	1 Pet. 1	Add to your faith, etc.
85		Quoted and read scripture. No story or comments from other commentators.
86		Jesus swung back the gate on its glittering hinges and bade the people walk in.
87	Matt. 26, 27 and 28	Opened Bible and read (without comment). The next day she made comment that we should read these three chapters often, and the events of the last days of Christ's life were ones we should think much upon.
88		Seemed to take a whole chapter and go through it, enlarging on the contents as she spoke.
89		Quoted from Bible and told where it was found. She would say, "I was shown."
90		Chose a single chapter, reading a verse or two, then commented briefly. This was repeated till she closed her talk.
93	Isa. 53, 55, 1, 58, 60, 61. Dan. and Rev.	Always her burden was the perfection of the members of the SDA church and their families and encouraging them to be steadfast in the Blessed Hope.
95		While waiting for a delayed street car about 15 or 20 women (one was his mother and he), Sr. White talked by answering questions on dress and diet.
96		From sermon notes that day. Flesh meats, healthful living; deny self in order to work cities; more careful Sabbath observation.

APPENDIX VI - Continued

Respondent's Number	Text	Topics and Comments
99		Quoted from Bible. Made strong statements that they did not receive the financial help in Australia for the work they were doing there; also her older son had a missionary boat on the Mississippi River and they too did not get the help they ought to have had.
100		Exhorting parents, the families, and each individual in home to have a real personal experience with the Lord. Then she diverted a bit to the practical side of religion and with great emphasis and power she declared, "And, God wants you to be clean in your houses."
101	John 13 through 21st chapter	Wonderful reading with great feeling.
102	1 Cor. 6:19, 20	Often quoted from Bible, explained text in simple way. None could say he did not understand. "If what I have written does not agree with the Word of God, do not believe it," she would say.
103		Presentation of holy truth with new emphasis and in accord with pressing current needs. Instruction on methods of labor in that new and difficult field, the South. Outlined kind of work to be done, development of a school from which workers would go to other parts of the South.
104	2 Pet. 1, verse by verse	Some of the brethren have said I'm a millionaire, Yes, thank God, but I don't have much of this world's goods. I'm an heir to a mansion and to a home in the earth made new. My Father is rich, I'm a child of the king! God has given me a talent to write, and I want to have a part in every missionary endeavor and so I give from the royalty from my books.
105	Isa. 58 (espec. 8th v.) Isa. 60:1	Simple living in diet, not needing to have a great lot of fancy dishes, foods; but the delicious strawberries, etc., that God has caused to grow for us. Teaching Christian living. Teaching the right way and inspire

APPENDIX VI - Continued

Respondent's Number	Text	Topics and Comments
105 (Continued)		us to do the work that God gave us to do, be a light to the world.
107	Matt. 6:28	
110		At each meeting I heard her say, "Do not be satisfied with a cheap Christian experience; you can't afford it," and also "We have a heaven to win and hell to shun."
111		Quoted from Bible greatly.
112		Not a dynamic speaker but what she said was practical and spoken in a calm and forceful manner. Children and young people could understand her sermons and they held the interest of all, both young and old. Sermons solemn but not depressing, for she made Jesus seem so real and always spoke of the beauties of heaven and of the New Earth before closing.
113		Temperance definition: A moderate use of that which is good and a total abstinence of all evil.
117	Isa. 58:1	Quoted many texts. Associated it with the need of getting ready for the soon coming of our Lord in glory.
118	John 14:1-3	Such simple words had such an influence on the people. "In my Father's house are many mansions," and "We were new converts and it was so wonderful to know that Jesus would come again."
119	Isa. 58 and 51	Read the whole chapter. She did not quote from the Bible but read from the Bible.
123	Isa. 58	
126	John 15:1-8	She chose a text and spoke directly on the text. She read the verses, explained their meaning as she understood it.
130		She opened her sermons usually with reading a scripture, and after the opening reading,

APPENDIX VI - Continued

Respondent's Number	Text	Topics and Comments
130 (Continued)		all further scriptures were quoted when used. She did not use many scriptures in her sermons. She appealed directly to the mind. I can hear yet her expression "lovely Jesus" as it came in some sermons. In one sermon given at Healdsburg, she met the fault of so many in saying "Sr. White said this," do not believe what people say. Demand what is written. Take your stand on what is written.
131		Health Reform. She said if our eyes were open so we could see, we would see the holy angels all around us, but outside were the evil angels trying to get in.
134		Quoted scripture a great deal. Always began a sermon by reading a passage from the Bible without any preliminaries. Some quotations of scripture were quite lengthy.
135	2 Pet. 1:2-11	
138	John 15	Quoted many others. Three sermons on this text. The first one stressed the necessity of union with Christ in order to live a Christian life. The second emphasized unity and love among brethren. The last one was on fruit bearing.
140		Conversation - She lifted us, while small boys, to her knees and talked about our being good boys, preparing ourselves in education and Christian virtues against the day of the Lord's appearing. That if we would faithfully prepare well, some day we might grow up to be good men, useful in God's cause. She told Mother that in the young, such as I, lay future possibilities that none could foresee, and that she should at all odds see to it that I with the other children should be trained and educated for the work of God.
141		The Plan of Addition--Add to your faith virtue, etc.

APPENDIX VI - Continued

Respondent's Number	Text	Topics and Comments
142	John 15	
144		Quoted a great deal.
146	Deut. 28 and 29	Read a great deal of Bible without much comment.
147	2 Pet. 1	
149	Matt. 7:1, 2	
152		Quoted a great deal.
153		Quoted scripture frequently, and very readily using many texts to prove her points. She was anxious to bring all SDA's into the unity of the Faith. Also had a heavy burden for the large cities and advised a greater effort be made to give the message to the large cities.
154	Joel 2:15-17	
157	Rom. 12:1 Acts 9	Used word "reasonable." When she came to verse 25 she stopped, looked up, and said, "That warn't any great honor, was it, to be let down in a basket?" One sentence she spoke burned itself into my soul, "A teacher should never speak a harsh word in the school room."
158		Quoted a great deal.
162		She pointed her finger towards our group and said, "That party needs your prayers more than your censure. In His own good time the Lord removes those who displease Him." Then shortly she mentioned that the Lord was not pleased with sharp business deals in our institutions.
163		Used many scriptures. As she spoke to the ministers once she said, "You are like children. You war among yourselves." She spoke of a converted ministry.
165		The Bible was her theme. Her quiet assurance of her own experience and knowledge.

APPENDIX VI - Continued

Respondent's Number	Text	Topics and Comments
166		As she read, the verses seemed to be illuminated.
169		Quoted frequently from the Bible. She always admonished people to study the Bible and follow the Bible as the standard of Christian conduct. She especially encouraged the people to put their trust in God and follow the example of Jesus Christ and pray for the endowment of the Holy Spirit. "Unbelief and worrying." She said, "Worrying and unbelief were sins." Then in illustration, of worrying, she said, "If you could live as long as Methuselah, and worry for 1,000 yrs. over something you dreaded would come to pass, it would not help you one iota, and unnerved you to meet the issue. Then why worry at all? It is unbelief and a lack of trust in God. It is a sin to worry."
171		Quoted many texts. Her sermon was mostly advice and the importance of carrying the Message to all the world. Also admonished the brethren to lay aside all differences and spend their energy toward proclaiming the Message we hold so dear.
176		She said after quoting some scripture, "It is no small thing to live a true Bible Christian life."
177		The main theme was the responsibility of us as parents toward our children. She said we as parents little realized our responsibility toward our children....Talked to us like she had a burden for us parents to be sure to bring up our little ones in the fear of God.
179		Read considerable from the Bible. Spoke against eating a large amount of salt, that some was good for us. At Berrien Springs a very solemn meeting when she spoke so seriously of the evil of criticism, and when she said Prof. Sutherland and Magan should go South and do the work there they had in their hearts.

APPENDIX VI - Continued

Respondent's Number	Text	Topics and Comments
180	Matt. 4 and 5	If the people would live Christ's teachings in the two chapters read, salvation would be assured to all. She said, "This is the last campmeeting our people will hold in Los Angeles." We have had no campmeeting there since.
183		Perplexing questions had been brought to her attention. She handled the subject frankly and kindly with unquestioning evidence from the Bible. After what seemed to be her parting admonition she hesitated for a moment and then she said, "Be sensible, be sensible, be sensible."
184		"The Lord has shown me that if you as a people don't change your ways He may, before He comes, take this message from you and give it to someone else."
185		Quoted much from Bible. Christ is coming! Christ is coming! her message rang out.
187	1 John 3:1-3	The love that God has for us. "Beloved now are we the sons of God." The many references quoted were made plain when she explained their meaning. Spoke of the soon coming Saviour and the manner of persons we should be when He comes. Do not recall any story she told.
188		Made good use of scripture. She spoke with power as the Spirit moved her. Used no notes. Her subject was made plain so that even a child could understand.
190		Advocating the removal of our headquarters from Battle Creek to, probably, Washington, D.C.
192	John 17 (many times)	
193	John 15:1-3 (3 times)	"I am the vine, ye are the branches."

APPENDIX VI - Continued

Respondent's Number	Text	Topics and Comments
194		Sermon consisted of quotations from the Bible, but one never grew tired because she had such a sweet way of quoting scripture.
195		One day Mrs. White spoke deeply moved in spirit. Twice in succession, in the night before, the Lord had shown her Christ's crucifixion, and she had suffered much and related her deep impression, and emphasized why this was shown twice to her. Then she applied it: "We have not come to this conference to visit one another. We have not come here to take pictures." Then she emphasized what Christ did for all of us, and our great commission to spread the good news of salvation, and to seek God earnestly for this world wide work.
196		She stood at the altar, asking how many parents were in attendance and having children on the campground. Many stood. Then all who had their children sitting with them were told to be seated. A large group remained standing. These were told to leave the tent and bring their children with them, and then service began. . . . The parents returned with their children, coming from all directions. I have only faint recollections of her telling the parents their children must attend services with them.
198	2 Pet. 1:4-8	Peter's Ladder. She would say, "We want to build into our characters these virtues." I noticed that she did not say, "we should" or "we must," but "we want." "It is our great desire, leading us to emulate that which is best."
199	John 15	The love of God.
200		Quoted a number of passages from God's Word.
202		Read from the closing scenes of the life of Christ in one of the gospels for half an hour. Reading was interrupted while the English quartet, including J. S. Washburn and Harry Armstrong, thrilled the audience

APPENDIX VI - Continued

Respondent's Number	Text	Topics and Comments
202 (Continued)		with the song in the old hymnal, "The Dream of Pilot's Wife." Following the reading she spoke for 45 minutes. Her burden was that SDA's should not lose the spirit of simplicity and sacrifice that marked the life of Jesus and also the lives of the pioneers of the Adventist movement and that we should remember the way the Lord had led us.
204		Quoted a great deal. I don't recall her telling stories. She did tell experiences and refer to things seen in vision.
205	John 15:1-8	She placed great emphasis on the relation of the branches to the vine. She spoke slowly, always placing Jesus before the people and herself in the background. Not once did I hear her use the pronoun "I."
206	John 15	"I am the vine." She manifested the deepest sincerity. She spoke from the sense of God's presence and in view of eternity. She did cite a lot from the Bible.
207		She always read a fairly lengthy passage of Scripture as an introduction to her sermon and then referred to many scriptures as she proceeded.
213	2 Pet. 1:16	She used the word of God freely. She spoke to us as young people and our responsibilities in the place we were working.
214		"Consider the lilies how they grow." Then she made a beautiful illustration.
215	John 15 (first few verses.)	
216		In her speaking as in her writing, she revealed an amazing familiarity with the Scriptures. You felt all the while that even though she were not quoting the exact text of the Bible, she was halfway borrowing the majestic phrases and thoughts of the ancient prophets. She also said, "There's a heaven to win and a hell to shun."

APPENDIX VI - Continued

Respondent's Number	Text	Topics and Comments
217	1 John 3:1	
220	3 John 2	She used the Bible frequently. The growth of the mission work in Africa. John Wessels Sr., was there and she called on him in a friendly, motherly way to agree--"Wasn't that so, John?" She emphasized (at the dedication) the fact that the health work is the right arm of the message, and that it is God's plan to have sanitariums established to heal not only physically but mentally and spiritually.
221	Matt. 11:28, 29 John 3:16	Jesus was the theme in all her messages. . . . Everytime I see these texts I think of Sr. White and can see her as then.
222		Her theme and interest was always on the wonderful love of God and training our children for the kingdom, and being ready to meet our Lord.
223	2 Pet. 1	
225	2 Pet. 1:1-11	Stressed God's wonderful mathematics, that we are admonished to add virtue, knowledge, etc., with the assurance that God will multiply grace and peace.
227		"I am the vine, ye are the branches." I know how clear she made the message of our dependence on Christ and abiding in Him.
228		Quoted a great deal.
230	Deut 6:7	"And thou shalt teach them diligently unto thy children," also, "Line upon line, line upon line, precept upon precept."
233	Isa. 55	Commented mostly on verses 1 and 2. No other texts elsewhere.
234	1 Pet. 1:2	Among other things she warned us of the evil of criticizing one another.

APPENDIX VI - Continued

Respondent's Number	Text	Topics and Comments
235		Serving the Lord in a way to please Him and living a consecrated life.
238		She spoke of our obligation in the matter of healthful living. By way of illustration she spoke of the time she just tasted whole wheat bread, but her stomach rebelled, so she resorted to discipline. Before that great congregation, she placed her hand over her stomach and said, "Stomach, you are not my boss. Take what is good for you or do without."
239		During the Conference they were discussing the ownership of our institutions, whether to be held by individuals or by a General Conference Board. Dr. Kellogg's Sanitarium was one of the institutions involved and he was present.
241		Quoted much from Bible. I never remember hearing her tell a story.
244	Rev. 3:14	She stressed the need of preparing to meet the Lord, also quoted other texts exhorting God's people to be faithful, looking for Christ's return.
248		Did not quote much from the Bible.
249		She manifested much interest in the young people. She spoke earnestly of the second coming of Christ.
250		She would repeat the texts, then repeat the words looking at the people.
253	2 Pet. 1 (twice)	Peter's Ladder. All her addresses that I heard were saturated with the language of the Holy Scriptures, which she seemed to have by heart. She spoke without notes of any kind; yet her line of thought was always clear and connected.
254		She always based her remarks on Bible statements and she always lifted up the Saviour more than anything else.

APPENDIX VI - Continued

Respondent's Number	Text	Topics and Comments
258		Quoted a great deal from the Bible. Sometimes it seemed that she was quoting from the book "Steps to Christ," but she did not have the book in her hands. Her talks were along these lines.
261		She did say she recognized many of the faces in the congregation--faces she had seen in her visions.
263		In speaking on Sabbath in the Tabernacle in Battle Creek, I noticed that she never gave an address without introducing it by reading from the Bible, and sometimes even a whole chapter. This always impressed me for she did the same while in attendance at the campmeeting.
267		Quoted many scriptures. She used to quote "Follow on to know the Lord" very often. Do not recall any story. She gave William E. Robbins on January 23, 1913, and others, the following statement signed with her own hand [he still has this in his Bible]: "We are homeward bound. A little longer, and the strife will be over. May we who stand in the heat of the conflict ever keep before us a vision of things unseen--of that time when the world will be bathed in the light of heaven, when the years will move on in gladness, when over the scene the morning stars will sing together and the sons of God will shout for joy."
268		She met the issue squarely and positively. She exposed the depth and the danger of the fantacism so clearly that all present could not but understand her meaning nor could any fail to be impressed with the truth of what she presented. . . . She advised those who had been deceived. "When I am gone from here none of you are to gather up any threads of this doctrine and call it truth. There is not a thread of truth in the whole fabric, not one." She

APPENDIX VI - Continued

Respondent's Number	Text	Topics and Comments
268	(Continued)	told them also to separate and locate elsewhere, not to congregate together. (Indianapolis, at time of the holy flesh doctrine fanaticism.)
269		Yes, she spoke some from the Bible.
271		She informed us that she had kept in daily touch with the convention's progress at Mt. View and that she was made happy when the action was taken to publish Great Controversy in two new languages that year, or as soon as the translation could be finished. She then made mention of the obstacles that are common to the bookmen in the field, "but," she said, "Jesus had obstacles too." And from then on she opened to us the life and work of Jesus and how he met the difficulties that he faced in His ministry.
272	Isaiah	A portion of Isaiah. She solemnly read a portion of God's word, after which she left the platform.
275		Gave the definite instruction that we must start a Medical College. During my five years at Loma Linda in charge of the medical college, I had several conversations with her over the conduct of the college and its objectives, both in private and in company with others.
276		Quoted scripture. Very earnest and made duty plain.
277		Read scriptures. Admonished those present to live near to God. Did not illustrate her sermons with stories, but gave good sound advice and Godly counsel.
281		I remember well the burden of each of her messages which was, "Beware of the cares of this life."
282		Very much reading of scripture. With pointed thoughts and comments interspersed.

APPENDIX VI - Continued

Respondent's Number	Text	Topics and Comments
287	2 Pet. 1	
288	John 15	
290		Passages of Scripture. She would read a passage of scripture, usually from the prophets, and apply it to our, the Adventist, church experiences. They were words of admonition, sometimes of censure, but always applicable.
291		Her words always pointed her hearers to God's infallible Word, the Bible, for our guide in life. Also spoke on Home Life.
294		Quoted much from Bible.
296		"I am the vine, ye are the branches."
297		"Let brotherly love continue," when Dr. Kellogg was disfellowshipped. (No malice on either side.)
300		Bible frequently quoted.
301		She said she saw some there that would live until Jesus comes, and some would not.
303		In closing her sermon Sister White gave encouragement for the future of the work and made earnest appeal to ever follow the scriptures. Lifting Bible high in her right hand she said, "I recommend to you this Word of God," then sat down.
305		Quoted freely from Bible. Her theme was "The Love of God." Once, overcome by emotion, she broke out singing, "Jesus, Lover of My Soul."
310		Her burden was "Work the Cities." She had seen in vision a great earthquake and tidal wave sweep over San Francisco and Oakland. The loss of life was terrible especially in Oakland.
311	Matt. 4	Emphasized the temptations of Jesus.

APPENDIX VI - Continued

Respondent's Number	Text	Topics and Comments
312		Related what she had seen in vision about the goings-on at July 4th celebration at St. Helena San. She described them perfectly. This was to have been a communion service, but it was postponed and there was a special prayer meeting and searching of hearts and reconsecration.
313	John 15:1-7	When she came to the 7th verse, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done," a man arose and asked her to tell us just what that means. She said, "Well, I don't see any if's, and's, or but's about it, do you? So it means just what it says."
315		"We have a heaven to win and a hell to shun."
316	Isaiah	No introductory remarks, read text and stayed by it. Her message was on the Remnant Church. She used no illustrations except those from the Bible. She referred to ancient Israel.
318		To exalt the Father, Jesus, and the Word, her burden.
319		Bible much and quoted much to prove statements.
321		She told us of the lovely cloud of light tipped with pink that filled her room the night before and of the beautiful music of the angels. She told us that heaven was often brought close to earth.
323		The home and child training.
325		Parents, teach your children obedience. Many parents will be lost if you do not train your children. Children, help your parents.
330	John 15:1-7 or 8	"Abide in Christ," then admonition on child rearing and discipline.

APPENDIX VI - Continued

Respondent's Number	Text	Topics and Comments
331		Quoted considerably from Bible. "There are angels in this room;" (B. C. Tabernacle) she also remarked, "Among the group before me, some will apostatize, some will be food for worms, and some will live to see the Lord come."
334		Commercialism.
339		"We should not wait for directions from Washington before doing any missionary work."
340		She spoke of our work in Java that was just getting started then. She did not tell any funny stories in her preaching. Always firm. Never seemed nervous when she spoke. Always knew what she should say and she said it. In Glendale San, speaking to the parents. She asked if they had morning and evening worship with their children. Referred to Bible to prove her points. She told parents they were responsible to God for not correcting their children the way they should. Emphasized parents should keep children near them and know what they were doing. . . . God would hold all parents responsible for their children's lives.
343		"Fathers and Mothers as Kings and Queens in their Homes, and their Children their subjects."
344		Always took a text and spoke from it, but did not confuse anyone with Bible study. Used a lot of scripture texts.
347		Requested the ministry, as well as all believers, to keep our eyes on the world field, and that which has remained with me through the years was the expression, "we have a world to save."
350		Quoted from Bible a lot.
351		Always quoted a great deal from Bible. Once, so sick they carried her onto platform on

APPENDIX VI - Continued

Respondent's Number	Text	Topics and Comments
351	(Continued)	cot, she got up when it came her time to speak. After an hour or more, she then walked out well.
352		Temperance, without notes. No story.
355		Quoted many scriptures. Called the hearers to the parables of Christ.
356	Acts 2	
357		Suddenly paused a few seconds during her talk, then said, "Last night my attending angel came to my bedside and told me to go with him that he had something to show me. (She waved her hand in a northerly direction back of the College building.) He took me out into the woods into an old shack and there sat three of the brethren. My angel told me, "You must listen closely to what these brethren are saying--tomorrow morning you shall repeat to the congregation what they say." Then she began to tell what each brother said in turn. When she finished telling what they said, three men arose, one at a time, and admitted they were out there, that even their wives did not know of the meeting. Each one said they themselves could not repeat their own words as accurately as she did. With tears in his eyes one of them said he had doubted the Spirit of Prophecy but that he would never again doubt it. It seemed that these men were planning something that would do great harm to the church. Each man repented of his act. There was hardly a dry eye in the audience.
358	John 15:1-5	"I am the vine, ye are the branches."
362		Stressed the necessity of pressing together.
364		Quoted a good many Bible texts. Christ's life and example.
365		Her burden was for the work in our cities. She was pleading with our ministers very earnestly to do more work in our great cities.

APPENDIX VII

AUDIENCE REACTIONS* AS RECALLED BY INDIVIDUALS WHO HEARD MRS. WHITE SPEAK AND PERSONALLY RESPONDED, 1957-1959, TO QUESTIONNAIRE: "INFORMATION ABOUT ELLEN G. WHITE AS A SPEAKER"

Respondent's Number	Audience Reaction
2	No doubt as to zeal or sincerity. Rapt attention. Never any confusion. Powerful sermon. God gave her the message, and she gave it as one who must give an account.
4	Audience very quiet and reverent. Different atmosphere while she was speaking.
9	The audience seemed attentive and am sure we all received a spiritual uplift from her discourse.
13	Audience left with very evident realization that God had been with us and spoken to us. Her presence seemed to bring a hallowed influence over the whole company. It was like seeing someone from heaven who could speak with divine authority and whose words were heavy with meaning.
15	It was a very impressive sermon, and I have always been so glad I went thirty miles on the train that Sabbath morning to hear her.
17	Audience seemed to give almost breathless attention. Quiet and an atmosphere of expectancy prevailed.
19	Most seemed pleased to listen to her sermons.
21	Audience was very attentive.
25	Seeing and hearing her speak was a most blessed experience. They (my neighbors) thought she was wonderful and said so over and over. . . . Truly there was something about her that even non-Adventists--knowing nothing of what she was and what she had meant to this people--recognize as something very much out of the ordinary.

*The substance of the audience reactions has been synthesized. To secure conciseness, the comments are presented in the respondents' own words but in summary form; for this reason the quotation marks have been omitted except where respondents quote others.

APPENDIX VII - Continued

Respondent's Number	Audience Reaction
26	(1) I was so awed . . .
27	Held attention of the audience. Her speaking seemed to have a somewhat sobering influence on the audience, and they evidently were well impressed.
28	(1) Awe and quietness pervaded the audience. Impressive. Direct message. (2) Her message seemed so very solemn.
29	A solemn occasion . . .
30	Her talks to the Sanitarium family very helpful. Manner simple. A convincing speaker, sincere and unaffected, and you felt every word was truth. Used the Word of God to prove the message she gave us.
31	I felt nearer to heaven as I heard her speak. It seemed that the voice of God was surely speaking to us through His chosen messenger. As she spoke the audience sat in awe and quiet. . . . It was a rare privilege to be present and hear her voice.
36	As she ascended the platform there was a profound silence over the whole camp.
39	I was impressed that I was in the presence of a saint. . . . I sat there spellbound.
40	As she came down the aisle you could sense a different attitude, you seemed to be in another place made possible by her presence.
41	Impressed with her sincerity and the burden she had . . .
42	I enjoyed every word of her sermons.
47	Audience gave respectful attention, interested in all she said.
49	(2) Every sermon left the impression that we were hearing a message from heaven.
50	Her words were with power.
55	It was my privilege to hear Sister White preach some of the most powerful sermons I have ever listened to. Around 3,000 persons present, thrilled by the presence of the Holy Spirit in such a measure that tears were shed all thru the congregation as she

APPENDIX VII - Continued

Respondent's Number	Audience Reaction
	stood on the rostrum gazing, first slowly across the whole balcony, then the auditorium below, which seemed to pierce through every individual. Soon--the beginning of a sermon--"My dear brethren"--in words so clear and plain that all would understand--then the sermon in the same manner . . . Such an experience can never be forgot.
57	The solemnity of the occasion. Audience seemed spellbound. Quietness prevailed.
59	Houseful. All was quiet as she arose to speak. I listened to every word.
60	Audience showed keen interest throughout. A solemnity was felt.
61	Audience always impressed by what she said.
62	Something in the very presentation of the messages given . . . that dynamic forcefulness . . . that remains with me. . . . Many . . . have become better in spirit with confidence in the Messenger, after listening and hearing the word spoken.
65	She preached a nice sermon that really impressed me. I think it gave me greater confidence in her writings and in her admonitions that she was giving to our people.
67	(1) People were so quiet and attentive. Had a deep impression on me. . . . Felt the Lord was very near me. I counted it a great chapter in my life to hear the Lord's servant. I counted the meeting very sacred. (2) The audience moved away from the big tent so quietly. Some said they could feel the Holy Spirit . . .
69	Not a dry eye in the 300 present, and some . . . dated their conversion from that prayer. A navy man commented, "She brought God right in there and presented us to Him for His blessing and I must be a better man!"
71	It made a deep impression on her heart.
76	She insisted on real conversion and my husband felt the working of God's Holy Spirit as she spoke.
78	Even though a child, I was deeply impressed. She . . . commanded rapt attention from all present. It was always with a spirit of awe that I listened to her, realizing her close association with heaven. Her attitude seemed to me as one of intense earnestness.

APPENDIX VII - Continued

Respondent's Number	Audience Reaction
80	The audience was very quiet and gave strict attention.
82	Her words were impressive and I thank God that He gave me the privilege of being there and listening to the message . . .
83	Place would grow quiet as she entered, attention very good . . . The words she spoke lingered in our minds to strengthen and to bless.
84	Audience very attentive.
85	I was deeply impressed with the solemnity and simplicity of the occasion. The whole congregation was so quiet that it seemed almost spellbound. I'm sure God's Spirit was present . . . a pin dropped could have been heard. All marched out of the church into the yard before even a voice was heard.
86	My heart was thrilled as I had never heard before nor have I heard since such melodiousness in any voice when she said: "Jesus swung back the gate on its glittering hinges and bade the people walk in."
88	It was quiet in the big tent as she spoke. It seemed to me that the Holy Spirit was there in large measure, and that everyone was intent on getting every word she spoke.
89	All were quiet and reverent . . . she surely inspired the people. . . . People were very attentive. All I believe felt the presence of the Spirit of God as she so solemnly gave her message.
90	On both occasions, the fact she was the Lord's messenger made the service impressive. Also the rapt attention of the congregation.
91	Personally I enjoyed all her sermons immensely. . . . Thought they were excellent.
93	Reverence and decorum . . . such attention seemed to continue almost in awe as her admonition and encouragement sank home to our needy hearts.
95	Like her writings. I have not found her equal on any subject.
96	(1) When she invited sinners to come and give the heart to the Lord, they came. 153 were baptized.

APPENDIX VII - Continued

Respondent's Number	Audience Reaction
97	Her appeal was very very strong and it had a strong impression upon me as a youngster . . . Audience very, very quiet . . . listening to every word. . . . Words very simple. So still . . . could hear a pin drop. . . . Would leave auditorium quietly, too. No noise . . . as though held spellbound . . . strong spiritual atmosphere present.
100	In my young heart there was a certain feeling of awe and deep respect for her as the mouthpiece of the Lord. Audience gave undivided attention . . . all felt we had received a message direct from heaven. Landlady . . . where Sister White roomed . . . said that so long as she was under their roof they sensed a deep, spiritual blessing--a very decided feeling of the divine presence--and that it left when she was away.
103	Received with a profound and rapt attention seldom accorded a public speaker . . . words carried authority. Her good counsel was accepted as heaven-sent; her solicitude for souls was contagious and her courage comforting. Her kind mellow pleading for true unselfish service went to the heart.
104	One could hear a pin drop. . . . Appreciated her ministry so much. . . . Listened with rapt attention.
105	Great depth of meaning put into the points she emphasized. . . . Because of her Christian life, her mannerism--dignified yet homelike bearing--and earnestness--I feel it is a feeble description of the value of her sermon. Like Jesus--Matthew 7:29--with authority.
107	I was standing at the entrance after one of these meetings and heard men say as they were passing out: "Never man spake like this woman."
109	The influence of her sermon on the audience must have been inspiring as everyone seemed attentive and very quiet.
112	There was not the faintest trace of self-righteousness . . . but when near her one had the feeling of being in the presence of a true Christian--one who really knew her God. One could feel the unconscious inner glow.
117	Impression of the audience. When you consider that she was 83 years old at the time she spoke, it was a wonderful sermon. I have always considered it a high honor and privilege of having heard Sister White preach.

APPENDIX VII - Continued

Respondent's Number	Audience Reaction
118	Such simple words as she used had such an influence on the people, nearly like listening to someone from above. Her plainness and broken nose vanished. How searching were the words she spoke. Yes, she quoted a lot from the Bible. I do not recall any particular statement but we could almost see the Lord coming. We were spellbound. Never have I forgotten it. "In my Father's house are many mansions." We were new converts and it was so wonderful to know that Jesus would come again. . . . No one needed to tell them (the children) to be quiet as the Spirit of God manifested Himself to them as well as to older ones.
119	The influence on the audience was most wonderful. Everybody was spellbound.
120	As her words made a deep impression on the hearts and minds of her hearers.
122	She always spoke with a clear, strong voice which thrilled me through and through, and almost held her listeners spellbound, with no doubt that they were Spirit-filled. Even her presence filled me with awe. I enjoyed her sermons very much. As a child I loved to hear her speak.
124	Audience always made solemn in attitude, seemingly aware that the message was direct from heaven--at least that was my personal attitude.
126	Congregation was impressed with the directness of her approach. She did not appear to be "working up" to a sermon.
127	Could almost hear a pin drop.
130	Decided quiet reverence present, and this held during the entire sermon.
131	Very inspiring sermon. She spoke with power which I shall never forget.
132	She spoke with authority. While I have seen her soul-winning appeal move audiences to tears, I have never seen her moved emotionally to tears while preaching.
133	I remember how plain she was dressed, and that she wore a hair net on her hair. She talked so interestingly however that I soon forgot her attire, and I could not help feeling concerned about doing something myself to hurry the message to others so Jesus would be able to come sooner.

APPENDIX VII - Continued

Respondent's Number	Audience Reaction
134	Her manner brought to my mind . . . our Saviour's experience . . . John 7:37-46. It seems one could just detect a difference from merely listening. . . . Had a very sobering influence on the audience. . . . One could detect her absolute sincerity by her unassuming manners.
138	She spoke in a friendly manner, and at the same time with a dignity and reverence which led her hearers to feel that God was giving the message through her. I know that the sermon led me to resolve that with God's help I was going to put away everything from my life that would hinder Christ from dwelling in my heart.
139	Her appearance in the pulpit in voice and gesture was that of one who receives respect and attention. . . . If only I could know Jesus as she did. One readily knew the Holy Spirit was the motivating power.
141	Such a clear and wonderful sermon that I still frequently think of it.
142	The message she brought was most impressive. At the time I was not a Christian but I could not shake the conviction that I should be, and a few years later I was baptized. . . .
143	Well remember her and the firmness with which she spoke. No one doubted one word, and even the children were greatly impressed as I was a boy of eleven years at the time.
145	I will never forget what a solemn feeling went over me. I could just feel the Spirit of God, and it was very impressive. I never had anything impress me so in all my life and I received a rich blessing from this experience.
146	The solemnity, earnestness and seemingly a sense that one minute of life must not be wasted. Very profound.
147	With the way she quoted the 5th verse . . . I can still hear her voice whenever I read or hear the verse read, her soft, earnest tones. The audience . . . seemed as if spellbound.
152	She spoke as one having authority. She seemed to have the power of conviction. The audience was definitely impressed with her sincerity of her address and appeal. Was always affected by her serious manner.

APPENDIX VII - Continued

Respondent's Number	Audience Reaction
153	The audience appeared much interested and many amens could be heard throughout the large tent.
158	A very earnest speaker . . . I was deeply impressed by her sincerity and . . . the congregation listened very attentively . . . I certainly believed she was inspired of God. . . . The audience was deeply impressed and remained very quiet.
159	A great impression was made on my youthful mind as I passed by on my way home from school during those afternoon meetings, when the Servant of the Lord occupied the pulpit. . . .
161	All seemed impressed. A strong sermon. A message that entered the heart and lingered long after.
162	Spellbound . . . could sense quietness.
163	I was in tears most of the time she spoke. Truly she was God's servant. The influence gave respect and solemnity for the example of Christ was ever lifted up.
165	She spoke directly to the heart of each hearer. Audience was receptive and impressed with her sincerity and authority of information.
167	She was unassuming and simple in manners with a kindly air.
168	I saw the spirit of the pioneers epitomized in her person--simplicity , sacrifice, steadfastness. Her messages were delivered with conviction. She spoke with certainty. . . . One was led to the conviction that the Spirit of God motivated Sister White and sustained her physically.
169	You always felt blessed and uplifted after you listened to her sermons. The audience always listened with rapt attention to every sentence she uttered and felt encouraged to live a better life.
170	Earnestness and simplicity were dominant characteristics.
171	Her influence upon the congregation was very subduing. All were intent on getting all the admonition possible. All were very quiet and attentive.
173	Every eye seemed to have tears in them. She spoke very clearly, stood very still, and seemed to be looking slightly upward. . . .

APPENDIX VII - Continued

Respondent's Number	Audience Reaction
175	Shortly after Sister White warmed up to her subject I found myself spellbound, even as a very young lad. . . . I remember there was one preaching service that had a different and more sobering influence on me than any other. My wife also has had the same personal experience.
176	Her gentle manner and kindly voice impressed me very much that it was a sacred privilege to be there to hear her speak and to feel the truth of the hymn "My Master is here, He bids us draw near."
179	She spoke with an earnestness and seriousness that made one feel to listen.
180	There was rapt attention throughout the meeting. Quietness prevailed during the session. Solemness was very noticeable, and the people filed out of the tent quietly.
182	(1) Her sermons had quite a solemn influence on the audience. There was no evidence of mere curiosity.
184	You could have heard a pin drop anywhere in that vast audience.
185	Very solemn. Hundreds were weeping, and before she was through speaking that entire congregation was on their knees at the altar. The aisles were filled and rostrum was so packed. Many were weeping, some aloud, but quiet. Parents brought their children. Children went for their parents. It was a day of rejoicing. We all sang, "Blessed Assurance, Jesus Is Mine."
187	The influence and the blessing that has gone with me through the years as a result of the blessing Sister White gave me when she said, "Brother McGee, receive the Spirit of God which is so essential in the revival and finishing of the work in the earth," is with me yet today and I often think of it. . . .
188	The people sat spellbound.
193	Anyone who ever heard Sister White speak would know that she was the servant of the Lord. It seemed to me you could feel God's presence in the meeting.
194	No excitement but you felt the moving of the Spirit of God.
195	Had often wondered before if it was really possible to have a prophet in our denomination. . . . After that I was convinced altogether.

APPENDIX VII - Continued

Respondent's Number	Audience Reaction
196	Audience very quiet and attentive, as if fearful of missing a word.
199	Could have heard a pin drop for all were quiet with good reverence.
200	One could feel the Holy Spirit present when she was preaching. Have always felt grateful to my Heavenly Father for the privilege of hearing this dear saint of God with a real message for us, and I thought the large congregation felt that way, too.
201	She impressed me powerfully--never could I . . . forget the directness and seriousness of her attitude while speaking. It seemed to me that no one ever moved or stirred while she stood talking--that every person hung on to feel sure they heard every word said.
202	There was a seriousness about her presentation that made a deep impression. The audience was held spellbound. Not a soul moved as far as I recall. The Spirit of God was there making deep and lasting impressions. In my own heart I determined to be true at all costs.
204	After hearing her preach one felt he had been spiritually fed. She really said something. She did not fill the time with interesting entertaining stories that were not food for the soul. She gave spiritual meat and food for thought.
205	I was impressed with the reverence and stillness of the congregation. Also I was impressed with Sister White's humility of manner. I was deeply moved by her sermon and I believe that the whole congregation felt the same way.
206	The influence on the audience was profound, on most everyone it seemed that they had been in the presence of God and the very atmosphere seemed to be charged with the grace of Christ. . . . If he had a prayerful atmosphere, with heart open, then he seemed to sense that God had really visited the place.
207	I was impressed with the sincerity and earnestness that was shown as she preached her sermons. I recall that the congregation always gave her close attention and that there was absolute quiet in the church while she was speaking.
208	People gave good attention.
210	I was filled with awe and respect and with a desire to live right in the sight of God. . . .

APPENDIX VII - Continued

Respondent's Number	Audience Reaction
212	She spoke from her heart to the hearts of the people. Her audience was always quiet, respectful, and attentive.
213	We were all very much impressed at the time by her presence and her message. Her straightforwardness in presenting her message and appeals made a deep impression on all present. A very impressive service and much directed to the students. We were all greatly blessed by that service. We felt in the presence of God. Very interesting to us young people. . . . The quiet and unassuming deportment in the pulpit was most impressive upon us.
215	I enjoyed it very much.
216	An awesome effect upon us. There was always a great air of solemnity and a marked silence in the vast congregation.
218	From that unto this very moment I have believed she was God's messenger to this world.
219	There was not a sound and only one went to sleep and that was her attendant who was all worn out from her duties to Sister White.
220	At both sermons the audience listened to every word and agreed afterward that it was the words of the Lord.
221	The impressions I received then that helped me to decide to accept the message. These things have helped me in my spiritual life through the years.
223	The solemnity of that hour was unforgettable, the impressions received would never fade out or grow dim.
224	Such a spirit of reverence as prevailed in the chapel the morning that Mrs. White spoke I have never before or after witnessed. One felt that one was in the very presence of God. . . . As we entered Prof. Bodin's classroom . . . he was sitting by his desk, bending forward, resting his forehead in one hand. As he looked up, he made the following statement to the class, "In all my association with the learned and devout clergy, I can think of only one who could in some degree read and speak as Mrs. White did today. She has been taught by the Lord."
225	One could not listen without being convinced that she was sincere, regarding her message as important and beneficial.

APPENDIX VII - Continued

Respondent's Number	Audience Reaction
227	To me there was always a feeling of great reverence when she spoke. It seemed the message was direct from heaven.
228	She was very earnest in her talks and . . . I accepted all as the voice of God.
229	I'm sure it was the outstanding thrill of my life to hear her, although I was not a member of the church then.
230	The congregation was always quiet and reverent.
231	Everything was quiet as death for a short space of time, when there seemed to be a strange wave of influence that swept over the audience. It was strange. I cannot speak for others, but as for me I felt the enormity of sin and my deficiency and the burden of the work in hand, a sort of melting influence. After a minute or so of silence throughout the room, workers, men and women began to stand and make confessions such as I had never heard in a public meeting. I can't imagine there being a dry eye in the building.
233	After the service in the church the audience were unusually quiet and reverent. Some of the mothers went to the platform with babies in their arms. She spoke to them and remarked about their children. It was the same at the chapel where she spoke to the students--very quiet and it seemed very solemn. . . . One of the teachers afterwards in class said, "I have been thinking all day why she spoke as she did to the students."
234	After hearing Sister White as she spoke so beautifully and as one having authority, I could not help but believe God had revealed the messages for us in the wonderful books she had written.
235	I was impressed with her earnest manner in speaking and all the things she said. She always seemed a person of much earnestness and consecration. Like her writings full of the love of God and for all people. Her influence was always good.
236	The audience was quiet and very attentive.
238	The first time I heard her, her knowledge of the Bible and the perfect freedom with which she spoke, arrested and held my attention, and something happened to me at that meeting. God, through His servant, spoke to my heart which I surrendered to Him. I dedicated my life to God for His service.

APPENDIX VII - Continued

Respondent's Number	Audience Reaction
239	Whole audience always listened as though it came from heaven itself. Her sentences were powerful strong, and clearly expressed; and during her talks there seemed to be an unusual calmness and reverence come over the whole audience. It seemed as though the Lord Himself was present and speaking to us.
240	(1) A consecration service she conducted . . . thrilled my soul and the good impression is still with me.
241	When she spoke in the old tabernacle there was absolute quietness, no whispering or anything to take the attention. . . . There was no levity with her. Everything was in earnest. . . . Sister White always spoke quietly. I can't remember ever hearing her raise her voice. . . . I remember the audience sitting as if spellbound.
243	One occasion I remember very vividly was a time we all were to go on a late afternoon when Ellen White was to hold a service on her estate, and I believe it was . . . about one of the last times she was seen in public. It was a very impressive sermon as the late afternoon light came through from the heavens through the trees and sent a ray of light on the small group in reverence to a great person. . . . It impressed me . . . all through my life. . . . There was a wonderful peace and reverent feeling among the group. . . . Seemed to me at the time the heavens had opened up and sent a ray of light and we were all accepted as our Lord's children. . . .
246	The Spirit of God with power accompanied her public work at that camp meeting. When the meeting was over I had a longing desire to give my heart to the Lord for some place in His service. She always seemed very calm but with great earnestness she would speak and tears ran down my face and often almost the entire congregation were weeping. Her earnestness gave me great faith. . . .
247	I have never been in a meeting anywhere when the Spirit of the Lord came so near. Remember . . . hearing others remark about the presence of the Lord in her meetings.
248	One could sense the presence of God and the Holy Spirit. . . . I was much impressed by the sermons. . . . It was all so sacred to me and I felt that I was on hallowed ground. . . . There was always a quiet, holy atmosphere that could not but penetrate the room and influence greatly the audience.
252	I shall never forget the deep impression the message and its delivery made on my youthful mind and the pleasure I received from hearing her pleasing voice and seeing her mild, impressive manner.

APPENDIX VII - Continued

Respondent's Number	Audience Reaction
253	She always had the most undivided attention of the entire audience, and all were impressed with her earnestness and transparent sincerity.
256	There was a hushed awe over the congregation, as Christ was honored in excellence. We were all profoundly impressed with her sermons which can never be forgotten.
258	Everyone was quiet and attentive when she spoke. It seemed very solemn to hear one speak who had talked to the Lord as she did.
265	Audience large for that time, but very attentive.
267	I was impressed with her earnestness and sincerity and dignity. . . . When she took her place on the rostrum it seemed as though a silence fell over the assembly and when she arose to speak I felt sure she was given complete attention, with countenances of expectancy on all faces. The audience was always, without exception, deeply moved and serious minded.
269	One could feel the presence of God in the meeting. The audience was very attentive just like a wave of quietness. Everyone paid strict attention. I am so thankful I had the opportunity of seeing her and hearing her speak.
270	I was much impressed with the sincerity of the messages she brought to the General Conference.
271	As I sat and listened to those words of exaltation of Jesus, I said to myself then and in public a number of times since then, that if this is not a messenger of the Lord, we will never know one. In parting we all shook hands with Sister White.
272	Her simplicity and sincerity impressed me most. A very humble and sincere servant of God.
273	This was my first move in public to give my heart to God, and though I have made many mistakes I am glad to say I have never given up, and hope to go through . . . to the Kingdom.
277	Her talk always made a deep impression. She was held in great reverence by the people both old and young alike. There was perfect silence.
278	She made a profound impression on the whole audience.

APPENDIX VII - Continued

Respondent's Number	Audience Reaction
280	There was silence all through her speaking. You could hear a pin drop.
282	The expectancy of the people to hear her. Practically 100% attendance of all . . . on the campground and at General Conference session present when she was to speak. The impressiveness of absolute quietness on part of all present when she was speaking and their concentrated attention to every word spoken--their fixed attention. All seemed impressed that the Lord was speaking through her. . . . She seemed to speak as though under direct inspiration of the Holy Spirit. . . .
284	. . . a straight message that we all sensed came from a divinely inspired servant of God.
285	Dr. C. C. Schneider, my husband, who is now resting in the Caju' cemetery in Rio de Janeiro, often repeated the experience he had, and which he cherished very highly, of listening to Sister White speak to the young people in the Lodi Academy for one whole week. He said the experience left an impression on his young heart which helped to shape his future life. Again he heard her at the Kansas camp meeting. He often told our people in Brazil of this precious privilege and the blessing he received as a young boy came right into the meetings and took hold of everyone that listened.
287	She spoke with power insomuch that every eye was focused on her, and there was a great calmness all over that big tent.
289	While I was quite young, I can remember my parents often speak of the heart thrilling talks, and the spellbound audiences to which Sister White spoke.
290	I had occasion to hear some comments from outside persons . . . a business man: "I don't see how anyone could take issue with that woman." "She read from the Bible most of the time and then told us what we all know to be facts." "I will always remember that voice and her words."
291	The drop of a pin could have been heard, the stillness and quietness to the end of her sermon was so marked. It showed the interest and solemn effect of her words upon all there. She held the attention of the people as no one else I had known.
294	I was impressed with the earnestness, yet without demonstration and shouting. . . . I recall seeing her helped by two of the brethren to the platform and after the second song was sung she

APPENDIX VII - Continued

Respondent's Number	Audience Reaction
	quietly rose and without help stood up and preached for over an hour. I heard her preach many times but do not recall ever seeing any get restless.
298	. . . Those who heard her speak on that chapel occasion were favorably impressed with her ability as a public speaker which gave her message a pleasing and profound appeal.
300	I firmly believe, however, that the Holy Spirit that seemed to accompany both her spoken and written messages was the main reason for the great success of her work as a messenger for God. As to her personal influence I would say that it was very marked, and when her sermons were over her hearers always left the meeting-place in a thoughtful attitude. I believe this was the result of her personal devotion and close acquaintance with God.
305	I was impressed by her Godly sincerity.
306	She was so filled with the Holy Spirit that all who heard her speak were conscious of the power that filled her and controlled her. This gave her a great dignity and filled us with a solemn reverence. . . . A great reverence awed our hearts for the deep and loving concern she expressed for us as young people.
307	On the Sabbath . . . Ellen White was the speaker. To see a woman preach was new to me. My mother told me many times afterward, I never took my eyes off of her from the time she started speaking until she finished. This was most unusual for me, for . . . I usually indulged in a mid-sermon nap with my head on her arm. But not that day. I was enchanted during the whole of her message. . . .
308	Her language was perfect and magnetic. She would hold her audience spellbound. I remember while she was speaking before an audience in Washington seeing a lawyer I knew sitting . . . with open mouth and elbows on seat before him, listening spellbound.
311	Her quiet manner of speech, dress and poise was all very impressive. . . . She held her audience at attention with her forceful informative and inspiring message.
316	One impressive thing about that camp meeting was the number of non-Adventists who came to every service when she was to be the speaker . . . the rapt attention of these non-Adventists. There

APPENDIX VII - Continued

Respondent's Number	Audience Reaction
	was something very remarkable about her personality which caused them to keep their eyes on her. No doubt one thing was the fact that though she was so small and feeble from age, she had such vitality and such a clear mind.
318	The exhortation to all was strong and most persuasive. The Spirit of God was present in great measure, and to all these were very solemn occasions: no levity, no moving about, no talking--all was quiet.
319	Well remember the influence she had on the audience. The building (Tabernacle) was packed with people and all seemed very well impressed with what she had to say; even the children were quiet. I was so glad to hear her speak as I was quite young. I was much impressed.
323	I was greatly impressed with her talk. . . . The several thousand people in the large tent were absolutely still.
324	She seemed utterly unconscious of self, speaking with great freedom. I felt greatly uplifted.
326	I felt such a feeling of reverence as I have never felt before. It was as though we were in the very atmosphere of heaven and we had angel visitors in our chapel.
328	The tent was full and, for a tent service, quiet and orderly. Her presence there seemed to command the eyes and attention of all.
329	Shall never forget . . . that sacred impression. My wife shared the blessing and convictions with me.
330	The impression made on me by her speaking remained through the years. Earnestness, is the correct word. There was no excitement or demonstration of any kind, or shouting.
331	The audience seemed very much impressed.
333	Her sermons were always solemn occasions and my heart was always touched by them. Never in all the many times that I have heard her was there any cause for a laugh as we get so often today in our sermons. My wife was impressed by her pronouncing the name of Jesus in a softer and sweeter tone of voice.
334	Her manner was calm and I must say I felt in the presence of God.

APPENDIX VII - Continued

Respondent's Number	Audience Reaction
338	Although I was very young, I never forgot her sermon nor the force and clarity of her remarks. It was plain and very simple, but even to a child very touching.
339	I enjoyed the sermon; and as far as I could tell, it was well received by other members of the audience.
342	Everyone was quiet and gave close attention. It was a thrill to hear her as God's servant.
343	A couple of non-Adventist men attended the meeting saying they came to criticize a woman preacher, but instead of criticizing they said they were deeply impressed. Altogether it was a sermon and occasion I shall never forget.
344	Sister White used simple words; we did not have to carry a dictionary around with us to follow her discourses. She was composed when speaking and her hearers were doing some deep thinking to all appearances. Two of my young friends were converted . . . as a result of her meeting in the Hillsdale church.
345	I have heard her speak. It was a wonderful lecture she gave. My heart was full. I met her. I enjoyed her speaking very, very much. The words were plain and clear.
347	I was very much impressed with her dignity and manner in delivering the specific message on that Sabbath morning. . . .
349	I would sit spellbound and watch every move she made with her hands. I would think of angels as I saw her walking on the campground. She was a powerful speaker; hearts were moved for a closer walk with God.
350	Even as a child I thought she was a wonderful speaker. . . . I realized God gave her the messages she gave to us, not only in her books but from the platform. . . . You would have thought she was highly educated from her use of language and ease she had in her sermons. So simple a child could understand.
351	Seemed angels were present whenever she talked to us and I for one felt every word she said was from God to us. I have never forgotten at General Conference when she would speak she would bring in time and again, "Get ready, get ready, get ready." Her talks were a great help to me always.

APPENDIX VII - Continued

Respondent's Number	Audience Reaction
352	The audience gave her their strict attention. Had there been a floor in the tent you could have heard a pin drop.
353	I was impressed with her courage and devotion to task at her great age. . . I have much to remember of the profound revolutions she inspired in the handling of our work. . . .
354	Another thing that impressed me besides the carrying voice was the solemnity when she spoke. . . . How awesome . . .
355	. . . hardly a dry eye in the church. The influence on the audience was as if God was speaking.
356	I had no doubt she had been taught and used by Jesus.
357	There was hardly a dry eye in the audience.
358	How awe-stricken we were when Mrs. White went up on the rostrum with the ministers and elders. Our eyes were riveted on her. . . . I was spellbound when she arose to speak I couldn't take my eyes off her.
359	The entire campmeeting were thrilled. Many wept as they heard her. We felt the presence of the Holy One standing by her side.
360	In 1909 we attended the General Conference session in Takoma Park. Our impressions were even more conclusive. I shall never forget the impressive way in which she spoke, her pleasant personality, her enunciation, diction, spiritual conviction, etc.
361	Her sermons were always received with great interest.
362	. . . There was a tense situation at that time regarding Dr. Kellogg and the leadership of our work, and her talks . . . made a decided impression on us young people. I for one felt that God had sent her there to meet that situation.
363	The one supreme impression from what I have heard has always been a deeper sense of the preciousness of our Saviour. As the hymn expresses, "Love so amazing, so divine demands my life, my soul, my all."
365	It was so quiet I think one could have heard a pin drop. A silence that could be felt.

APPENDIX VIII

IMPROMPTU REMARKS BY MRS. WHITE AT THE OCCASION OF HER HUSBAND'S FUNERAL AT THE BATTLE CREEK TABERNACLE, BATTLE CREEK, MICHIGAN, SABBATH, AUGUST 13, 1881

I want to say a few words to those present on this occasion. My dear Saviour has been my strength and support in this time of need. When taken from my sickbed to be with my husband in his dying moments, at first the suddenness of the stroke seemed too heavy to bear, and I cried to God to spare him to me,--not to take him away and leave me to labor alone. . . . When my husband was breathing out his life so quietly, without a groan, without a struggle, I felt that it would be selfishness in me to wish to throw my arms of affection around him and detain him here. He was like a tired warrior lying down to rest. My heart can feel to its very depths, and yet I can tell you I have no tears to shed for the dead. My tears are for the living. . . .

And now I take up my lifework alone. I thank my Saviour I have two sons He has given me to stand by my side. Henceforth the mother must lean upon the children; for the stong, brave, noblehearted husband is at rest. The turmoil with him is over. How long I shall fight the battles of life alone I cannot say; but there is one thing that I will say to you, and that is, that when I saw my husband breathe his last, I felt that Jesus was more precious to me than He ever had been in any previous hour of my life. When I stood by my first-born, and closed his eyes in death, I could say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." And I felt then that I had a Comforter in Jesus Christ. And when my little one was torn from my arms, and I could no longer see its little head upon the pillow by my side, then I could say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." And now he upon whose large affections I have leaned, with whom I have labored,--and we have been united in labor for thirty-six years,--is taken away; but I can lay my hands upon his eyes and say, "I commit my treasure unto Thee until the morning of the resurrection."

In Jesus Christ all our hopes of eternal life are centered, so then let us ever labor for Him. He from henceforth is my Guide, and my Husband, and my Counselor, and my Friend. He will walk with me through the thorny paths of life, and at last we shall meet again where there is no parting, where there is no separation, and where none shall any more say, "I am sick." I yield my precious treasure; I bid him farewell; I do not go to his grave to weep. Nor can I shed any tears over my youngest nor my eldest sons. The morning of the resurrection is too bright. And then I look to that morning when the broken family links shall be reunited, and we shall see the King in His beauty, and behold His matchless charms, and cast our glittering crowns at His feet, and touch the golden harps, and fill all heaven with the strains of our music and songs to the Lamb. We will sing together there. We will triumph together around the great white throne.--From life sketch by E. H. Gates, in brochure of Memorial Service held in Australia, September 11, 1915. [As quoted by Wilcox, in Testimony of Jesus, pp. 157-58. See page 499 of this study.] For fuller detail see Life Sketches, 1888 ed., pp. 448-451.

APPENDIX IX

ELLEN G. WHITE BOOKS IN CURRENT CIRCULATION

1958

Acts of the Apostles
Adventist Home
Child Guidance
Christian Experience and Teachings
Christian Service
Christ's Object Lessons
Colporteur Ministry
Counsels on Diet and Foods
Counsels on Health
Counsels to Parents and Teachers
Counsels on Sabbath School Work
Counsels on Stewardship
Counsels to Writers and Editors
Desire of Ages
Early Writings
Education
Evangelism
Fundamentals of Christian Education
Gospel Workers
Great Controversy
Life and Teachings of Ellen G. White
Life Sketches
Medical Ministry
Messages to Young People
Ministry of Healing
Mount of Blessing
My Life Today
Patriarchs and Prophets
Prophets and Kings
Remnant Church
Sanctified Life
Selected Messages, Books I and II
Sons and Daughters of God
Spiritual Gifts, Vols. I to IV
Steps to Christ
Story of Jesus
Story of Redemption
Temperance
Testimonies for the Church, Vols. I to IX
Testimonies to Ministers
Welfare Ministry

These 53 books contain a total of 22,207 pages. In addition there are 370 pages of her writings in the Seventh-day Adventist Bible Commentary, making a grand total of 22,577 pages in current published form.

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