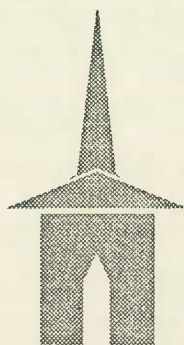


From So Small a Dream



BY LOUIS A. HANSEN

*From
So Small
a Dream*



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By Louis A. Hansen

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Going South

ON THE MORNING of January 7, 1897, the southbound train from Louisville to New Orleans left us standing on the track at Vicksburg, Mississippi. There was no porter to help us with our baggage. My wife and I stood there alone, a long way from the Indiana home we had left to become self-supporting medical missionaries in the South.

On one side of the track flowed the Mississippi River. On the other side stretched the city a mile or so each way along the river and across the hills in the background.

A team of oxen lumbered along the muddy road by the railroad track, pulling a creaking two-wheeled cart loaded with a bale of cotton. An aged Negro dozed on the front of the cart, a forked stick clutched in one hand.

The train stop was by the levee where riverboats moored; the levee itself was a long ridge of earth extending from the high bank down to the river edge, flanked on either side by piles of cotton bales. The only activity, aside from that of the slow-moving oxen, was the whittling of two or three men sitting on a bench in front of a small weather-beaten shanty store. We stood there in the oppressive stillness, viewing what could have been a ghost town.

We had come South in response to a series of nine articles written by Ellen G. White for the *Review and Herald* of November, and December, 1895, and February, 1896. She had taken us as a people to task for having so long neglected the colored people of the South. Over and over we were urged to give attention to the Southern field and its needs.

The call was for church members of various abilities to go South and settle where they could do Christian work for both white and colored. Farmers, carpenters, teachers, nurses, and others could find opportunities for service on every hand, and this would open the way for presenting Bible truths and establishing churches, Mrs. White pointed out. Medical missionary work was especially needed, and the relief of physical suffering would open the way for spiritual ministry, she wrote.

This call found immediate response in our hearts back in Indianapolis, where we were in charge of the Central Avenue Bible Workers' Mission. After reading the *Review* articles, we were impressed to offer ourselves at once. Dr. David Paulson, of the Battle Creek Sanitarium, came to Indianapolis to lecture in the church about the time the *Review* articles appeared; and when we told him about our desire to obtain training in nursing and hydrotherapy at Battle Creek Sanitarium, he encouraged us.

Wanting to begin our service in the South quickly, we wrote Dr. Paulson asking how long it would take us to prepare. This developed into a sustained correspondence, the longest, declared the doctor publicly, that he had ever had or would have. We finally presented ourselves to Dr. John H. Kellogg, medical superintendent of the sanitarium and the head of our denominational medical work. He accepted us for a special training course.

Since Mrs. Hansen was a Bible instructor with years of

experience, and I held a ministerial license, we thought the sanitarium officials might possibly assign us some favored position to help us earn our expenses. But Mrs. Hansen was given work as a chambermaid, and I was given a job in the laboratory, washing test tubes, making culture media, and keeping the place clean.

After weeks of intensive training, we received our diplomas and thought we would soon be on our way. But the sanitarium authorities had evidently forgotten that we were to go south, or perhaps Dr. Paulson had forgotten to register the fact, for we were sent to the Settlement House operated by the sanitarium in Chicago, near the stockyards. We learned from the sanitarium matron that we had qualified as institutional employees. Inasmuch as the South was an unknown factor, and since Mrs. S. M. Baker, in charge of the Settlement House, wanted us, it was thought best to send us there. But as it was, we did not stay long.

Dr. W. H. Kynett, a retired physician of Battle Creek, engaged in manufacturing a type of loom he had invented, visited the Settlement House to learn if a loom could be used there. He had already donated one to the project started by James Edson White in Vicksburg, Mississippi. Learning of our desire to go South, he contacted Dr. Kellogg, reminding him of our original aim.

We were summoned back to Battle Creek, and arrangements were made to go south. Our schedule was for New Orleans, with a stopover at Vicksburg to give J. E. White some stenographic help and to teach both day and night school for a while. Also we were given letters of introduction to officials of Tulane University at New Orleans, where we planned to study after what we thought would be a short stay in Vicksburg.

For some years a mission had operated in New Orleans,

similar to those we were conducting in many cities. My three brothers, a sister, and I became Adventists as a result of the work of the Indianapolis Mission in 1886. The mission in New Orleans offered a nucleus for a larger endeavor. The cosmopolitan population held possibilities for those interested in working with foreign ethnic groups. The city was also an important port for outgoing and incoming missionaries. Because New Orleans was the largest Southern city, it seemed wise to consider it as a possible denominational center for the South. Nashville, Tennessee, which eventually became a focus of Adventist activities, was given little thought at the time. It was just another city of the South, about a third the size of New Orleans.

Among the sideline activities in which my wife and I had engaged to help pay our way through school at Battle Creek was growing guinea pigs for the laboratory. On leaving for the South, we took three or four of them with us. Stopping at Mrs. Hansen's parents' farm home in Indiana, we added some incubator chicks to our livestock, putting all together in a box.

It was rather late in Louisville, Kentucky, when we settled down on the train for a night's sleep, long past the usual time to go to bed with the chickens. But the chicks we were transporting didn't seem inclined to go to sleep at all. They were restless and constantly cried out and jumped about. The disturbance became worse—much to our distress—for we saw the annoyance of fellow passengers. When none of us could stand it any longer, I took the box into the washroom. But the noise increased until it seemed a regular poultry bedlam. At last I went to investigate and discovered that the chicks had managed to break out of the box. I finally found the cause of the disturbance—the guinea pigs had been eating the tail feathers off the chicks!

The next morning we arrived in Vicksburg, bag and baggage, guinea pigs and chicks. Little did we dream of what lay before us in the years to follow. As we were not on a payroll, we didn't know how our support would come. But we had not the slightest worry, for we had confidence that the Lord would care for those who worked for Him.

Is it unreasonable to ask God to help you find a house in a suitable location and at a rental you can afford? We asked. Is it too much to ask Him to guide in giving a treatment that will cure instead of kill when you have a serious case and no doctor within call? We did it more than once. Does it seem out of place to ask God to show you how to connect a complicated water-heating system when the local plumbers have given up? We did just that and many other things of like nature. And the Lord was good enough to give us all we asked for and more.

A statement in those early *Review* articles by Ellen G. White read: "The Southern field is beset with difficulties, and should I present the field as it has been presented to me, many of you would draw back, and say, 'No, I cannot enter such a field.'"

There were those who did not draw back. They came to the South, and they met difficulties. God answered their faith and courage. As we tell of the many providences attending pioneering in a new and difficult region, be assured that there will be no exaggeration.

At Vicksburg

*A*S OUR ARRIVAL in Vicksburg that early January morning was unannounced, no reception committee greeted us and escorted us to our quarters. Picking up our belongings, we struggled with them down the street to where our few workers were living in a rented house.

We walked along streets with an open-gutter sewer system, if one could call it that, for there really was none. Sanitation was fairly well maintained by the many buzzards policing the streets. A heavy penalty for molesting them provided a protection that must have made them feel their importance, for they scarcely moved out of the way of anyone. All household wastes were thrown into the streets for them to scramble and squabble over. Sanitary and health conditions in general were on a par with this system.

Plenty of need for the service we were able to render with our limited training and scant equipment existed among the colored people to whom we were assigned. A nurse with a fomentation cloth made a rather good sanitarium, and we proved this numerous times. In our case it was necessary to heat the cloths at our own home, wind them tightly, and carry them in a covered pail to the patients, most of whom

had no stoves. The "salamander," found in most homes, was a sort of deep skillet which was set over the coals, and this utensil was hardly suitable for heating fomentation water.

Needing a fountain syringe, we supposed that all we had to do was go to the drugstore and buy one. But there was no drugstore, and if there had been one, the fountain syringe would have been an unknown item. I bought a kerosene can, cut out the bottom, used the spout for the hose connection, and carrying it right side up, could take it anywhere without attracting attention.

A Negro "hoodoo" doctor came to us for consultation on a case which seemed too hard for him. Hoodooism was then prevalent in that part of the country. An evil-minded person was supposed to be able to cast a spell over another by certain mysterious incantations, charms, or witchcraft, and anyone who thought himself afflicted took it seriously.

The hoodoo doctor was working with a woman who had been "conjured," or put under a spell. She believed she harbored a devil, and he was unable to dispossess the demon. Could we help him? I thought we could. With considerable pretentious preparation, he arranged for me to visit her. We had a small battery that made a faint humming noise and produced a mild stinging sensation. This, I decided, would be my medium of treatment. With a little battery I could let her feel the demon being drawn out of her as the electrode was passed over her shoulders and down her arms to the very fingertips, until the demon was gone!

A small group of Sabbathkeepers in Vicksburg met in a combination school and church building located opposite the jail. They were spoken of as the "chain gang"—a name not too inappropriate when considered in connection with the persecution which some Seventh-day Adventists in Tennessee had suffered for working quietly in their fields or gardens on

Sunday. In Vicksburg, however, it was merely a term of disparagement. It took character to face scorn and unite with this company of Adventists. Some of that little company became valiant leaders among our colored believers.

One of the first things we did was to start a night school for older men and women not able to attend day school. It is amazing how some in their sixties learned reading and writing, and how pleased they were at their progress. Their greatest satisfaction was to be able to read their Bibles for themselves.

Our night school did much to dispel the "chain gang" stigma. Word circulated that our educational methods were marvelous, even though our teaching consisted of only the most elemental A B C's, seasoned with an interest in our pupils and made effective by their earnest desire to be something for God. That the mind with a longing for God learns rapidly has been demonstrated by our mission experience the world over.

Colored teachers of the state held an educational convention at the Methodist Campbell College, not far from us. A group of them came down to our night school with some mathematical problems on which they wanted assistance. As they presented the problems, I was not sure whether they really wanted help or wanted to perplex us. It seemed to me the latter, for the problems appeared to be hard and complicated. I was not a mathematical wizard, and I began to feel concerned as I saw our reputation at stake. Bending over my writing pad, I darted an earnest prayer to God. Somehow, and how I could never tell, the solution came, and I was able to state it so clearly that the delegation went back and reported that "those Adventists know everything."

As a nurse, Mrs. Hansen gave treatments, instruction in health principles, home hygiene, baby care, and healthful

cookery. With the limited variety of foodstuffs available, no need arose for a cooking school or meal demonstrations such as we have today. But the scarcity of food, especially among the poor, made it all the more important to know how to make the most of what one had. This was a factor of importance in much of the South, offering a means of easy contact by our women with neighbor homekeepers. The preparation of healthful, tasty foods was a direct path to neighborly friendships.

Those of our brethren who knew how to do farming which wrested the most from the soil also found an open avenue to their neighbors. Information about growing fruits, berries, and a diversity of garden produce was readily received. Handyman methods were welcome; and when the loan of tools or implements was needed, acts of real friendship broke down barriers. It can be well understood why family discussions in many a Southern home about the new neighbors from the North were not altogether unfavorable.

In Vicksburg, Mrs. Hansen also put to good use her training as a Bible instructor. Her previous experience as a conference Bible worker helped her meet those of diverse attitudes among both white and colored. The religious interests of most of the people of the region made discussing Bible truths and arranging study appointments easy.

In the spring of 1897 occurred one of the worst floods in the history of the Mississippi River, with a river rise at Vicksburg of fifty-four feet. The land over a large area was low, and for many miles on both sides of the river every living thing was either flooded out or drowned.

Rescue boats and barges loaded with flood refugees and their possessions of bedding, pots, pans, dogs, pigs, chickens, and even cows were long-remembered scenes. But still more impressive was the statement by many that they were glad to

get away from where they had been living, and that they never would go back.

Our church building and lot became a camping place for all who could possibly find space. Thus another area of helpfulness opened to the limit of our abilities. Needless to say, after this experience Seventh-day Adventists rose from the "chain gang" category to some standing in the community.

Theology may have a hard time penetrating the heads of many people, and preaching may not go far with them, but when you minister to a suffering mind or a hungry, aching body, you find a way to the heart. And when the heart is touched, the mind is more ready to accept what you have to offer in the way of religion. This we found was true for both colored and white, rich and poor; and it had much to do with our getting through closed doors and hearts.

This flood greatly affected our own future and shaped what Providence evidently had in mind for us. We had letters of introduction to influential medical men at Tulane University in New Orleans and were supposed to go there soon, but we were held back by the flood long enough for plans to develop in another direction.

The Tennessee Centennial of 1897 was being held at Nashville. Patients from Nashville had been guests of the Battle Creek Sanitarium, and our medical leaders deemed it wise to have some sort of health representation at the Nashville Fair. Word came to us to turn away from New Orleans "for the present" and go to Nashville instead. So to Nashville we went.

Before taking up the beginning of work at Nashville, which was really an important phase in opening the Southern region as a whole, consider further the conditions in the South that held back our denominational entrance. Starting in Nashville meant establishing a center to serve as head

quarters, the beginning in an organized and representative way for the entire South.

Our stay in Vicksburg was a good preliminary experience before operations on a broader scale at Nashville. We saw something of the needs of the colored people, but we also could better understand the situation of the white people and their attitude toward those coming from the North to help the colored. Indeed, our denominational work in the South was not meant to be confined to the colored element, even though this was the immediate objective of the counsel that had come to us in those *Review* articles by Ellen G. White.

Since our work for either class involved related conditions and problems, let us examine the Southern field as a whole, particularly as it concerned procedures for entering with our various lines of medical, educational, publishing, and evangelistic work. We will see that it meant a large program, involving material support, hard work, and guidance from above. We will return later to Nashville and the part it played.

The South As It Was

MUCH WATER has gone down the Mississippi since that morning in January, 1897, when we got our first look at the South, reflected in the stricken city of Vicksburg. That was long years ago, long enough for Vicksburg to forget what it once was as it lay badly wounded after a long Civil War struggle. Since that time the Mississippi has been bridged, and the city has recovered and is now a modern center of enterprise and industry. It has its airport, high levees, fine office buildings, factories, and mills, and sits serenely secure on its high bluffs.

But the fact remains that Vicksburg was hard hit, and as late as 1897 it still felt keenly the stunning blow. It is not easy today to realize how war could affect a community thirty years afterward. But it is a fact, confirmed by many historians, that the Civil War was a long-lasting calamity, not only to Vicksburg, but to much of the South. The War Between the States was a disastrous stroke, inflicting damage that could not readily be repaired. At this distance from the conflict, it is difficult to realize how serious were the wounds the South suffered. Of course we do not wish to recall the horrors of the Civil War, but that war tremendously affected the entrance of our denominational work there. It had everything

to do with our delay in entering, and it had much impact on our procedures and progress after we did enter.

Seventh-day Adventists originated in the eastern part of the United States. The church early migrated west, which at that time meant Michigan and nearby states. In the early sixties a beginning was made in California, and by the seventies strong interests were developing, extending even to the Northwest. Churches were formed, educational, publishing, and medical institutions were established, and a strong constituency soon developed.

In the meantime, the work branched out from our Michigan headquarters. Such states as Wisconsin, Minnesota, the Dakotas, Nebraska, and the middle part of the country in general were filling with a population of Scandinavians, Germans, Russians, and other immigrants. This section of the country offered fertile opportunities, and it received fairly close attention. Even the Southwest was entered before the South.

No denominational work of any kind had been done in the South before the Civil War. The war itself and its long, sordid aftermath of so-called reconstruction—considered even worse than the war itself—permitted little, if any, thought of entering the Southland in an organized manner. Only a few widely scattered believers lived in the entire section.

That the North, including Seventh-day Adventists, also felt and suffered the impact of the war is obvious. No part of the country could be indifferent to what the war meant in dividing its people with animosity and hatred, in financial cost, and in loss of life. How close it came to those of our churches is indicated by a statement by J. N. Loughborough in his *Rise and Progress of the Seventh-day Adventists*, pages 236, 237:

“On the 12th of January, 1861, just three months to a

day before the first gun was fired on Fort Sumter, the Seventh-day Adventist meeting-house in Parkville, Michigan, was dedicated. The service was attended by Elder White and his wife, Elders Waggoner, Smith, and the writer. At the close of a discourse by Elder White upon that day, which was the Sabbath, Mrs. White gave a stirring exhortation, after which she took her seat in a chair. In this position she was taken off in vision. The house was crowded with people, and it was indeed a solemn place. After coming out of vision, she arose, and looking about the house, said:

“There is not a person in this house who has ever dreamed of the trouble that is coming on 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. Then I was carried to prisons, and saw the sufferings of those in want, who were wasting away. Then I was taken to the homes of those who had lost husbands, sons, or brothers in the war. I saw there distress and anguish.’

“Then looking slowly around the house she said, ‘There are those in this house who will lose sons in that war.’”

Some in the congregation were skeptical of the predictions made. When Loughborough later visited that church, he found these same men grieving over sons lost and imprisoned in the war. As many as ten in that one church were lost in the war. The Sabbaths of February 11 and 25, and the first four days of March, 1865, were set aside as days of

fasting and prayer for our entire membership, solemnly seeking the Lord that the war might close.

During our stay in Vicksburg we saw many reminders of the total siege lasting approximately from May 22 to July 4, 1863. Because of its strategic importance, Vicksburg became the chief objective of General Grant and his forces. His own destiny depended on the outcome of the siege. After a number of assaults failed, he made his famous statement, "I propose to fight it out on this line, if it takes all summer."

With more than 70,000 men under his command, Grant was able to surround the city. With his 248 cannons in place, the bombardment continued. Inside the city were 30,000 Confederate soldiers under Pemberton, weakened and malnourished, with women and children also facing starvation. The surrender was completed by July 4. The Confederate Army lost around 10,000 men, and Grant lost over 9,000. As can be imagined, Vicksburg was left in a pitiable condition.

The battleground of Vicksburg as seen in 1897 was much as it was left at the time of surrender. It showed only such changes as would be effected by the passing of time. Miles of trenches and breastworks were still in evidence, as well as fortifications along the six main roads. Excavations where the people had taken refuge pockmarked the hillsides. One could find cannonballs, shells, shrapnel, grapeshot, and other war relics almost anywhere.

The extensive Vicksburg battlefield has since become the Vicksburg National Military Park, one of the most noted memorial battlefields of the world. In its approximate 1,325 acres are 1,599 memorials, monuments, and markers. A monument now stands where the tree under which Pemberton surrendered still stood in 1897.

It was evident when we first came that the city had not yet recovered from the ravages of the war and its aftermath.

And this went for a large part of the South at that time, only about thirty years from the close of the war and twenty years following the confusion and distress of the Reconstruction period.

After the surrender of Vicksburg came two more years of fighting, and that three thousand miles of campaign extended up to Chattanooga, down to Atlanta, over to Savannah, and up into Virginia. Sherman did not need to exclaim, "War is hell"; everybody on both sides knew it only too well.

Let it be understood that in relating the suffering and distress which befell the South as a result of the war, we are not seeking to palliate its part in the rebellion and fighting. Ours is not to argue the rightness or wrongness of either the North or the South. We do not wish to recall issues of controversy or to pass judgment.

To those who would go deeper into the conditions that brought on the Civil War, and what its conduct and outcome meant, we suggest reading pages 253-268 in Volume 1 of the *Testimonies*. The sections entitled "The North and the South," "Great Distress Coming," and "Slavery and the War" give information and explanations not found in the usual historical accounts.

The opening statement to "Slavery and the War," page 264, is revealing: "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."

May we view somewhat the situation brought on by the war as it affected the later relations of the North and the South for many years. This had much to do with the prospect of entering the South with a religious movement originating in the North and fostered by people of the North. It was

some time after the close of the war before active consideration was given to the Southern states.

While slavery was the prime factor leading to the War Between the States, secession was the direct cause. The sentiment for abolishing slavery was not confined to the North, nor was the North agreed on it. Many Southerners were against slavery. The eleven states which became the Confederacy were united in the secession. That meant a separation between the two sections of the country, a division affecting many relationships.

The population of the North was of many races, coming from various countries. That of the South was of a more homogeneous character, long established and content with itself. Virginia took pride in her British ancestry and developed an aristocracy which set the pattern for much of the South. Owners of large plantations commanded great respect. Louisiana was proud of her royal French heritage, and, as the second richest state in the nation, reveled in luxury and splendor. South Carolina came third in wealth, and Mississippi fifth. Nearly half of the wealth of the country lay in the South, a self-contained land of its own.

The war did not prove as easily ended as men on both sides thought it would be. It was drawn out so long that both North and South suffered tremendously in manpower and material wealth. The North lost 360,000 men and the South 258,000. The destruction in property could not be calculated. The actual fighting was largely on Southern soil, so the property loss there was heavier because the opposing armies had to live off the country. The North was able to carry on its industry and commerce during the conflict, but the South had to consume all it had; and when the war was over, it lay helplessly prostrate. The monetary value of its slaves was wiped out, but their economic needs remained. The change

from owning slaves to employing them brought problems that took time for readjustment.

The soldiers of the South, called from all its states, returned to their homes, many of them wounded and crippled, to find most of their wealth swept away. In the fighting area many homes had been burned, nearly all livestock had vanished, provisions were exhausted, and fields and orchards were nearly ruined. The social structure, once the pride and boast of Southern life, lay shattered in chaos.

Then came Reconstruction, a term to designate the social, economic, and political changes associated with the effort to reabsorb into the Union the seceded states. The term applied alike to the process and to the time. There were no provisions in the Constitution of the United States for dealing with secession or civil war, so there was nothing to guide in reuniting a divided nation. Many problems and questions arose, with many suggestions offered; but no solution appeared satisfactory. Long and heated discussions resulted from attempts to effect the proper legislation. Repeated efforts were made by Congress to impeach Andrew Johnson, Lincoln's successor.

In 1867 Congress passed the first Reconstruction Act, in which, among other measures, the late Confederate States, except Tennessee, were divided into five military districts, each under a general officer. A new electorate was to be enrolled without regard to color, except that an estimated 400,000 leading whites were to be disfranchised. Negroes were to be given full political and civil rights. The armies in the five districts were to see that the measures were successfully carried out.

These legislative measures worked untold hardships and indignities on the whites and reacted on the colored people to their disadvantage. Scheming men from the North, known

as "carpetbaggers," were aided by "scalawags," inferior native whites, in taking advantage of the congressional act to loot and despoil. Negroes were put in political offices and manipulated to pass laws, create additional offices, raise taxes, and increase municipal income in every way possible. The Negroes did not benefit by it; the white opportunists gained financially. It only brought the colored people under increased disfavor and into more trouble.

The white residents had little hope of fair redress in courts, so used secret measures to avenge themselves and to try to correct misrule. Here arose the Ku Klux Klan and the night riders. Determined efforts were made for many years by the whites to keep Negroes from voting.

How the postwar conditions of the South stood in contrast to the former years! Memory could not help recalling the days of wealth, luxury, and ease, the days of proud standing and independence.

We heard of a woman in Georgia who was always referring to the better days of the past. Her New England cousin came down for a visit. One evening the cousin exclaimed, "What beautiful sunsets you have, Emily!" "Oh, yes," replied Emily, "but you should have seen them before the war."

Whether grievances were real or overdrawn, the people of the South felt they had every reason for bitterness against the North.

But ours is a worldwide movement, and the Adventist message must go to every kindred, nation, tongue, and people. God's truth, attended by the power of the Holy Spirit, will find entrance to every part of the world. And it did find a place in the South, so large and influential that this field stands today as a monumental evidence of the power of God's gospel to win its way.

Small Beginnings

HAVING VIEWED briefly the conditions in the South following the Civil War, we see that there could be no great welcome for reform movements coming from the North. The South had a long history of an aristocratic attitude toward innovations and a feeling of self-sufficiency. It was proud of its own ways and fairly well closed to intrusion from other parts of the country. Dixieland was indeed a land to itself, an isolation not found anywhere else in the United States.

The wide path of destructive war, winding through more than three thousand miles of the best land, swept away a large part of the material wealth. Defeat was humiliating. Reconstruction indignities unendurably stung, which were attributed to the North and left little taste for anything originating from that source, including religion and education.

Altruistic Northerners looked south with a view to relieving want, but the relief was always directed toward the Negro. Some of those coming to the South emphasized particularly their idea of racial equality and often went out of their way to demonstrate it. The uneducated ex-slaves often responded unwisely, which created resentment in the native white people.

The color question to the Southerner was a keen one.

Any departure from established attitude and custom was viewed as having many far-reaching implications. Unwise display of variance from regular usage was regarded as a threat to prescribed standards and was treated accordingly. The man of the South was not going to let anybody tell him how to deal with a race who had been his lifelong slave. On the other hand, there were those who tried to tell him what he *had* to do. It only led to more bitter conflict.

As could be readily understood, the untutored ex-slave did not have the knowledge to use wisely his new freedom. He found it difficult to adjust in the new relationship to his former owner and master. And the former owner and master found it equally difficult to recognize any new association. For many years this situation led to tensions causing strain almost beyond control.

Denominational literature played a large role in opening the Southern area to Adventists. Church members in the North sent publications to relatives and friends in the South, and here and there Sabbathkeepers developed. Calls would go north for ministerial help.

Such was the case at Edgefield Junction, Tennessee, a little place a few miles north of Nashville and not far from Madison, both destined to be important centers of Adventist work in the South. Was it a providence that here should be held the first series of public meetings in this field? Already a group of Sabbathkeepers existed, the result of reading our books and pamphlets.

The summons for a minister was answered by Elbert B. Lane, of Indiana, in 1871. Since no hall or church building was available, the railway agent offered the use of the depot waiting room for meetings, at first attended by only ten or twelve people. The attendance grew, and then the larger baggage room was used. When between two and three hun-

dred people came, the meeting was held on the outside platform. Pastor Lane stayed a few weeks, then returned to his own state to organize the Indiana Conference. In 1873 he came back and organized a church of thirteen members at Edgefield, where there were other people still interested but not ready to become members.

This was but a few years after the war and still in the Reconstruction period. Tennessee had not suffered abuses like the other states. In fact, it was the first state to rejoin the Union, and that even before the war closed.

In his report to the *Review and Herald*, Pastor Lane told of his cordial reception and of the friendly attitude of the Southerner when properly approached. A keen observer, Lane gave an intelligent presentation of general conditions in the South. He saw in it a fertile field if properly cultivated. The report did much to clarify to our brethren the situations to be met, and no doubt stirred interest in others to have a part in the pioneering of the South.

Also in 1871 an interest developed in Kentucky as the result of literature distribution. Squier Osborne, a native Kentuckian, had migrated to Iowa, where Adventists were well established. Osborne accepted the Sabbath there and sent his brother in Kentucky literature telling about it. This was passed around, and when Osborne visited Kentucky, he was asked to give some lectures. He did not present himself as a preacher but did fulfill the request. A year later he was given a license to preach. One of his first converts was R. G. Garrett, and the two became leaders in the South, directing the cause in Kentucky until that state and Tennessee were organized as the Tennessee River Conference.

Another of the early Southern preachers was Patrick D. Moyers, of Mount Gilead, Tennessee. He later moved to Graysville, where he strengthened that center. Members of

his family served the church in various capacities, including duties at denominational headquarters, Takoma Park, Maryland. The South in time furnished many workers for other fields.

One whose experience ran back to the 1844 movement was Charles O. Taylor. He served in the New York Conference until 1876, when he was impressed to move south. Coming by wagon, he and his wife located in a region in North Carolina where lived a number of Sabbathkeepers who had read themselves into the church. Taylor, too, was answering a plea for a minister. He organized a church at Sands, out of which grew two others, one at Valle Crucis and one at Banner Elk.

Pastor Taylor spent much time traveling, staying for a while at Quitman, Georgia, and at Bladon Springs, Alabama. During his travels he found opportunity to conduct services. As a result of reporting his experiences in the *Review*, he learned of a number of isolated Sabbathkeepers. He visited as many of these as he could, and this, with his general travels, took him into every state of the Deep South. The first to give a public Seventh-day Adventist sermon in New Orleans, he probably laid the foundation for further interest in that city.

The 1881 General Conference passed one of its first actions in behalf of the South, recommending: "That we extend our sympathy to Brother C. O. Taylor in his work in the South." This was amended to read: "And we pledge our co-operation to all our brethren throughout the Southern field."

The reports that Pastor Taylor gave of his reception and activities in the various states did not ask for sympathy; they always sounded hopeful and indicated courage. The brethren probably knew that notwithstanding his favorable representa-

tions of the new area, it offered unusual problems and difficulties, and that encouragement was not out of place.

The session recommended that Samuel Fulton, of Minnesota, labor in Tennessee. That was his beginning of a long service in the South. And now the pledge of cooperation began to be made good.

The 1882 General Conference received Samuel Fulton as a representative of Tennessee and Squier Osborne of Kentucky. John Orr Corliss spoke for the whole South. For some time he had been in sections of the South, as well as in Arkansas, Virginia, and even in the city of Washington, D.C. He presented especially the needs of the field, making a strong appeal. When he asked that the brethren study these needs, a committee of four men was appointed to serve with him. The men appointed were all of wide experience—Stephen N. Haskell, Buel L. Whitney, Robert M. Kilgore and Ole A. Olsen. Their report recommended:

“That an experienced laborer be sent to the Southern Atlantic States, to develop and build up the interest already existing, instruct those laboring there who are deficient in experience, and have a supervision of the work, with the object of bringing up the cause in all its branches. And we recommend, in view of the fact that Elder J. O. Corliss has already some acquaintance with that field, has felt a deep interest in it, and has a burden to go there to labor at the present time, that this field be assigned him till the providence of God shall indicate that his duty lies in a different direction.”

A letter from Charles P. Whitford, of Jacksonville, Florida, was read, stating that there was a company of Sabbathkeepers there wanting help. Whitford himself spent many years in connection with the work in Florida, particularly as a singing evangelist.

When the 1883 General Conference called for reports on its mission fields, Pastor Corliss presented his on the South. He stated there were now in the General Southern Mission 267 white Sabbathkeepers and 20 colored. One or two workers were needed, he commented.

The Conference voted: "That Elder J. O. Corliss be allowed to select his own field of labor." He chose California. In 1885 he joined S. N. Haskell and others in going to Australia. Evidently he was considered good pioneer timber. He had a slight peculiarity in that he would stoutly and almost angrily resent any inquiry about his age. No woman could be more reticent. If any now should want to know, he was born in December, 1845, and died September 17, 1923, giving some of his best years to the South.

The 1883 Conference voted that the fields of Florida, Arkansas, and Alabama be referred to the General Conference Committee. G. G. Rupert, of Ohio, was asked to go to Kentucky to assist Squier Osborne. The next year he was invited to spend such time as was possible in Alabama and Florida.

Sands H. Lane, brother of E. B. Lane, of Indiana, was asked to visit the South. He reported at the 1884 Conference that the trip was profitable for him and that he had a higher esteem for the Southern people than ever before. He then offered this motion: "That Michigan be invited to furnish North Carolina a brand-new 50-foot tent by the first of May next." The motion carried.

By 1885 Tennessee had three more workers: J. Sisley, Harry Lowe, and B. A. Rogers. In Kentucky W. H. Saxby and R. M. J. Pound had been added. The General Conference voted: "That I. H. Evans, of Michigan, go to Kentucky to labor." So another future leader came in touch with the South.

The question of what should be our attitude toward Sunday labor prosecutions occurring in different places arose at the session. Pastor Fulton, of Tennessee, told of the situation in the western part of the state, particularly at Springville, where since 1878 a company of Sabbathkeepers had developed. The brethren there had taken a case to the Supreme Court and needed help in carrying it on.

A free reading room was opened in Mobile, in the Gulf City Hotel, with Peter H. Clark, city missionary, in charge, besides one in New Orleans, at 732 Magazine Street.

A study of some length and scope was given by the General Conference to the operation of city missions, which the church was carrying on in most of the states. It was decided that it was not expedient to operate public reading rooms with them, that their object should be to train Bible workers and others for religious service.

The 1886 General Conference passed a number of actions regarding the South. We can note from them that the brethren were now giving closer attention to the needs of that area, and though progress was slow, the work was making headway. The following actions were voted:

"That Eld. Samuel Fulton go to Florida, to labor in that field."

"That Eld. E. E. Marvin go to Tennessee, to assist in that Conference."

"That Eld. J. H. Cook go to Kentucky at his earliest convenience, to take the place of Eld. Rupert."

"That Eld. J. M. Rees spend what time he can consistently with his work in Tennessee, in looking after the interests of the cause in North Carolina."

"That Eld. G. W. Anglebarger and his wife go to Atlanta, Georgia, to superintend the new mission to be started in that city."

"That, as Eld. Fulton is removed from Tennessee to Florida, Eld. E. E. Marvin act on the Conference Committee of Tennessee in his place."

"That, as Eld. Cook is to take Kentucky as his field of labor, he take the place of Eld. Rupert as president of the Conference, and also of the tract society of that State."

"That Eld. Rees take Eld. Fulton's place as president of the tract society in Tennessee."

(In those days the Tract Society in each conference was an organization of its own, with a full roster of officers.)

"That Eld. S. S. Smith, of Wisconsin, go to Alabama, to labor in that State and in Mississippi."

"That Eld. C. W. Olds, of Wisconsin, accompany Eld. Smith to Alabama, to labor especially in canvassing for our subscription books, and otherwise assist in the work in Alabama and Mississippi."

"That Bro. Chas. F. Curtis go to Atlanta, Georgia, to work in connection with that mission."

The 1887 General Conference passed the following actions:

"That S. H. Lane take charge of the work in Florida and Georgia."

"That O. C. Godsmark accompany Bro. Lane to this field of labor."

"That a Conference be organized, embracing the States of Florida and Georgia, at as early a date as may be consistent."

"That J. M. Rees continue to have charge of the work in North Carolina, devoting as much of his time to that field as can be spared from his duties in Tennessee."

"That Oscar Hill and wife go to Alabama and Mississippi to labor."

This list of General Conference actions may today be a

bit tiresome to read, but every item shared in making denominational history in the South. Let us note a summary of progress in 1887 as given in the church *Year Book* of 1888:

“General Southern Field”

“Under this heading, for convenience, we consider the interests of the cause in Alabama, Arkansas, Florida, Georgia, Louisiana, Mississippi, and North Carolina. In February, 1887, a mission was established in Birmingham, Ala., by S. S. Smith and C. W. Olds. The effort was attended with some success, especially in the canvassing work, and some evidences exist that the seed sown is bearing fruit.” (We omit Arkansas details.)

“Elders Samuel Fulton, L. H. Crisler, and others have been laboring in Florida for a portion of the past year. At Terracea, twelve embraced the truth; a church was raised up and organized at Palmetto, and also companies of believers at Gainesville, Waldo, Earleton, Orange Heights, Sorrento, Apopka, Orlando, Tampa, and Pine Hill. At each of these places courses of lectures were given.

“In March, a mission was established at Atlanta, Ga., by G. W. Anglebarger and wife. C. F. Curtis is now in charge. In addition to the mission work, tent-meetings have been held at that city and at Fort Valley, in which C. H. Bliss assisted. The results of these labors have been favorable, there being a company of upwards of twenty believers at Atlanta, and scattered brethren at other points. Book sales have become quite large, and the demand for denominational literature is still good.

“Elders T. H. Gibbs and E. Hilliard have labored in Louisiana at New Orleans, Robeline, Marthaville, and elsewhere. The New Orleans mission work continues to be successful, and a goodly number of accessions have been made

to the company of believers the past year. Considerable interest has been awakened among the colored people, and Bro. Wright, of Washington, paid the rent on a hall in which meetings were held. There is a strong church at Marthaville, and a growing company of believers at Robeline. The Sunday law in Louisiana is a serious obstacle to the progress of the cause there.

"In Mississippi, R. B. Hewitt held a series of meetings at Beauregard, resulting in a company of sixteen believers, and the organization of a Sabbath-school.

"Tent-meetings were held the past season at Ellenboro, N.C., resulting in thirteen converts. Eld. J. M. Rees organized a small church at McBride's Mills.

"The labors thus far put forth in the Southern States, have been accompanied by many encouraging features, notwithstanding the many difficulties of a peculiar nature. There are many honest souls in the South who are eager for the truths of the Third Angel's Message."

This is a good survey of how our work there went in those days. What may at this time seem of small consequence looked big then and gave encouragement, for it meant progress.

Perhaps we have had enough detail of General Conference action and appointment. Let us now look at the larger and more general aspects.

At the Centennial

IMAGINE, if you can, a dignified Nashville banker leaning over his office railing and peering down the back of the neck of a young man crouched before him. The banker is trying to read, upside down, the initials L. A. H. on the inside of my collar. The laundry mark is the only means of identification I can offer for cashing a check. The banker accepts it, and this is the beginning of a mutual business relationship lasting for years.

The twenty-five-dollar check was from the Battle Creek Sanitarium Food Company to cover the cost of installing a health food exhibit at the Tennessee Centennial and World Exposition. Besides the check, we had received a shipment of samples and empty cartons with which to put up a display.

Battle Creek Sanitarium was at that time a Seventh-day Adventist institution. Dr. John Harvey Kellogg, the medical superintendent, was the originator of what is known today as health foods, which have become so large a part of American diet. Battle Creek itself became famous for its many food factories, having at one time twenty to thirty, all growing out of the pattern set by Dr. Kellogg's Sanitarium Food Company.

The exhibit at the centennial was to introduce the foods

to the public. It had no particular relation to our religious work, and evangelistic meetings, the usual means of introducing our message to a new locality, did not follow till seven years later.

A number of Nashville citizens had been to the Battle Creek Sanitarium and knew Dr. Kellogg personally. The exhibit at the centennial offered a favorable opportunity to promote the sanitarium further among these people. How much it would have to do with advancing denominational work in general remained to be seen. As far as we knew, the food exhibit did not incorporate denominational interests. The General Conference Committee at Battle Creek did not give us orders; we were directed to Nashville by the Sanitarium Food Company.

Our scouting trip to the centennial gave us little encouragement. We could have a ten-by-ten-foot floor space for a display, but the cost for erecting a booth was prohibitive. Builders were asking from one hundred to two hundred dollars or more. We had but twenty-five dollars, less one dollar for our admission to the grounds. But we ordered the floor space, for which we were to pay a percentage from our sales.

A fireworks pageant, "The Last Days of Pompeii," was produced nightly. The fireworks came in large boxes of light construction. Rockets with long stabilizing sticks were wrapped on long poles. We could have all the boxes and poles we wanted. Buying some cheap pastel-colored bunting, we wrapped the poles and made a canopy of pleated strips. The large empty boxes stacked in a pyramid made a good background for attractively arranged food cartons.

An exhibitor not doing as much business as he wished, sold us a counter for \$7.50 and a beautiful glass urn in which to display cereals. The counter served us for years afterward when we opened a food store.

The Exposition was two months under way, and we were late in applying for space. That an exhibitor should at that very hour be vacating a space and have on hand the two items we needed was an evident providence that augured well for our project.

With our booth completed, we had considerable satisfaction in seeing the professional decorators admire it and in hearing their complimentary remarks. Other exhibitors also came to see the new booth and to congratulate us on not having to run into a large construction cost. Our amateur job created favorable relations with the other exhibitors, a real help during the exhibit season. Also, we had nearly fifteen dollars left.

The real accomplishment of our exhibit was not in the promotion of food sales, but in the contacts we made with a number of Nashville's influential people in introducing our home treatment service. Some asked for our address so that they could call us in case our service was wanted, and we kept a registry for names of visitors, some of which proved of value to us later. We had plenty of time to discuss foods, nutrition, and health principles with people. Some expressed a desire that some sort of similar health program might be established in Nashville. Probably we could not have found a more effective way of coming in touch readily with so many Nashville people who could aid us later.

We did get calls to give treatments in homes, offering us opportunity to promote the advantage of having city treatment rooms. Some of our patients had been to the Battle Creek Sanitarium and were quick to express their hope that we could set up such quarters. We took up the matter with Dr. Kellogg, and he agreed to help. Ours was the first move toward establishing a branch of the Battle Creek Sanitarium, and it required some study of operational details.

At that time all our medical work, here and abroad, was conducted under the auspices of the International Medical Missionary and Benevolent Association. All doctors, nurses, and institutional interests were bound to the Association by signed agreements. Actually more employees were under the direction of the Association than were serving under the supervision of the General Conference. Dr. Kellogg, president of the Association, wielded a strong influence in the denomination, which eventually led to a crisis, the most serious befalling our movement. We will have more on this in a later chapter.

It was agreed that we could open treatment rooms, but we were not to use the name of the Battle Creek Sanitarium. This was a safeguard against the possibility of a lawsuit resulting from injury incurred in our therapy. The necessary equipment would be sent us and charged against us on the books of the Association.

With Nashville's reputation as an educational center furthered by academic and civic promotion, let us note how Ellen G. White regarded the city:

"This place has been selected as a center because of the large educational institutions situated in and near it. In these institutions there are those who are doing a noble work for the people of the South. They must be given opportunity to hear the message that is to prepare a people to stand in the day of the Lord."—"An Appeal for the Southern Work," addressed "To Our Churches in America," written May 18, 1902.

When we got our physical therapy program under way, we had as patrons faculty members and others from most of the educational institutions of Nashville. Many a night I went to the home of the president of Peabody College to massage him to sleep. He was a good supporter of our work

and of the program of Madison College when it came. Other educators or members of their families were also our patients.

I still have a partial list of former Nashville patients. It contains hundreds of names of prominent people. While these may not have appeared on our church books, their influence may have meant much to the growth of the church in Nashville.

One factor of great importance to us in our therapy work was the close family ties of a large part of Nashville's upper class. For example, when a Congressman refused our request to lease us his store building, his cousin, a massage patient of Mrs. Hansen, said, "Never mind. I'll talk to John Wesley." She did, and we got the building. Approving comments passed from relative to relative publicized our service, as well as other features of our denominational program as it grew in size and strength.

Winning a Congressman's Friendship

IT WAS out of the regular rental season, for Nashville had a set time of the year for moving. After an exhaustive search, we had found a store-room already leased, but open to subleasing. The 24-by-85-foot floor space offered area enough for a food counter, reception room, treatment rooms, and living quarters. A full-length cellar offered storage space if needed. The location was on one of the main streets in the business section. The Congressman, John Wesley Gaines, was busy at that time managing his campaign for reelection. He had a third-floor apartment in the building, which he used when home from Washington.

Since it was of no particular concern to the property owner to consider our rental proposition, as he already had a tenant, he did not even care to give us an interview. After repeated efforts to see him, he at last told me to come the next Thursday night.

On Thursday evening I called on him. With profuse apology, he pleaded pressure of business as an excuse for disappointing me, saying, "Come tomorrow night, and I will surely see you."

I replied, "I can't do business tomorrow night."

"You can't do business tomorrow night? And why, may I ask?"

"I am a Seventh-day Adventist," I answered, "and keep the Bible Sabbath, from sunset Friday to sunset Saturday."

"So you are a Seventh-day Adventist! Well, that settles the whole matter"—only he substituted another word that did not speak well for the nature of our business. "I will have none of that in my place. No siree, no closing on Saturday and opening on Sunday in mine!" And with that, he dismissed me.

At that time state Sunday laws were stringently enforced, and Adventists had felt the force of it in an unusually severe manner, raising issues of general public interest.

Through the intercession of the Congressman's cousin, the matter of securing quarters was reopened, and he finally agreed to let us occupy the storeroom.

The superintendent of Battle Creek Sanitarium, taking a deep personal interest in us and in our work, gave us the security for the rent. We also arranged for the sanitarium to send us the electric-light cabinet then being used in the men's treatment rooms, a boiler, and a spray for hot and cold baths.

So the lease was signed, equipment ordered, and remodeling begun. Since we were only sublessees, the owner of the building did not bother to investigate his subtenants further, or to see what they were doing. And we had plenty to do. The former tenants had left the room in poor condition. Our first task was digging, scraping, and scrubbing off a heavy coat of dirt and dried tobacco juice.

In order to put in a heating drum connected with the heater below, it was necessary to cut a hole in the floor; and to saw a hole in the floor, it was necessary to get the consent of our Congressman landlord.

I tried repeatedly to see him, and as repeatedly failed. After numerous efforts, I went upstairs and knocked on his door about noon one Sunday. The night before had evidently been a long one with its campaigning, and the man was probably not feeling well anyway. I was met with, "Can't you let a man live a common ordinary life?" This was thrown at me with some explosive curses and a command not to bother him anymore.

Since it was imperative that I see the Congressman, I went downstairs and waited for him to leave the building. When he came down, I hurried out and stopped him. He was evidently feeling worse; at least he sounded worse.

"What do you want anyway?" he asked.

"You *must* listen. I have a sick wife in there."

"Well, what of that? What have I to do with that?"

"It is imperative that we get some heat into the room, and I need your permission to cut a hole in the floor for a flue pipe!"

"Go ahead," he said, and with that and some instruction as to where I could go to find a warmer climate, he was gone.

It was months before we saw Congressman Gaines again, but finally, after finishing a term in Washington, he returned home. Again I watched for him at our front window one Sunday forenoon. When he came down, I invited him in to see what we had done to his property. He was rather hesitant about it, but came in and was apparently pleased with what we had done.

I showed him the various appliances and explained their uses and advantages. We came to the electric-light cabinet, a rather imposing piece of equipment, built of heavy oak, paneled, and nicely finished. It had rollers and a plate-glass top heated with electric light bulbs underneath. The interior of the cabinet was lined, top and sides, with plate-glass mir-

rors. Rows of electric light bulbs reflected in the mirrors.

He was greatly interested as I turned the lights on and off, explaining the effects of an electric-light bath. I asked if he would like to try one himself. He said he wouldn't mind. I took plenty of time to give him a complete treatment, including a neutral hydroelectric bath, an invigorating salt glow, a hot and cold spray, and a gentle rubdown massage. There is nothing better than an electric-light bath to warm up a cold Congressman, and gentle massage to calm him; and before we were through, our friend showed evidence of it.

The time it took for the various treatments afforded me opportunity to tell about our activities and speak of the local patronage we were enjoying. Acquainted with most of our prominent patients, he was impressed by the fact that we were drawing that class of people. He seemed thoughtful as he dressed. After a bit he said, "So this is what you are doing here, is it? Why, I should think you could do this on Saturday, Sunday, or any other day of the week." And, mind you, this was Sunday. He probably remembered back to another Sunday when he verbally lashed me.

With appreciation he declared as he left that he was going up to the Hermitage Club and see that certain friends of his came in for treatments. This he did, and through his introduction several influential men became regular patients.

Ever afterward the Congressman was our friend. He often came in for treatment, and when he was too ill to come, he asked me to come to the third floor and treat him in his room. When it was time for him to return to Washington, he said good-bye cordially and added, "If anything in the way of a Sunday law comes up in Congress, I will surely remember you people." And that meant something in Tennessee, where persecution for working on Sunday had been rife not long before this.

When our sublease expired, and we had to rent directly from the owner, he refused to take security for the rent, saying our word was as good as a bond. Before our new lease expired, we had an appreciative letter from Congressman Gaines, informing us that a neighboring businessman was trying to negotiate with him for the rental of the place. This letter revealed his sincere friendship.

An Opening Wedge

OPENING treatment rooms in Nashville was a pioneer undertaking, both for the church in that city and in relation to the Adventist medical work. We had a few sanitariums, but as yet had opened no city treatment rooms; this was the first established. The horizontal electric-light cabinet sent us by Battle Creek Sanitarium was one that institution had been using. The hot and cold spray was of recent invention, worked out by the sanitarium's own engineers for the institution's special use.

We divided our twenty-four-by-eighty-five-foot room into a food store, reception room, treatment rooms, and living quarters. We partitioned the treatment section into dressing rooms, massage booths, and spray room. Two Nashville Adventists, Fred and B. W. Spire, helped with the remodeling.

The Nashville church, organized two years before in 1895, was a mixed company of white and colored, some from the first Tennessee church at Edgefield Junction. While few in number, they were zealous and active. The meeting place was a small room in the back of a paint shop on Woodland Avenue, with entrance through a hallway filled with ladders, paint buckets, and paint smells. It was the best the church could afford, and it was a beginning.

As a denomination we were then in the period of city missions. In many cities, we were conducting missions for the poor and the derelicts. There was plenty of such material in Nashville. It did not take much urging for the Nashville church to open the Christian Help Mission, located near "Hell's Half Acre" across from Links Depot.

As I was the chief proponent of the mission, the burden of its operation was mine. After working as long as possible in the treatment room, I hurried to the mission on my bicycle, conducted open-air singing, gave the evening talk, and then rushed back.

Although we hung a sign in the window announcing the opening of our facilities, our equipment from Battle Creek did not arrive on time, and we had to change the date. This was done again and again, and explanations made to a waiting public. But at last the shipment arrived. With it came explicit instructions about how to hook up the boiler and the hot and cold spray. A diagram was included, along with a telegram again reminding us that the connections had to be made a specific way.

We could understand the importance of properly connecting the spray with the hot and cold water supply. The apparatus had to operate with precision, both for proper therapeutic effects and as a precaution against scalding someone. Submitting the diagram to a heating firm, we were assured that they could hook it up easily and correctly, so installation of equipment was rushed. We hung the last announcement sign, giving a definite opening date. The installation was completed just before quitting time the evening before opening day. The plumbers started a fire, and we gathered at the boiler to see it operate, more or less anxious.

The water began to heat, and then came a bang, followed

by more bangs, knocking, and clanging. After a severe explosion which rocked the boiler and nearly wrecked the heating plant, the plumbers ran out the door. I turned down the fire, and the noises subsided. What was the matter? The plumbers carefully traced the diagram, comparing their work with it, and declared that they did not know what the trouble was, nor did they know what to do. They left their tools and went home. We faced the inevitable in utter gloom.

Just then the city heating engineer passed through the alleyway, and we called him in. He reviewed the plans and the installation, but could not locate the trouble. This was a real dilemma. Battle Creek was too far away to do us any good. Tomorrow was our opening day, and there we were with our equipment not functioning!

Experiences like this are calculated to sober people. Ben Spire, Mrs. Hansen, and I sat down to discuss the situation. We had been busy for the Lord, putting in treatment rooms and operating a mission. But we realized that we had also given way to levity, probably to ease the pressure.

It was clear to us that while we had been busy for the Lord, we had not taken enough time for Bible study and prayer to prepare ourselves for what we were doing. And now, facing the opening of another link in God's chain of institutions and, as we were to know better later, the beginning of a larger advance into the South, we were to learn more what it means to depend entirely upon God.

As we reviewed His promises, there came to me the third chapter of John: "Man can receive nothing, except it be given him from heaven," and I applied it to our situation. God would show us what to do with that boiler if we would ask Him. We knelt in prayer, making our confessions, earnestly seeking forgiveness, and asking wisdom for our need. We rose from our knees, confident that God had heard.

First we opened the drain to empty the boiler; then hurrying over to the plumbing shop and finding our men still there, we secured the privilege of using their tools and what shop equipment we might need. Ben Spire was not a plumber and neither was I, but as we unscrewed those pipes and put them back the way we thought they should be, we felt that every turn we made with the pipe wrench was correct. We found the trouble, a simple matter of the main check valve having been installed in reverse, sending the hot water in the opposite direction from which it should go.

It was midnight before our work was done and we could again run water into the boiler. But when we lighted the fire, the temperature rose and the water circulated without noise. The boiler never again banged.

After that, when confronted with what seemed a hopeless situation, we had but to remind ourselves, "Remember the boiler." And we found it easy to realize that a boiler, or any other material object, is not the most important thing in operating something for God. In later years, as manager of the Nashville, Graysville, and Washington sanitariums, I profited many times by what I had learned in our boiler lesson at Nashville.

Our treatment room opened on schedule with our last announced date. Women patients came in the forenoon, men in the afternoon and evening, which meant anywhere up to midnight. We still gave treatments in homes, arranging appointments to fit in with our other hours.

At first we attracted no great attention. The doctors did not swamp us with patients. In fact, they did not know about us until I visited some of them and left a card.

Our first patients were from among those who had been to the Battle Creek Sanitarium, or whom we had been visiting in their homes. They were glad the place had finally

opened and were pleased with our equipment and general layout. They assured us they would tell their friends and help us in every way they could.

Our storefront had the appearance of a business establishment rather than a place of professional health care. On one side were signs advertising Battle Creek health foods and a show window with a food display. The other side advertised massage and electric-light baths. Obviously, not many Nashville people knew exactly what we operated. The foods we sold were not a quantity item, for they had not been on the market long enough to make an impression. The massage and electric-light baths had never before been advertised on a Nashville storefront.

Here we were, offering a service for treating the sick which had not yet proved itself, and this in a city that had two medical schools and hundreds of doctors. It was evident that we could not make a success by ourselves, and we learned to depend heavily upon God.

George I. Butler, a General Conference president who later became president of the Southern Union Conference, appreciated what we faced. He had lived in the South, including Nashville, and wrote in the *Review and Herald* of October 20, 1904, the following:

"When Brother L. A. Hansen and his wife began the health and temperance work in Nashville, Tennessee, some seven or eight years ago, before our people had thought of establishing our printing plant or other institutions there, the prospects looked discouraging indeed. They had very little means to begin with. Nashville was the capital of Tennessee, one of the oldest cities of the South. Its people were known to be very conservative, having little faith in new things. Hundreds of persons were in this city studying medical science, and many were graduated from medical schools.

For our brother to come here, a despised Seventh-day Adventist, with a new method of treating the sick, bringing innovations upon long-established customs, did not please the doctors and their friends.”

Opening our treatment rooms might have seemed an intrusion on established medical practice. But we were not offering baths and massage for their own sakes; ours was a service for helping the sick. We were nurses, supposed to know how to care for those ill, but at the same time we were representatives of the Battle Creek Sanitarium. Why should doctors help us send their patients to Battle Creek when Nashville offered all needed facilities? In truth, there was very little danger of their losing patients to Battle Creek. If a single person went to Battle Creek because of us, we did not know of it. But we knew doctors who strictly warned against it

But in time we did receive support from several physicians. Nashville's medical men were progressive, contributing much to current medical literature, with information on new methods and procedures. Hydrotherapy, electrotherapy, and massage became recognized as curative measures. When we had proved ourselves, we received support. In time thirty-two physicians, some of them foremost in their profession, sent us patients, or they or members of their families patronized us.

The approval of the doctors brought us patients of all classes, most of whom would not have come except on their doctor's orders. Nashville doctors were held in high esteem, and their patients were loyal.

We could list on our books the names of educators, teachers, lawyers, leading merchants, railroad officials, society women, and other influential people. They knew us as Seventh-day Adventists. Obviously, questions would arise about our denominational distinctions and our activities. Our

Sabbath closing was accepted without protest, patients adjusting themselves to it as a part of our business policy.

Thus the presence of Seventh-day Adventists in the city became more or less known. The fact that we were rendering a commendable service must have helped create a favorable opinion. How could we have found a more effective beginning in our future denominational center? Medical missionary work did prove an opening wedge. But a wedge can also split, and that came near happening.

Operating a "School of Health"

AS A MEANS of making our health program known to a larger circle of Nashville's better-class people, we planned to hold a School of Health. The plan contemplated a series of lessons on various phases of body care and included a cooking school and a closing banquet.

Tuition was one dollar for a subscription to the magazine *Good Health*, then our leading health journal. I was to obtain the subscriptions and enrollments and look after other details of arrangement and publicity. Then two nurses from Battle Creek Sanitarium would be sent to conduct the school.

Getting subscriptions was easy. It was merely a matter of calling at various fine residences, often by personal introduction from one woman to another. It was a fairly new concept, and we soon enrolled 170 ladies as members, about as many as we could handle.

Dr. Kellogg, medical director of Battle Creek Sanitarium and editor of *Good Health*, was pleased with our success and suggested that since we had done so well in securing enrollments, doubtless we could operate the school without the assistance of nurses from headquarters. I reminded the doctor that we had been promised the nurses, and that we had

in turn told our subscribers we would have support. I proposed to refund the subscription fees unless Battle Creek backing was provided. We won.

We secured the lecture room of a church on Broad Street, an excellent location. The pastor of the church gave us added recommendation in his announcements. Newspaper notices were printed, and our school swung into running order. Success seemed imminent.

But a rift developed when the visiting Battle Creek instructors began planning the closing banquet. In keeping with the diet reform progress during those early days of experimental dishes, they wanted to serve various new nut foods under the name of "mock" this and "mock" that. Unable to see the wisdom in this, I urged the use of properly prepared dishes of such foods as were familiar to our Southern friends and a part of their usual diet.

But the Battle Creek girls won this time, since they were the instructors. I am inclined to think that they were probably more at home with their meat substitutes than with the simpler foods of our constituency. So the menu offered "mock veal," "mock salmon," "mock chicken," and other dishes incognito. For one thing it was supposed to create a demand for a certain line of health foods.

We could hardly have foreseen the banquet's drawing power. The publicity already given the health school, its location, and the quality of its membership attracted attention. The women were given the privilege of inviting their husbands, taking in all classes of professional and business men, including newspaper reporters. Every husband must have accepted the invitation.

Although considerable provision had been made for help in serving the banquet, we were swamped. Some of our guests were finishing their dessert, while others were begin-

ning their soup. All took it in good spirit, considering the affair an interesting novelty. Trying to determine what "mock veal" was made of and what constituted "mock chicken" helped to bridge over details like delayed service. And so our school closed with a gala spirit.

The nurses returned to the sanitarium with a glowing report, and no doubt our medical leaders there were pleased with the account of the Nashville School of Health. A pioneer effort in this direction, it indicated the possibilities of this kind of function in building a subscription list for the journal, creating interest in new health foods, and developing a general health consciousness.

With those of us who were left, the effect was not so satisfactory. Along came telephone calls inquiring, "Mr. Hansen, what was in that mock salmon? I've never had indigestion in my life, and now I am suffering terribly." "Mr. Hansen, what can I do to relieve my husband's stomachache? He ate some of that mock veal, and now I don't know what to do for him."

Once I was giving a health talk at a camp meeting, and at its close one woman got up, almost weeping as she expressed her desire for better living. She ended with, "But we are too poor to buy ——," naming one of the new commercial brands. I hastened to add to my talk that health foods are not confined to products in tin cans and paper boxes, but that any good food, properly prepared and properly eaten, is a health food.

This is not to detract from good commercial products. Many of them are well worthy of their name and worth their cost. Some of them fill special needs not met otherwise. But all is not healthful that claims to be. Around Chicago it used to be common to see a certain brand of "Health Food Whiskey" advertised. In Washington we saw one time a

"Health Food Liquor Store," and one day I noticed a store window filled with "Health Food Cigars."

Real health foods are offered, however, that are worthy of the name. They are made palatable, digestible, and nourishing by processes not available in the home, filling an important role for both the sick and the well. But many good foods also exist in God's original fare that are health foods still, even without special processing.

At our Nashville School of Health banquet, we could have scored impressively, making lasting progress, had we shown the people how to prepare familiar foods. At one of our early health conventions we were discussing how to aid people with their food problems, when Charley Curtis, originator of the health work at Atlanta, said, "Some people don't know the proper use of beans in their cooking. Why, they don't even know what beans taste like, because they are so used to cooking them with pork." Another speaker said, "Some women can't even boil water without spoiling it by adding coffee."

We spent a long time recovering from the impression created by our banquet. I cannot say that it brought us new patients, for of course the digestive disturbances were acute. No doubt the fear of new notions was deepened in some, and they hesitated that much longer trying some of the other, and better, things we had for them.

Later we operated a vegetarian café in Nashville, successfully introducing properly cooked foods to quite a following. Discerning people everywhere can perceive the difference between well-prepared, wholesome food and the other kind. We had the privilege of serving some of the best people of the city with what were new dishes to them, along with their own staple foods cooked in a different manner.

Our café created a demand for the bread we baked cur-

selves, making it necessary to start a bakery and a bread route. Soon we were running two wagons to fill the demand. Our health food store had steadily increasing sales. It was with some pride that I took a picture of one incoming shipment of seventy cases of Battle Creek foods. I turned down, however, the suggestion that we take a carload of cornflakes, especially since the breakfast food was then in its initial stage of manufacture and not as palatable as now.

In addition, we had the privilege of creating some new products ourselves. Once, while at Battle Creek, I was telling the manager of one of the food departments about an attractive dessert we used, so popular that some men would call up to ask whether we were going to serve it that day. This was made of a malt syrup, capable of being made quite stiff. The manager hurried me over to the factory to tell the employees there so that they could use it in their health-candy centers, a problem they were then trying to solve. Our suggestion proved acceptable, and a chocolate candy was the result.

Just at this time considerable instruction came to us from an important source, urging the manufacture of foods which could be placed within the financial reach of poor people. Emphasis was laid on the importance of teaching people how to prepare healthful meals from the natural products of their own section of the country. Assurance was given that God's blessing would rest richly on such efforts.

Mistakes such as we made at our banquet, and many others have made by showing more zeal than judgment, should not be used as witness against true health reform. Our principles are founded on the best judgment and good sense. It is those who reject them who lack wisdom and lose their benefit.

But we succeeded in our Nashville health venture. Our food sales grew, our vegetarian restaurant developed a pros-

perous business, our treatment rooms were busy, and we were developing into a full-fledged sanitarium.

A paragraph like the preceding one rolls easily off a pen. But we had our struggles, and we had to strive for what we obtained.

The Double Healing

SOME authorities claim there are about 2,700 varieties of illness. Many diseases of the body itself are psychological, and some are imaginary.

Diseases of the mind exist in which the organic heart is affected. There is also a sickness of the heart not diagnosed as organic. Most of us know what it is to be "sick at heart." Those who have been affected by this form of heart trouble know that it is just as injurious as any physical defect.

Troubles of the spirit can be as serious as any actual mental disturbance. Between those imagining they are healed of real disease and those really healed of imaginary disease, the devil receives much credit as a healer.

Close is the relationship between mind and body, and the impact of one on the other is very real. Physical disturbance has much to do with one's spiritual state as well. We knew nothing about psychosomatic treatment then. Even psychiatry was not yet in our field of service as such. If we were practicing it, we did not name it. But as we recall some of our experiences, we remember cases which must have more or less fallen into the "mind cure" classification. We did have time to listen to people relate their troubles, and we knew how to give spiritual comfort, as should all those

knowing God. One particular case comes to mind where such comfort had pronounced effect.

I was called to the home of a friendly, well-to-do physician of high medical standing. His family was prominent in the South, with a name widely known, both for its social acclaim and for his professional reputation.

In the home lived a beautiful daughter, so popular that almost every move she made provided news for the society column. She was a patient of Mrs. Hansen, taking treatment to prepare to face the strain of her coming wedding. The prospective groom, also of high social standing, was a patient of mine. Since he was rather free in telling me about his personal conduct, I wondered if the future bride and her family really knew enough about him to warrant the marriage. It took place as scheduled, however.

The wedding was Nashville's outstanding social event for a long time. Prominent guests were present from many localities in the South. Carriages lined the streets in all directions from the home where the wedding took place.

The honeymoon was to be spent abroad. It was not long, however, until rumors trickled back that things were not well with the newlyweds. Some of our lady patients asked if we had heard anything about the matter or could explain it. Of course we had no comment. Rumors grew into real reports, and before long the bride returned home—alone.

One night I had a call from the daughter, asking that I come to see her father, saying that he was very sick. There flashed through my mind the fact that he could easily summon the best medical assistance in Nashville, and I could not help wondering why I should be called. After earnestly asking God to help me, I went.

The doctor was in bed with a telephone at his side so that he could keep in touch with the home where his little

grandson lay dying. He had dropped all his patients, but was trying to direct the care of the little boy, who soon died, nevertheless.

After expressing my deepest regrets for the doctor's illness, I asked what I could do for him. He answered, "Anything you think best." I got him into a neutral bath and afterward gave him a light, soothing massage. I thought he was about to go to sleep when he said, "This is good, but it is not the real thing I wanted; it is not for this that I sent for you. You know something of the trouble that has come to our home. It is killing us. Our daughter is holding up bravely, but my wife is ill in the other room, and I have had to give up all my patients. We have closed our house to all visitors. I know you are a Christian, and I sent for you hoping you might give me a bit of comfort."

If I ever felt the need of divine guidance, I felt it then. I darted a prayer to God. That night when I got home, I could not tell what I had said to the doctor. No need to know. It was for God to speak to his heart, letting me be His instrument. After saying what I best could, I knelt in prayer, asking the Lord to speak peace to that household. The next morning the daughter telephoned again, saying, "Mr. Hansen, what did you do for my father last night? This morning he is out visiting his patients."

Modern medicine is coming to recognize more and more the need of mental comfort and spiritual relief in the care of the sick. Some ailments can be relieved only by the relief of the mind. Soul depression can weigh heavily on the body. It takes strength to rise above a burdened heart, and that strength usually has to be supplied the afflicted one, who may have none of his own.

We knew nothing about tranquilizers. We learned that praying a disturbed mind to rest was most effective, as many

a patient in our sanitariums will testify after a timid nurse has asked if she might pray. It may be the first prayer ever offered for the patient, but it is not scorned—it makes its impression. One reason patients usually do well in our sanitariums may be indeed the restorative power of spiritual influence. The word of the Spirit of Prophecy which led to the establishment of our large sanitarium system gave us that original assurance.

Probably more despair abounds in the world than we realize or recognize. People may meet us with a smile, while underneath are heartache and deep sorrow. A cheery word, a friendly hand, may do more than we know toward helping them back to normal living.

One of our transient patients was a man of apparent high position. He asked many questions about Seventh-day Adventists while his treatment progressed. As I was giving him the finishing strokes of a massage one day, he thanked me not only for the treatment, but for the information. Said he, "I confess to having had a strong prejudice against you people. I am a general secretary of our organization [naming one of the large Protestant denominations], and I travel a great deal. Once I met a young man of your faith on a steamship. He was going out as a missionary. After we had conversed for a time, he told me how sorry he was for me because I did not know the 'truth,' as he phrased it. That seemed to me very egotistical, and ever since I have had no use for Seventh-day Adventists. I like an occasional massage, and seeing your place, I came in. I'm glad I did, for after what you have told me of your people and their work, I feel better. I shall be glad to know more about them."

We had many striking illustrations of how our health ministry may be the means of removing prejudice and making real friends. Who can say how much this dual healing

carried on by the many medical institutions in the South has had to do with the miraculous growth of the church. If we are to take the example of Christ and that of the disciples He sent out, we must conclude that such a ministry is the divine order. And then we have the volumes of instruction from the Spirit of Prophecy which emphasize repeatedly that medical missionary work should be united with evangelism for the most success.

Going, Going, Gone

TODAY the Southern Union Conference presents a picture of prosperity. The local conferences and various institutions stand on strong financial footing, but this was not always the case. Time was when every conference and institution had difficulty operating, and at times the going was pretty rough. "The poor South" was more than a name.

Our treatment room had its share of tough sledding. To begin with, our charges were very moderate—a dollar a treatment running perhaps an hour or more, twelve treatments for ten dollars. Some days were better than others, and some days were poor. We had our rent to meet, along with electricity, water, fuel, telephone, laundry, and living costs.

We had a rent note at the bank due every month. The bank gave three days of grace, and sometimes we had to take advantage of the full period, as was the situation one cold winter when few people came for treatment. It looked as though we might not have our rent money. On the third day, as the time drew near for the bank to close, I went out on the street, hoping to meet someone who owed us something. A man to whom I had sold a washing machine came along, and I collected fifty-five cents.

When time came for me to go to the bank, we scraped together every cent we had and thought it came out exactly to the penny. Hurrying to the bank, I shoved the money through the teller's window with a feeling of relief. The teller counted the money, hesitated, and counted it again. He shoved it back to me, explaining, "Ten cents short."

As I walked back to the treatment rooms, I felt depressed, and for once I was inclined to chafe. "What does it mean?" I asked myself. "Here we are, working our lives away, and we can't even pay our rent. Is God with us, or is He not?" Entering our place, I met my wife with a despondent, "It was ten cents short."

"Here it is. I just sold a package of biscuits," she said, handing me the dime. I returned to the bank, squeezing through the door just as it was closing. It was the very last moment of the three days of grace. I felt ashamed of my murmuring.

The D. N. Baldwin Music Company in the next block announced an auction sale that interested me. Much of our household furnishings had been bought at auction sales because it was the cheapest way to buy, helping to stretch our few dollars. Buying at auction had gotten into my blood, as bargain shopping does to a woman. An early experience had started it.

Once in Indianapolis I passed a store where an auctioneer was crying a bid. I stepped inside for a moment. He was offering a satchel that had been lost on a train. My bid of sixty-five cents was accepted. Taking my satchel, I opened it to see what I had bought and found several Roman Catholic books, which I profitably sold. It contained a number of letters addressed to a priest who had been traveling in India, Ceylon, and other Eastern countries. Getting in touch with the priest at his last address, I sent him his letters and struck

up a correspondence, during which I sent him Adventist publications. This resulted in his coming to our Indiana camp meeting, being baptized, and going with F. D. Starr to Battle Creek to help in translating at the Review and Herald Publishing Association.

I attended the Baldwin sale, hoping I might obtain an organ or piano for our reception room. I did purchase an organ for \$2.60; and since organs were selling so cheap, I bought several in various stages of repair. We came to a pile of organ and piano stools, about a wagonload of tops and bottoms, some with damaged seats or legs. It resembled a pile of junk, but there were enough parts to make several serviceable stools. One man jokingly bid twenty-five cents; I followed with a bid of thirty-five cents, for I saw I could get enough stools for my organs. My bid was accepted.

The biggest item of the sale was a stock of sixteen square pianos, some of them massive things, with finely carved legs, originally worth probably \$2,000 or more. But now they were out of style, too large for the average home. To make a quick sale the auctioneer offered them as a single lot. Sixteen square pianos appeared to the music dealers present as too much of a liability. They would have to be moved out of the store basement, hauled away, and perhaps stored for some time before they could all be sold. Bidding started low and progressed slowly. I finally bought them for thirty-six dollars, receiving sympathy from the experienced dealers. They did not know that I had a large basement nearby.

The last item was a horse-drawn truck, or dray, parked in front of the store. My bid of \$6.75 was being cried to the crowd, including a number of passersby who stopped to see what was happening. Before they realized that a good-sized hauling truck was being sold at such a low price, it was knocked down to me. The Southern Publishing Association

was glad to purchase it from me for twenty-five dollars. It gave good use for many years.

When the sale closed, I was the tentative owner of most of the store's surplus stock. They gave me a bill, but I did not have the money. "I must give you my note," I said.

"But this is a cash sale," the owner replied. He called the auctioneer back, explaining that the sale would have to be done over because I could only offer a note.

The auctioneer said, "Whatever Mr. Hansen says he will do, he will do. I will guarantee that."

Buyers at auctions could easily take certain advantages for themselves, doing things I could not do. He had noted my honesty and now paid tribute to it.

There happened to be an old retired physician with nothing to do, who enjoyed doing it sitting around in my little office. He had a room in the hotel across the street. When I told him of my financial situation, he agreed to go security on my note, and the auction deal was closed.

I hired the music house truckman to do my hauling. Using the truck I had bought and the horse hitched to it, they began moving my stock. Going home, I greeted Mrs. Hansen with the news that I had made a good buy. She hoped I had, and said, "Come to dinner." While we were eating, the truck drove up with two large pianos.

"Why, Louie, what are you going to do with those huge pianos?" she asked.

"Put one in the reception room and the other in the basement—lots of room down there."

When the next load came, she began to question the wisdom of my purchase. At the arrival of the third load, she questioned my sanity. Before all the organs, pianos, and stools were stored in the basement, she was *certain* I had lost my mind.

Everything was moved and stored nicely in the basement at a cost of six dollars; I was now a music dealer. The first piano I sold brought fifty-five dollars. Approximately a week after the auction a dealer called to see about obtaining a piano. He explained that he needed a cheap one for a customer. A fairly good-looking Chickering stood in the reception room. I offered it for fifteen dollars.

"Why, man, you're crazy!" he exclaimed. "I know what you paid for those pianos. I thought you would be glad to take \$2.50 for one. You'll never sell them."

"But I have already sold three," I replied, telling him for how much.

"Well, I don't see how you do it; I couldn't," .and with that he left.

I soon paid the note, and the sizable profit from the transaction was of assistance in making ends meet during a slack period. As I look back on the piano auction, it seems like a big undertaking for a novice in the music business. But at the time I never doubted that it was a providence, and I think so still.

Against Great Odds

NOT EVERYTHING functioned smoothly in our Nashville pioneer health enterprise. At no time could we rest on our previous results. In fact, there was little rest at all. Frequently Mrs. Hansen and I dropped to the floor or a couch as soon as we locked the door on a Friday evening. We were so tired from another week's work that the coming of Sabbath seemed almost a physical lifesaver as well as a spiritual refreshment.

As an employee in the General Conference Medical Department since then, I have counseled people operating treatment rooms or a small sanitarium and who wanted to sell out. They found their program too confining and too strenuous. Attending the sick is one thing which cannot be slighted. If you have patients coming to you for help, you must be there to give it. And the more patients, the greater the responsibility of caring for them. To this every doctor and nurse will agree. Let no one imagine running a sanitarium is easy. The problems of management in every department have to be solved promptly. You may not hear much about the drudgery and difficulty, but they are there.

For a long time there were just the two of us to do everything. That meant firing the furnace, getting everything in

shape for the day's work, treating the patients one by one, and sometimes two or even three at a time when there was a rush. We fixed meals and ate—if there was time. Customers of the health-food store required attention, and this often meant our taking time to explain to them how to prepare the food.

We were also shipping out foods, and orders had to be filled. I hesitate to relate it, but I have actually left a patient in a soothing electric neutral bath while I hurried down to the freight station three blocks away with a shipment. Coming back breathless, I entered the treatment room with the calm inquiry, "Doing all right?"

Too pressed financially to hire help, we had to do our own custodial work, and this in a place where servants were plentiful and supposed to do most of one's ordinary duties. I have washed our large front plate-glass windows near midnight to avoid being seen by some of our elite patrons. We did this, not because we were too stingy to pay for help, but because we first had to pay for utilities and rent.

Nearly all our treatments were given on our own prescription. If a doctor sent a patient, it was usually with, "Give what you think best." Sometimes the doctor would volunteer information regarding the nature of the patient's illness, but doctors generally did not bother themselves much about the details of hydrotherapy. Massage to them was a sort of recreational rather than therapeutic measure. Diet was largely an unknown, and they were inclined to class it with fads and foolishness.

A number of Mrs. Hansen's patients seemed particularly eager to have a certain prominent woman take treatment. This woman was of high social standing, having carried heavy responsibility in the women's part of the Centennial Exposition and at its close becoming very ill. Her husband's

position and her own made the family of primary interest to their friends.

Word was transmitted to her by different people that she ought to have Mrs. Hansen come to her home and give her a massage. She was under the care of a physician who had recently come from the East and had established a health home, though he was caring for this particular patient in her own palatial residence. The patient had suggested having massage done by Mrs. Hansen, but the doctor seemed satisfied to have his own nurses give it.

Various friends in personal touch with her kept us well informed of the progress of this patient when they came in for treatment. In spite of their assurance that our treatment would help her, there was nothing we could do until her physician consented to our being called. The patient finally insisted that Mrs. Hansen come.

One day a telephone message summoned me to the doctor's office. "I have a patient here that I want you to give a massage," he said. "Now my nurses know all about giving massages, but this is a man, and he prefers a male nurse." Accompanying me to the patient's room, the doctor closely observed my every motion. "Oh, so you rub up, do you?" he asked. I went on this case, I explained.

The next day one of our patrons reported on the case of the prominent patient. "The doctor has ordered his nurses to rub up in giving their massage," she told us. But the change in direction of rubbing did not seem to help, and in a day or two I had another call to the physician's office. He stated the case frankly. "I have a patient who seems to want Battle Creek massage, and would like to have Mrs. Hansen treat her. But I want it understood that she is not to talk about Battle Creek to the patient. She is not to say a thing about Battle Creek diet or anything else." As our diet in those days

emphasized legumes, I assured him that Mrs. Hansen would not even say "beans" to this patient.

It was an accolade for us when this patient at once began to improve. How much of this was due to mental satisfaction I cannot say, but she became better rapidly. Her wide circle of friends interested in her recovery made the results all the more outstanding for our profession.

The doctor came to us with another case—one of those invalids who go the round of all the doctors, none of whom are able to help. We were sure he did it to embarrass us. It happened that an electric-light bath, salt glow, and hot and cold spray highly pleased the patient, and at the close of the treatment she felt "fine." After another treatment or two she declared, "I am not going back to that doctor again." We reasoned with her that this would not do, for it would mean that he would not send other patients to us. She saw the point and relented.

The same doctor did send more patients, genuine ones, and was so satisfied with the results that he, much to our surprise, came for treatment himself. He was one of the thirty-two doctors we finally counted as having sent us patients or having placed themselves or family members under our care.

One of our patients was the owner of a coffee-roasting plant. He named a special blend of his coffee "Maxwell House" after a Nashville hotel popular following the Civil War. Once when Theodore Roosevelt was a guest at the hotel, he was served this particular brand of coffee, and when asked how he liked it, replied, "Bully! Good to the last drop." The reply became an advertising slogan. Some years later Maxwell House Coffee was taken over by General Foods. It was reported that the sale was \$16,600,000 and over 400,000 shares of General Foods stock.

Our patient had received considerable benefit from our treatments and became a promoter for us, sending a number of his influential friends, who, in turn, recommended still others. It occurred to our friend one day that possibly we could be of service to a relative of his.

"I wonder if it might be possible that you could do something for my brother's wife," he said. "She has been confined to her bed for months, and has had every kind of treatment that anybody could suggest, but nothing does her any good. It would be difficult to handle her, for it takes considerable help to even turn her over as she is a large woman."

I told him we could try and suggested that she be brought to the treatment room in a carriage with a low seat and an easy step. It was arranged for her to come the next Sunday. As we opened the double doors and the woman was laboriously unloaded and carried in, a number of people stopped to see what was happening. Her every movement seemed to be an ache, and her groaning was evidently genuine.

We allotted the entire forenoon to this particular patient, and assistance had been provided for moving her about. We gave her a full line of treatment, and, believe it or not, the woman actually walked out and got in the carriage on her own power. She had not been on her feet for months.

This need not be surprising. While she had had many kinds of treatment, she had not had the right one. She had been rubbed with various liniments, oils, and greases. What she now probably needed most was a good cleansing bath and better skin elimination. The electric-light bath, the salt glow, the hot and cold spray, and the soothing massage naturally brought improvement.

When she reached home, she had to demonstrate again and again to neighbors and friends that she really could walk, slowly moving back and forth on the long side porch

until she finally tired. She paid in advance for a course of twelve treatments, but required only seven, and we had to refund part of her ten dollars.

Accounts of such cases could not be circulated without more patients coming to us. And so they came, all kinds it seemed. Often puzzled to know what to do, we were simple enough to ask the Lord for guidance and then trust Him to help us. And He did in a wonderful way. Hydrotherapy is a powerful aid when correctly used. It can also do harm when improperly handled, but we had not a single case of unfavorable reaction. God understood our needs and added His blessing and protection.

While we did have some notable instances of relief and recovery, we could in no sense take credit to ourselves. A doctor may prescribe, a nurse may treat, but it is God who heals. In later years, at a Medical Department exhibit at one General Conference session, we arched our exhibit with the statement, "I dressed his wounds; God healed him."

The Doctor Who Would Not Pray

NOT LONG after starting our physical therapy treatments, we were identified as a religious concern. This may have been because we were from Battle Creek, Michigan, the headquarters of Seventh-day Adventists. It may have been because we put a sign on our door every Friday evening reading, "Closed on Account of Sabbath."

Again, it may be that we gained a religious reputation because we discussed it with our patients as we had suitable opportunity. I recall one man, an infidel, asking questions as he lay in a prolonged neutral bath. He had the usual stock arguments to offer, then inquired how I knew there is a God. My answer was the best I could give, one of personal knowledge of a God who had made Himself known in many ways. It was an answer that my patient could not meet.

Some patients were free to ask us to remember them in our prayers. We were not reluctant about letting patients know we believed in praying for help. Indeed, we were greatly dependent upon God, for we had some people come to us very ill. Since we were not doctors able to diagnose their troubles, we were at our wit's end to know just what treatment to give, but the Lord guided us. We always gave Him the credit for our success.

In summary, there was reason for our being known as religious people. Of course, we tried in every contact and in every transaction to live up to our religious profession. Instead of saying, "Business is business and religion is religion," our idea was that "our business is religion and our religion is our business." You cannot run a business long on this basis without people knowing it any more than you can run it on the opposite basis and not have people recognize it.

One day a physician friend spent a few minutes with me after his treatment, telling about an experience of one of the professors in a Nashville medical school. The professor was rated high as a surgeon, writer, and medical leader.

He was called to perform an emergency operation on a woman some distance from Nashville. Deeply religious and having several children dependent upon her, the patient felt anxious about her case. As she was about to go under the anesthetic, she said to the surgeon, "Doctor, are you not going to pray first?"

Straightening himself, he replied, "Madam, if you want prayer, you must send for a preacher."

"Why, doctor, don't you pray?"

"No, ma'am; I am a doctor, not a preacher."

"Well, then, you can't operate on me," she declared.

And with that, he had to pack up his instruments and take the train back to Nashville.

Our physician friend said that the surgeon told this experience to the medical students the next morning, and they all had a good laugh over it. Then he added, "I'm sure that a woman with a faith like that would get well if a blacksmith operated on her!"

Now it happened that earlier as I was calling on the doctors of the city, leaving our card and telling them of our services, I called on this doctor who did not pray. He tossed my

card back and said, "We have no need of you." I left with a decided impression that he meant what he said.

It was not long, however, before I learned that the prayerless physician was a sort of in-law to some of our patients, among them a cousin or two who had been helped by our treatments, and this must have reached his attention.

The doctor had as a patient the colored servant of one of Nashville's leading families. This woman's services had been lent to us to help in preparing and serving the memorable School of Health banquet, and she was interested in everything she heard about a better living standard.

One day the colored woman consulted the unbelieving doctor, asking him about the advisability of traveling to Battle Creek Sanitarium for treatment. He put her off with a joking remark that at Battle Creek they would starve her and drown her, facetiously referring to our diet principles and hydrotherapy.

But her condition worsened, and a year or so later she again appealed for counsel about going to Battle Creek. Taking a serious view of the matter this time, he advised, "Well, Susan, I guess you had better go. The reason they cure people up there is that they pray for them, and these people who conduct the treatment rooms here in town are doing a great deal of good because they are praying people."

I do not recall anything that ever gave us more satisfaction than the knowledge that this physician, who would have nothing to do with us, had noticed our labors and was able to give that sort of testimony to his patient. We would not have exchanged this reputation for any amount of money.

To us it seemed only natural to look to God as the Healer, and we were not at all surprised to have our prayers answered. Indeed, it never occurred to us that they would not be, for we knew we could take God at His word; and the

many times He answered our pleas only bore out our faith.

One case which seemed outstanding was that of a man whom the doctor reported as dying. Since nothing more could be done, the doctor left. But the man did not die. Whether we prayed him back to life, or massaged him back, or both, I hardly knew. That he was dying seemed certain; that he rallied and lived, I knew for sure.

It had been a long, hard siege of nursing for me. The doctor had attended the man constantly. Finally it looked as though our efforts would fail.

The patient was a businessman, the head of a large family. The wife, three or four grown sons and daughters, and three smaller children were all present. As the man apparently struggled for his last gasps of breath, the horror of the event took possession of all, and all present succumbed to the agony.

The family had at one time been a representative Christian household. The growth of business interests detracted from the spiritual life of the family, and some of the grown children had wandered away. The younger children were showing neglect. The mother had drifted with the rest.

Lack of spiritual resources left the family comfortless, and each surrendered to uncontrolled grief. Harvey, the oldest, was in the backyard. Jackson, next oldest and a young socialite, cried hysterically in the kitchen. The younger children glanced into the room, saw their father in his death struggle, and ran shrieking away. The mother was alone in a room, almost prostrate.

A married daughter and her husband remained by the bed. These two had been the most faithful of any to maintain home religion, and they seemed now to be the only members of the group with enough self-possession to face death's presence.

The terrible sounds of mourning and the awful scene of distress seemed unbearable. The thought of seeing the man die under such conditions was too painful. I felt it ought not to be.

The man's extremities were cold to the knees and elbows. Apparently there was little reason to pray or do anything else. But faith told me that nothing was impossible to God. Speaking to the two with me, I said, "Let us pray to the Lord to spare him, and while we pray, let us rub his arms and legs."

Now if anyone thinks it is not right to engage in something else while praying, let him remember the urgency of this situation and the need of both prayer and action. One was not to take the place of the other; they went together.

God did mercifully extend the life of our patient. Someone phoned the doctor that the man was better, but he could not believe it. As he came into what had nearly been a death chamber, he exclaimed, "Why, this is a miracle!" When he asked what had happened, the daughter told him what we had done. Whatever the doctor thought of our method, he saw before him the unusual results.

The experience was equally impressive to various members of the family. They were more than glad to spend most of the night in earnest consideration of religious questions. The confessions of personal shortcomings must have been good for their souls. All received a real blessing, and when a day or two later the patient had a relapse and passed away, the situation was far different from the earlier scene. The man died peacefully, with his family about him, fully resigned to their loss.

Some time later, Harvey, the oldest son, lay in a hospital with only a few hours left. An operation had failed to save his life. His last thought was for me to come and pray with

him. I responded to the call and was glad to feel that he died with spiritual reassurance.

Harvey's physicians, two prominent surgeons, stood by with bowed heads while I offered prayer, not for healing, but for courage and comfort. At the close of prayer they expressed appreciation. They had offices not far from our treatment center and knew me as the proprietor, a sort of businessman. They had seen priests and ministers pray for hospital patients, but I came as a nurse, a layman, and offered a prayer that seemed to them consistent and appropriate. They knew me now as a man of prayer.

When our nonpraying doctor told his patient how we requested God's blessing, he was not speaking so much in favor of our praying as he was for the results. How was it that he knew so much about what two nurses were doing? He had a nationwide professional standing. Why would he even consider what we were doing in our little establishment?

The doctor was a leading member of the Davidson County Medical Society. It would be but natural that he tell about the two nurses from Battle Creek, and how he had let me know that we were not needed. He may have sounded a warning that our presence would mean more patients going to Battle Creek Sanitarium.

Whether it was by prayer, or by certain therapeutic values, some Medical Society members could testify that those two nurses were getting results. For example, a retired educator, living in a fine residence on Broad Street, for days was unable to swallow anything because of paralysis of the throat. How they happened to send for me I didn't know, but I answered the call, taking with me that little battery I had used to rid the colored woman in Vicksburg of the hoodoo spell. The patient's room was crowded with relatives and doctors, apparently in view of a crisis.

The situation was tense. I felt awed at finding myself in such a group. Those present were evidently anxious about what I could do for the patient after everything else had failed. They didn't know how concerned I was about the case, for I was aware our work was, in effect, on trial. Needless to say, in my mind I prayed earnestly that God would intervene, while I used the little battery and manipulated the throat muscles the best I could.

It was not long before the patient's throat moved convulsively, and he asked for a drink. He was given some water and small pieces of ice. What a satisfaction to all when he exclaimed, "That's the first I have been able to swallow for a whole week!"

Why the doctors sent for me I didn't know. They must have had some ground for thinking they could get help from us, or they may have called on us as a last resort, believing that at least we could not make matters worse. Evidently they did not regard our techniques as quackery or faddism. The results were doubtless presented to the members of the Medical Society. How many other favorable reports came to them, I of course would not know. Our therapy must have been taken seriously, for many of the doctors sent us patients.

Did our nonpraying doctor recognize professionally that the results reported were too outstanding to be credited to material means alone? He must have, when he could say that we were obtaining cures and physical improvement because we prayed. He knew well enough that "those two nurses" were not in themselves capable of discerning what treatment was best and how to apply it. We knew it better than he did and were thankful for the wisdom God gave us.

Nashville was destined as an important center for our denominational advance into the South. Our long delay

in entering made it all the more necessary that the Lord should add His blessing in a special manner. That He did add His blessing to our meager means and feeble efforts brought attention to the fact that Seventh-day Adventists were in the city. The impact was striking enough to command interest. No tent meeting or hall effort could have received the favorable notice that came with the marked cases of healing. Anyway, a tent meeting would have been out of the question, as we learned after failing two years to find a lot to put up a tent. When we did locate one, it was through the favor of a patient.

We must add that the special blessing of the Lord attending the progress of our medical work was not confined to it. All areas—educational, publishing, work for the colored people, and evangelism—showed growth.

The Nashville Mission

EARLY in our activities at Nashville, we considered opening a city mission. This meant a place in the slum section of the city where gospel services could be held for people who did not usually attend church. This was at a time in our denominational history when this kind of program was receiving considerable attention.

All over the country our churches operated city missions, usually under the name of Christian Help Mission. Penny lunches, lodging, reading rooms, simple treatments, boys' clubs, and religious services were the order of the day—and night. Much aid was thus given the destitute. Nashville had plenty of people in this category.

The Nashville church received the suggestion eagerly and favored beginning immediately, but some consideration was necessary to discern all that was involved. A city mission could not manage itself. There was only one direction any activity could run without support, and that was down. We must consider the cost even in carrying on a work for the Lord.

People were needed to man the mission twenty-four hours a day. Singers were required for the open-air song service scheduled nearly every night, and for the indoor services.

There would be neighborhood visiting to do, and Bible readings to give, plus rent and other expenses to pay.

All the necessary assistance was finally assured, and a committee appointed to manage matters. Two responsible men were selected to visit business leaders and solicit financial support. The location chosen for the proposed mission was notoriously wicked, and any effort to improve its reputation was regarded as utterly hopeless.

Our solicitors met a stone wall of refusal on what seemed to the businessmen consistent ground. A city society was taking care of all relief work. The business firms were contributors and had the privilege of referring all requests for assistance to that agency. They pointed to this fund when solicited for contributions, each saying, "You must see the secretary of our relief society. She will take care of you."

From all we had heard of this secretary, we had little hope of her recommending support for our plan. For one thing, ours was a religious approach, with reading room, meals, clothing, and other material aid provided as a possible means to religious uplift. For another, we understood the secretary had little regard for Seventh-day Adventists, and so it proved.

Two of us went to see her. We outlined what we proposed to do, giving it as promising a hue as our hopes would allow. She heard us through, then with finality in her voice, said, "I see no need of you people entering upon this at all. The society I represent is doing all that needs to be done. No." And that was that!

And that was it so far as help from the general public was concerned. How we managed to secure a building, set our plan in operation, and receive the results that followed will be another chapter. We have now to consider the secretary who had so decidedly shown her opposition to our plans.

The winter of 1899 broke all records for severe cold; the

mercury dropped to thirteen degrees below zero, bringing great suffering to people unprepared for such weather. Coal-yards sold out, and a carload of coal would no sooner be placed on a railroad siding than it was pounced upon by a mob of men, women, and children with baskets, buckets, wheelbarrows, hastily constructed sleds, baby buggies, and any other means of carrying or hauling. That was the winter the newspapers told about a house being stolen, without a trace of its existence remaining. Every bit of its wooden material was torn away and used as fuel.

We had to close our treatment rooms for several days. Nobody would think of coming in such weather, and besides, our heating plant went out of commission when the water heater froze and burst. There was nothing for us to do but wait till better weather.

We did have a caller, however—Dr. Goodheart. The doctor had shown himself a practical friend some time before by donating a nickel-plated water cooler to furnish drinking water. Besides being useful, its nickel-plated shine brightened up the place considerably.

He had a proposition. Realizing the severe suffering caused by the fuel shortage, he had been busy. "I've made arrangements with President Thomas of the railroad company to have a carload of coal put on the tracks inside the iron fencing at the passenger depot, where it will be safe," he explained. "I want you to take charge of its distribution to the poor of the city. Will you do it?"

How could I refuse? But after I had agreed, we faced the question of how. We had no teams. We were not in touch with the poor of the city. And a carload of coal was—well, a carload of coal. I had one time undertaken to unload a coal car while earning my way through school at Battle Creek and still had vivid recollections of the experience.

I thought of the relief society secretary, who knew well the needs of the city's poor. Obtaining an interview with her, I was met with, "Well, what is it?" I told her I had a carload of coal to give the needy; she had their names. Would she let me join her in distributing the coal? The disdainful secretary's attitude thawed at once, and we began making arrangements.

The William Gerst Brewery was also feeling the effects of the severe freeze. Whether their beer tanks froze or not, I don't know, but they had horses, trucks, and drivers idle. When we asked for help in distributing the coal, they readily granted our request.

With the relief secretary furnishing the names and addresses of needy families, the brewery's drivers and trucks taking care of hauling, and a Seventh-day Adventist overseeing, we managed a good relief operation, thanks, of course, primarily to Dr. Goodheart.

The following summer we had a personal call from the relief society secretary. "Brother Hansen—for you are brother—I've come to you for counsel. As you know, I can go to any doctor in the city, but I feel that you are better able to provide me the help I need." She stated her health problem, which was becoming serious because of long service without rest or vacation.

Of course, I did not presume to take the place of a doctor, and was careful to tell her so. I gave her the best suggestions I could, however, and she followed them, with satisfactory results. The outcome was a continued attitude of warm friendliness toward us.

Some time later she visited us again, accompanied by her chief assistant. This time it was the assistant who needed advice. She, too, was in need of rest and recuperative treatment.

After completing arrangements for the care of her assistant, the relief secretary said to her, "Now, I'm going to leave you with these people. They are Christians, and they will give you good care."

What was it that changed that cold, prejudiced secretary to a warm, helpful friend? It was not that carload of coal itself. The coal had been burned long ago, but the influence of the spirit of cooperation shown in its distribution lived on.

City Mission Rewards

THE LOCATION of our city mission at Nashville was easily selected as far as qualifications were concerned. It was right in "Hell's Half Acre," a section notorious for living up to its name, though it underestimated its physical area, for there were literally acres of it. Saloons, bawdy-houses, poverty, and squalor predominated.

Although picking the location was easy enough, getting established was another matter. Two vacant storerooms had "For Rent" signs in their windows, and we thought all we had to do was see the landlord of the one preferred, pay a moderate rent, secure the key, open the doors, and begin. But it was not as easy as that.

Our choice was next to a storeroom. Above, a brothel, famous for its elaborate furnishings and its wickedness, operated. Here, we thought, our mission was most needed. Taking for granted that property owners would welcome any effort to clean up the neighborhood, I approached the building owner with considerable confidence that he would rent us the storeroom.

He was a relatively wealthy man of good reputation, engaged in a prosperous, respectable business in a better section of the city. He listened with apparent interest to my proposal.

In answer to my suggestion that he let us have the vacant storeroom, he—well, he didn't know. Perhaps his store tenant next door might not like a city mission for a neighbor.

We saw the store tenant and obtained his consent. Back to the landlord we went, hopeful. But, no, he wouldn't like to offend the upstairs tenants. He suggested that we take the other storeroom a few doors away—which belonged to another man—to try out our mission for six months. If everything went well, then he would consider renting his place to us.

We made a deal with the owner of the other storeroom, and soon had things functioning. We painted on the front windows signs indicating the nature of our work. A "Welcome" sign offered a courteous invitation to enter the Christian Help Mission. Each evening we held a song service outside on the sidewalk to advertise the gospel lecture to follow immediately inside.

We had the usual variety of city-mission experiences. Some attended the gospel service only for what they could obtain afterward from a "sympathy story." Idlers spent their hours sitting around our place. Many occupied time in the reading room. Others found our company congenial. And some discovered a new interest in life and turned to a better way.

When Harry came to our mission, he was practically a tramp. He had the characteristics of a common vagabond and nothing to indicate education and culture, nothing to make us believe him a man of unusual talent, having degenerated through unfortunate circumstances.

Something about the mission attracted him. It might have been the restfulness of the place, for, though it was located in a part of the city where vice ran riot and little order prevailed, a quiet peace invited the wanderer and the vagrant.

The newly papered walls of the meeting room and the bright mottoes and the well-filled reading table stopped more than one wastrel in his migratory rambling long enough to find a true resting-place.

Harry stopped to hear our singing, stayed to listen to the gospel lecture, and then lingered with the few who remained for a short discussion afterward. He was shy, sickly, and could not look you squarely in the face. As he was not going anywhere in particular and had no place to call home, we took him in.

Our association with Harry was completely one-sided. He needed everything and had practically nothing to give. Bad habits seemed to be his chief possessions. We developed patience in our repeated efforts to help him quit using tobacco, alcohol, and practicing other vices which had undermined his health. But somehow he remained and submitted to our persevering labors.

Probably nothing is unusual in our experience with this young man. The object is not to recount something remarkable. A recital of the commonplace may not be too interesting, but it has wider application. Harry was an ordinary sinner, and his experience was that of many. He made good resolutions that proved as successful in pulling him out of his pit as ropes of sand.

After he had been with us some time, I gave him employment in our health food store and treatment rooms. Besides doing general tasks, once in a while he waited on customers. One day we caught him in the cash register. He confessed to having taken several small sums of money from it. We did not turn him adrift, and our leniency evidently helped him to win the struggle. At least, some time later he told of having stolen other things and acknowledged that our kindness disarmed him.

Harry finally surrendered his will to Christ. A change in his living habits helped to clear his mind. Some therapy gave him greater physical strength. His posture straightened, he could look you directly in the eye, and he became a new man.

About fifteen years later I met Harry again, now a colporteur. I was glad we held to him when he was unable to hold himself. He was a soul over whose conversion the angels must have sung with joy.

Nothing is attractive about the common sinner. It is no pleasure to have your own strength and ingenuity constantly taxed to keep him upright. But he represents mankind in its relation to a merciful God and a pitying Saviour, from whom we need constant help. It is the final salvation of the soul that offers joy and makes the outlay more than worthwhile.

The street boys called him "Whiskers." He did wear them a bit long, but they did not strike us as being odd-looking. In fact, we thought the man's beard gave him a dignified bearing, and we called him "Father Newton"—not in a religious sense, but simply as designating his place in the mission family.

The old man had come to our little mission in his aimless wanderings, homeless and without relatives as far as we ever learned. Something about the place invited him to stay awhile. In his life he had received his share of trouble and showed its impact. He was broke, in poor health—his life nearly shattered. He had not known enough religion to sustain him, and contact with people had made him distrustful.

He did become a Christian. A comfortable bed, good food, kindness, and a quiet atmosphere led him to study the principles of religion. Our expression of confidence and trust drew him into the mission family until he seemed so much

one of us that we called him Father Newton in respect for his years. From being a piece of human driftwood, this old man became a responsible, trustworthy member of our working force, taking a genuine interest in the place and its needs, keeping the meeting hall and reading room in order, meeting callers, and distributing tracts and other reading matter.

The promise of the desirable storeroom if our mission proved successful turned out false. The mission became too successful to suit the man who owned the property we wanted to rent.

Mrs. Mattie Gergen, who gave Bible studies whenever she found openings, called faithfully at all the homes in the discouraging neighborhood. A few expressed interest. One door remained closed against Mrs. Gergen's visits—the door to the brothel above the storeroom we wanted to rent. Every call at Madam Magda's place brought an excuse. Usually it was that the Madam was not at home, or that she was ill and could not be seen. But one day we received a note from the woman herself, requesting a meeting with our Bible instructor. This time no doorkeeper, no evasive word, kept her out. She had the interview and returned with an interesting story.

Almost from the first night of our outdoor song service, the woman sat at her window listening. The songs reached her heart, and in time she questioned her girls about the mission, and they replied that the landlord had told them to be on guard against any effort we might make to interest them in our religious service. But now she wanted to know what we were teaching, and ultimately she became a Christian. Closing the brothel, she sent her eighteen girls away.

The landlord owned not only the building, but also the furnishings, and when the brothel closed, he even threatened to take legal action against the woman for closing this source of income.

After some care at our treatment center, our new convert left the city, assuring us that she would be loyal. We could believe that the God who had aroused her desire for truth and purity would continue His care over her.

Soon after the brothel's closing, our Christian Help Mission ended. Perhaps it had accomplished all it could reasonably do. The city-mission era among Seventh-day Adventists was short, and ours was discontinued with the rest. They required strenuous labor to maintain, and were a severe drain on the enthusiasm of our staff as well as upon our financial resources.

Years later, on a visit to Nashville, I passed the storeroom formerly housing our mission. It was occupied by a saloon, and the welcome sign on the door was the one I had painted for the mission.

The Medical Program Grows

BEFORE the lease on our therapy quarters expired, the Congressman who owned the building said he had a rental offer for it much higher than we could pay. "But you have been a good neighbor and a public benefactor, and I don't want to embarrass you," he added.

The offer had come from a man who wanted to open a restaurant, and he and I worked out a transfer of lease for \$300 cash.

We needed more room for our own expanding work, but search as we would, we could find nothing suitable. As the date for moving drew near, the situation looked serious, and we began to feel that perhaps we had made a mistake.

The Demoville residence, a half block from our old location, was to be vacated, and we became interested in this fine old home on the corner of Church and Vine streets, a section where all residences but this one had succumbed to commercial encroachment. We were told the banker owning the house might be rather difficult to deal with, that he would demand a high rent, and would require us to make all repairs and improvements at our own expense. Because this was our only prospect, we followed our usual course of presenting

the matter to the Lord. As we prayed, the conviction came that it was the place we should have, and with the conviction also came assurance that God would help us secure it.

Leaving Mrs. Hansen to ask for God's blessing on my effort, I drove to the banker's beautiful country home. By the size of his huge estate, I realized the banker didn't need any rental money and wondered if he would let us lease the Demoville house.

My feeling of assurance that God would direct encouraged me as I explained to the banker our plans and offered him the privilege of having a part in them. He smiled, thanked me for "the privilege," and asked what role would be his.

"Letting us have that city place for one hundred dollars a month," I said.

"But I have had other requests for the property, and at a much better offer," he replied.

One proposal was from the leading photographer of Nashville, who planned to install a skylight in the roof and remodel the house into the finest studio in town. The building was ideally located for such a purpose.

"So I could hardly accept your invitation to join you in the way you suggest, but I will think it over," the banker added.

I left him, his smile seeming to indicate that his answer was final. I returned to town unsure whether I had made any progress. But a negative answer that looks final does not necessarily mean No with God, and we kept praying for His guidance and blessing.

Two days later I was summoned to an interview with the banker. He said he had an offer several hundred dollars a year more than ours, but that he had been impressed to let us have the building, and added that he would make every

necessary repair and improvement we asked. Needless to say, we were careful to be reasonable in our requests. We signed a four-and-a-half-year lease, agreeing to pay \$5,400.

Half a block was not far to move, and we did most of it alone, largely after dark. We even loaded our big boiler on a handcart, and Mrs. Hansen and I dragged it into our new location and set it up by ourselves.

While the \$300 we received for our lease was a big help in making the move, I cannot to this day tell how we managed to make the transition from the modest storeroom to the huge Demoville house. The place had to be furnished throughout. We needed kitchen and dining-room equipment, including a range, cooking utensils, china, silver, tables, chairs, and all that went to run our health café.

Parlor furniture was necessary, also rugs to replace the straw matting we had used in the storeroom. The office had to be furnished suitably, and putting in the hydrotherapy equipment meant plumbing and electrical installations. We planned to operate a bakery and therefore needed an oven, bread pans, and a delivery wagon. As we did not then have the voluminous and popular do-it-yourself instructions of our modern day, we were very much on our own.

I built a brick boiler room and managed the plumbing and electrical work well enough to pass inspection. When we finally opened, an event which merited a long newspaper article, we had attractive treatment rooms, a suitable office and food store, a large carpeted reception room, a piano and other required furniture, a café dining room, kitchen, pantry, storeroom, and comfortable living quarters upstairs, with rooms to spare for a few inpatients.

A Seventh-day Adventist doctor from the North and several of his wealthy friends called on us shortly after we opened. As he stepped into the reception room with its dou-

ble doors open to the café, he bowed, saying, "I take my hat off to the nicest place of its kind I have ever seen."

Our bakery required two delivery wagons to serve the city, and we began planning to establish a country home for patients. Also we had to have a staff in addition to ourselves.

We could not possibly have found a better location in Nashville than the Demoville house. It was attractive enough to interest others as a valuable business site, and we at once took on the aspects of a reputable, solid institution. The newspaper story announcing our opening and the statements about our "most modern equipment" and what we were prepared to offer the sick, gave a valuable introduction for other Adventist ventures.

Our new home was on a nice slope, next to a large vacant lot, leaving the building standing out conspicuously. Signs in gold leaf lettering stretched across the front. Everything contributed to an excellent impression.

Now we could attract people of high socioeconomic standing, and they came freely. Our public dining room found a welcome from a number of prominent people. Some telephoned to ask about our daily menus, and a few dishes of our own invention began to draw people in. The dining room advertised our bakery and food store. It was natural that some patients wanted to room with us, and the house proved none too big for our staff and patients.

As our activities expanded, we needed personnel of various abilities. Where were they to be gotten? And how? In later years, in my connection with the General Conference Medical Department, I developed a bureau, listing vacancies and requests from medical institutions as well as the names of those seeking employment. This arrangement served well in bringing need and supply together. But in our early days in Nashville, we had no such provision. Few institutions ex-

isted from which to draw, and few trained persons were available. But somehow, just when we needed them, workers did come. And they deserve high praise for placing our pioneer institutions on solid footing.

Madge Rogers, one of the first graduate nurses to enter the South, volunteered to do our cooking. Mrs. H. M. Kenyon, widow of a minister, became our housekeeper. And F. O. Raymond, back from mission service in India, showed up in Nashville and offered himself as a baker. How he knew we were needing a baker, I don't know. Surely God sent him.

Annie Wilson, of Springville, Tennessee, was one of our nurses, who, along with others, was arrested for washing on Sunday.

Raymond Thomson helped in the men's treatment room and as a waiter in the dining room. He married Mamie Moore, a nurse, and she and Raymond later opened a similar establishment in Jacksonville, Florida. These and other devoted laymen, often working without pay, helped make the denomination's early steps in the South successful.

Establishing the Publishing House

SOON AFTER James Edson White brought the riverboat *Morning Star* to Nashville, he began looking for a place to set up a printshop. He had worked at Pacific Press during its first years, and later he had operated a publishing plant in Battle Creek, printing hymnals and specialized forms. Now he wanted to publish a paper and some small books for use in educating the colored people.

He set up his printshop in a barn at our house, building a small shed to serve as an office. A tent housed the little gasoline engine furnishing power for the press. And that was the beginning of what eventually grew into the Southern Publishing Association. Of course, a growing printing plant could not long be confined to such small quarters. In about a year it moved to a two-story brick store building at 1025 Jefferson Street.

The printing work enlarged rapidly, soon outgrowing the store building, and pleas went out to Seventh-day Adventists everywhere for funds to construct a suitable publishing house.

The first general request was made in the *Review and Herald*, but the response was not great. Then another was

made, accompanied by a picture of the unfinished building. This appeal brought enough money to complete a five-story building, but of such poor construction it had to be condemned eventually as a fire hazard.

The publishing house began operating with secondhand equipment, some of it donated and some purchased with borrowed money or on credit. Expenditures were not always made wisely, and the mistakes were circulated to the detriment of the institution, giving it a reputation which turned former indifference in the North to actual opposition on the part of some church leaders.

As members of the publishing house board, we did not always agree with what was done. Several communications came from Mrs. Ellen G. White emphasizing the need of unity among those who had come from different parts of the country to the South. These men of varying backgrounds and experiences sometimes found it difficult to adjust to Southern conditions, and some had to leave. Once on a General Conference Committee, William A. Spicer settled an argument by saying, "All right, if my brethren won't agree with me, I will agree with them, for we have to go and go together."

The 1901 General Conference Session recognized the Southern Union Conference. The first public act of its president, Robert M. Kilgore, was to request that the Atlanta branch of the Review and Herald be transferred to the Herald Publishing Company, the organization founded by J. E. White. This merger was incorporated as the Southern Publishing Association two months later. But this did not ensure it as a successful concern nor supply money to pay debts, buy needed equipment, or provide working capital. It did help secure experienced personnel, and we soon had a full staff, with J. R. Nelson from the Review and Herald as manager.

But even a competent staff does not guarantee prosperity for a publishing plant; it needs work to do and tools and equipment. The Southern Publishing Association had little of either. Its constituency was small and its territory restricted, for Pacific Press and the Review and Herald were supplying North America, and no necessity was seen for another publishing house.

The little paper *Gospel Herald* and the small books printed at Nashville were designed for a special class of readers, and this did not create a heavy demand or provide much profit. The institution soon had more workers than work, and although the Review and Pacific Press had had unfortunate experiences in doing commercial work, SPA decided to solicit suitable commercial printing to keep operating.

The Southern Publishing Association was not equipped to compete with the several large publishing firms in Nashville, such as those of the Methodists, Baptists, and Presbyterians. Even commercial jobs were hard to obtain.

The used machinery was also wearing out, frequent costly repairs being necessary. The plant had no press which would register accurately enough to do good printing. Even with careful handling, all the presses would spoil a set of plates in a short time.

All the folding was done by hand, costing about three times that done by machinery. Books had to be taken two miles to town to be sewed and covers stamped at an exorbitant expense.

The venture had been launched in good faith, but its limited resources gave little promise of success. For three years it lost \$1,000 a month, and it began to appear to some a mistake to have started publishing in Nashville.

Officers of the General Conference met in Nashville with the publishing house board in an attempt to find a pos-

sible solution, but there appeared to be no way to successfully continue. Instruction had come from Mrs. E. G. White that a publishing house was needed in the South, and the board asked the General Conference president, Arthur G. Daniells, to visit Mrs. White in California and seek counsel. He reported to her that keeping the publishing house going seemed to be a hopeless task, and he offered evidence to support this view. She replied that, based on what he had presented, she would have to concur in the decision, much as she regretted it. Greatly relieved, Daniells hurried back to Nashville.

The board members hardly had time to express satisfaction before a message came from Mrs. White stating she had further counsel to give them. She said the advice she had given was based on her own personal judgment, and that the following night she had received word from the Lord that the Southern Publishing Association should remain open, for it had an important mission.

Now nothing remained to do but try to formulate plans for continuing. The fact that the General Conference had been brought into the situation helped, for it asked the two older publishing associations to yield territory and to supply their own publications to the Southern house on a suitable discount basis. So Southern Publishing Association survived and began to progress.

The General Conference Session of 1903, held at Oakland, California, gave further denominational support. The Southern Union president, George I. Butler, was an old hand, his service in the denomination running back more than thirty years at that time. When he reported the activities of the Southern Union and referred to its publishing house, he recalled how in 1874 he had attended the California camp meeting and had spoken in favor of launching Pacific Press.

At that same camp meeting, John N. Loughborough,

California Conference correspondent, had arranged a plea for \$1,000 for a new tent and \$10,000 to establish a publishing house. James White had promised \$6,000 to buy a new steam press for printing *The Signs of the Times*. While president of the General Conference, he had been editor of the *Signs*, which was then printed by outside printers.

When Butler told the 1903 General Conference delegates how the *Signs* had received financial support, they saw that initiating a publishing program for the South without help was no easy task. Resolutions were offered to give the Southern Publishing Association moral support in raising \$10,000 to complete its equipment and for working capital; to give General Conference influence toward having the Southern Publishing Association print all the denominational publications circulated in the Southern Union; and to give strong, continued effort to secure for the Southern field a large number of canvassers, with the cooperation of the presidents and canvassing agents (publishing department secretaries) of all the northern and western conferences.

The last of the old presses had broken down completely by 1904, and a new Miehle press was installed, with two more on order. Increased denominational publishing was done at Southern Publishing Association, and so many commercial jobs came in unsolicited that some had to be turned away.

Southern Publishing Association now had the Southwestern Union territory, and colporteurs found the Southwest a fertile field for their books. With cotton as the main crop, their sales and deliveries were largest in the fall. They worked up such a list of orders that the manager of the Fort Worth branch ordered a boxcar load of books from Nashville.

The first railroad agent who was asked to give the carload rate on books replied, "Whoever heard of shipping books by

the carload? If it were lumber or cotton, we could give you a rate, but as for a rate on a carload of books, there is no such thing." No, the Texas and Pacific Railroad had no such rates. The St. Louis and Iron Mountain Railroad gave the same answer, but promised to take the matter up with the state railroad commission. The commission worked out a rate, and that fall Southern Publishing Association shipped its first boxcar of books. Soon another carload was routed to Fort Worth, and the next year three carloads were sent.

In 1907 Adventist literature sales were above one million dollars. This was the year the tide turned for the Southern Publishing Association, which began to run up its own sales records. The time came when it could show its own million-dollar earnings, and for many years the union conference even held the lead in sales. Commercial work was discontinued in 1908.

Instead of another year of loss, SPA in 1907 showed a gain of \$688.23. In 1908 it was \$6,674.43, and soon the publishing house made \$100,000 in annual profit.

By January, 1905, when the ramshackle Jefferson Street building was uninhabitable, several possible new locations were found and discussed by the board. Differences of opinion arose as to where we should locate. Stephen N. Haskell, Calvin P. Bollman, and I argued for a tract of land on Galatin Road, near Madison, but we lost, the decision falling on a seven-acre tract on the outskirts of the city, where some of our leading employees owned property. It is on this land in north Nashville that Southern Publishing Association stands today.

Shape of the Future

*A*DVENTIST WORK in the South was becoming well established by 1904, when the second session of the Southern Union Conference met in Nashville, January 8-28. This lengthy meeting was more than a business session; time was devoted to a thorough study of denominational policies and principles, and an examination was made of doctrines held by the church.

The presidents of conferences, state canvassing agents, leading institutional and departmental men, and a majority of the Southern ministers attended the session, along with A. G. Daniells, General Conference president, and other General Conference officials. Before the meeting opened, Mrs. White expressed special interest in the session; and while it was convened she sent communications almost daily to be read to those assembled. An entire week was allocated to devotional studies.

Such an experience was just what the South needed, beset as it was with perplexities, difficulties, and even dangers that those of other areas could hardly appreciate. It was not a matter of meeting some big problem occasionally, but one of day by day struggle, demanding constant courage. Such strength could come only from God.

It was not only the conditions in the South that called for a correct conception of what constituted God's work. About this time a movement developed which threatened the integrity of the denomination's entire program as perhaps nothing has done in Adventist history.

Some leaders were agitating for denominational revision, stating that old doctrines were to be discarded for newer, more acceptable teachings in keeping with those of the intelligent classes. Perhaps the greatest danger in the new thought was that it came in the guise of a strong missionary push. A great humanitarian movement was to lead, appealing to those who considered welfare work the epitome of religion. Adventist medical missionary service and the denominational support given it were cited as an example illustrating the need to emphasize a physical ministry. Spiritual interests as embodied in the distinctive doctrinal teachings of the denomination were considered old-fashioned and obsolete.

The gravity of the situation may be seen in the following statement by Ellen G. White:

"In a vision of the night I was shown distinctly that these sentiments have been looked upon by some as the grand truths that are to be brought in and made prominent at the present time. I was shown a platform, braced by solid timbers—the truths of the Word of God. Someone high in responsibility in the medical work was directing this man and that man to loosen the timbers supporting this platform. Then I heard a voice saying, 'Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep? This foundation was built by the Master Worker, and will stand storm and tempest. Will they permit this man to present doctrines that deny the past experience of the people of God? The time has come to take decided action.'

"The enemy of souls has sought to bring in the supposi-

tion that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath, of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure."—*Selected Messages*, Book One, pp. 204, 205.

Some of the reports given at the same union session are of historic interest. The older conferences in the union were designated as the Tennessee River, Florida, and Cumberland. The two Carolinas had previously been included as one conference. Now North Carolina was made an organized conference, and South Carolina was made a mission field, remaining so until 1907, when it also became an organized conference. In 1904, there were 154 Sabbathkeepers in South Carolina, paying a per capita tithe of \$7.50. There was as yet not a single church building, though two were under construction.

Other conferences fared better. Georgia, Alabama, Loui-

siana, and Mississippi, organized in 1901, had made valiant efforts to become self-supporting. It would be difficult for those in older, stronger conferences to imagine what a struggle was required to make these new conferences independent. It meant that workers sometimes went without their wages and had few facilities.

At the 1904 session the union voted to take over our Nashville treatment rooms. In the meantime, three small sanitariums had been started, one at Graysville, one in Atlanta in a former book depository building donated by the Review and Herald, and one at Hildebran, North Carolina. These institutions formed the nucleus of the medical program in the Southern Union, which was organized as a department at the session.

At the meeting all ministers and laymen were urged to evangelize. Butler and Haskell announced that they would hold meetings in Nashville that year, but after trying all summer to secure a lot on which to pitch a tent, they failed.

The Union Conference Takes Over

*A*S EARLY AS 1902 the Southern Union Conference executive committee had considered taking over our treatment room work. I thought this program should be on more than a private basis and had offered to turn it over to the union for what the equipment and furnishings cost, about \$900.

Some of the recommendations relating to ownership and control needed study, for they brought in problems which had come up in connection with the management of Battle Creek Sanitarium.

A committee of three was appointed "to negotiate with Brother Hansen for the transfer of his work to the Southern Union Conference." The committee reported:

"Consultation with Brother Hansen reveals the fact that he is anxious that the conference take the oversight of his work because he believes that this is the proper course to pursue on general principles; but your committee recommends, that inasmuch as the treatment rooms have been conducted successfully and on correct principles in the past, and believing that Brother Hansen is well qualified to so continue to conduct them, therefore we respectfully recommend that the conference decline to take over the institution."

Dr. O. M. Hayward, of Chattanooga, and his staff of nurses joined us shortly after this, and the union appointed another committee to study the possibility of assuming direction of our expanding medical program. One member of the committee asked why I wanted to sell a plant which offered such good prospects. William C. White, Ellen G. White's son, in Nashville at the time, made a careful survey of the place, reporting to the committee that of all the places he had seen, our Nashville setup came the nearest to being what Mrs. White had outlined for operating in cities. This helped influence the committee, and thus the Southern Union Conference in its January, 1904, session passed the following action

"Whereas it is the mind of this Conference that the Southern Union Conference should take an active interest in the development of the Sanitarium work in Nashville and near vicinity,

"And whereas we believe that the Sanitarium work already begun by L. A. Hansen in Nashville is a suitable beginning for the Conference work in this line, we recommend that we accept his proposition as follows: For three thousand dollars (\$3,000) L. A. Hansen will transfer to the Southern Union Conference the business, privileges of leases, equipment and furnishings as per inventory submitted, and good will of the treatment and food work now conducted at both the city and country locations."

Not long after the union took charge of the Nashville medical work, the lease to the Demoville house, where the work was centered, was sold to the Castner-Knott Department Store for \$1,000. With the loss of the city quarters, the health food store, the bakery, and the restaurant were dropped altogether, and the physical therapy services were considerably curtailed for want of suitable space. The gen-

eral public naturally thought that with the closing of the city work on the corner of Church and Vine, we had practically gone out of business. It was not easy to maintain contact with the people who had been patronizing us.

Not too much thought was given by the union to the role the city location might play in maintaining the sanitarium. With the promise of \$50,000 from the General Conference for the erection of a sanitarium, the principal matter now was to find a suitable location for the new institution and erect a building. Mrs. White spent two weeks with the union officials in an effort to find what was needed, but finally property on Murfreesboro Road, about two miles from the edge of the city, was selected.

The transition from city to country was not easy. For a time the work had to be carried on in three temporary places, entailing considerable expense and inconvenience. Although there was a reduction in patients and financial income, there was plenty to do.

The country property consisted of a ten-acre tract with a large residence building, which had to be enlarged and remodeled. While this was going on, considerable change took place in the personnel of the institution. Dr. Hayward and a number of his nurses returned to Chattanooga, and Mrs. Hansen and I were asked to join the Graysville Sanitarium staff, so we did not share in the hardships confronting the new Nashville Sanitarium.

Several doctors tried to make it a success. The first was Dr. Frank Washburn, followed by Drs. William Aaron and Lyra George. Other physicians were H. J. Hoare, Will Mason, Jr., E. D. Haysmer, Amy Humphry, Joseph E. Caldwell, and Orville Rockwell. B. W. Spire was business manager.

Among the Nashville nurses were Ida Simmons, Helen V. Price, June and Empress Brickey, Ida Gray, Alice Dart,

Flora and Annlee Aikman, Bertie Hansen, Genevieve Lindahl, Elizabeth Jones, Anna Jensen, and Henry Noble.

It is the character of the employees that gives identity to a sanitarium. The institution does not grow of itself. Nothing in brick, mortar, or cement will create an institution of healing, and even the finest equipment or the best of technique will not do it. It is what the doctors, nurses, housekeeper, and cooks do that determines its value.

Efforts were also being made in 1904 to establish a self-supporting school near Madison, Tennessee, on the rather barren Ferguson farm (known then as the Nelson place). Mrs. E. G. White, during a visit to the farm, called attention to a slight elevation on which stood a small grove of trees. "This would be a good place for a sanitarium," she observed.

Adventist schools at that time did not run sanitariums, nor have they since, except at Madison and its associated units. Edward A. Sutherland and Percy T. Magan, founders of what became Madison College, were not medical men at the time, although both became doctors later, and they had no plans for establishing a medical institution with their school. But what was new and perhaps foreign to these men was to become the ideal plan for meeting the needs of the many communities to be entered eventually by the church. Today practically every self-supporting unit in the South considers medical work an essential part of its program, not only for the support it brings to the unit, but for better service and for breaking down barriers.

It was not long before the Madison group saw the need to provide medical service. A Nashville businessman, informed about the value of the diet and treatment principles held by the Madison people, asked to be admitted as a patient. When told there were no facilities to care for him, he

begged to be allowed to stay and take what he could get. One end of a porch was curtained off as a room for him, thus beginning the medical work at Madison.

In 1906 an eight-room cottage was built with another cottage of twelve rooms added the next year to accommodate the sick. Soon a doctor joined the group. By 1910 Sutherland and Magan had become so fully convinced that medical service should be made a part of the Madison Center that they both entered medical school in Nashville and in 1914 received their M.D. degrees. Dr. Magan later left Madison to become president of the College of Medical Evangelists at Los Angeles, but Dr. Sutherland remained at Madison to head both the school and medical activities.

But where did the earlier medical program begun in Nashville fit into the Madison plan? What happened to the Nashville Sanitarium? Mrs. White, in her report in the *Review and Herald*, spoke very highly of it. Why, then, should it not have supplied a good beginning for Madison? There hangs another story.

In a personal communication from Mrs. White to Dr. O. M. Hayward, Nashville Sanitarium physician, and to me, she wrote:

"I have been hoping that you would see the advantages of establishing the sanitarium on the [Madison] School farm that has been purchased near Edgefield. The reason given me for saying that this would be an advantage is that the school to be established there would be an encouragement and help to the sanitarium, and the sanitarium to the school. The matter has been presented to me in this way several times, and I know that the sanitarium should not be permanently established in buildings in Nashville. If there could be found, four or five miles from the city, buildings which could be secured for a low price, and which could

readily be adapted to sanitarium work, it might be well to secure them. But such buildings have not yet been found, and as a large tract of land has been secured for school purposes, I cannot see why there should be any hesitation in regard to establishing the sanitarium somewhere near the school.

"The school buildings will go up as soon as money can be raised, and the sanitarium should also be erected soon. It should not be built too near the school. But you could suit yourselves as to the exact location on the school land.

"I can see much advantage in the two institutions being close enough together to be able to co-operate with each other. Instruction similar to this was given me when we were making decisions in regard to the location of our buildings in Takoma Park. Whenever it is possible to have a school and a sanitarium near one another, let this be done; for the institutions will be a blessing to each other in more ways than one.

"I have already written something in regard to this, but I find that the letter has been left at home. If I am not mistaken, I think the letter was written to you. I will now ask you again to look the matter over carefully, and then move understandingly. Do not delay. If possible, come to a decision soon; for we have no time to lose."

Her four-page letter gave instruction on the mutual advantages that would come to both the Nashville Sanitarium and the Madison school, by combining their interests. The instruction was in line with what she had long written regarding education, and we should all have known and acted on it. But the Nashville Sanitarium was now a union conference institution, and as such could not fit into an "independent" enterprise.

Leading union officials welcomed the Madison enterprise.

Of course, no one at that time had any idea what Madison would become, looking upon it more as an experimental project carried on by a group with new educational ideas. Considerable planning had already been given to the Nashville Sanitarium, and the union voted to hold the institution to itself.

Although the Nashville Sanitarium as such had a difficult time trying to find a suitable location and creating a clientele, the value of its patronage was not lost. Many people treated by this institution later became supporters of the Madison enterprises. Although the Nashville Sanitarium had to close its doors for lack of financial support, its influence contributed greatly to Madison's success.

Mrs. White from the beginning showed deep interest in the Nashville Sanitarium. She sent a number of communications to church leaders in the South, urging its support and further development:

"As a people we should take a special interest in the work at Nashville. At the present time this city is a point of great importance in the Southern field. Our brethren selected Nashville as a center for work in the South because the Lord in His wisdom directed them there. It is a favorable place in which to make a beginning."—*Testimonies*, Vol. 7, p. 232.

"Sanitarium work . . . has been begun in Nashville. This must be wisely managed and given support. Medical missionary work is indeed the helping hand of the gospel ministry. It opens the way for the entrance of truth."—*Ibid.*, p. 234. (This was written in 1902, two years before the Madison group came South.)

Since such emphatic counsel was given, it is natural to ask why the Nashville Sanitarium closed and the Madison Sanitarium grew. A further statement from Mrs. White dated October 18, 1905, helps explain this:

“At one time I hoped our brethren connected with our medical work at Nashville could see their way clear to establish a sanitarium on a part of the Madison school farm. . . .

“The Madison school should have a small sanitarium of its own, that the students may have opportunity to learn how to give the simple treatments. This is the plan that we have been directed to follow. And if the brethren connected with the medical work in Nashville could have seen their way clear to locate the sanitarium on the school farm near enough to the school for there to be cooperation between the two institutions and far enough from it to prevent one from interfering with the work of the other, I should have been glad. I have thought much of these things in connection with the Nashville Sanitarium, and of the advantages to be gained if the school and the sanitarium could be near enough together to blend their work. But I have received no positive instruction regarding the exact location of the Nashville Sanitarium, and in this particular case I cannot speak in decided terms. I dare not take the responsibility of saying anything to change the present arrangements.

“In order for the best results to be secured by the establishment of a sanitarium on the school farm, there would need to be perfect harmony between the workers of the institution. But this might be difficult to secure. . . . Both those at the head of the sanitarium and those at the head of the school would need to guard against clinging tenaciously to ideas of their own regarding things that are really non-essentials.

“These thoughts come forcibly to my mind, and I know that I dare not take the responsibility of saying that the Nashville Sanitarium should be located on the school farm. But I wish it to be clearly understood that I have by no means changed my views regarding the advisability of our schools

and sanitariums being established near enough each other to harmonize in their work."

The reference to the necessity for harmony between the school and the sanitarium, should they unite, had its significance. The entire paragraph suggests the difficulty that might have arisen, and those of us who thought we saw the easy possibility of such difficulty could appreciate the counsel given. At any rate, the Nashville Sanitarium did not move to the Madison farm, nor was it able to establish itself in its location near the city of Nashville.

A persistent rumor circulated that Mrs. White said the Nashville Sanitarium failed because it was not moved to the Madison school farm. A thirty-six-page tract, *Special Testimonies*, Series B, No. 18, entitled *The Nashville Sanitarium*, is almost entirely devoted to extracts from letters and articles by Mrs. White. No stronger support could have been given any work than is given here for the establishment of the Nashville Sanitarium. Every kind of encouragement was passed on to the workers, and this was especially true at the time difficulties from lack of patronage were bringing discouragement. As late as 1912 this was true.

A statement by W. C. White is included, recounting how the institution found a location outside the city:

"On our way to the General Conference in the spring of 1909, we visited Nashville, and spent some days at the sanitarium. And although mother was very weary on account of the long journey from California and her labors at College View, she took a deep interest in the sanitarium and its prospects for a healthy growth and financial prosperity. She expressed herself as well pleased with the location and with the beautiful grounds and favorable surroundings. If she has ever expressed condemnation of the location, I have yet to learn of it.

“That our brethren did not see light in the proposal to locate the sanitarium on a portion of the large farm purchased by the Madison school, has always been to her a matter of regret, because of her conviction that the location was a suitable one, and that the two institutions would both have been benefited by close cooperation. But as she had not received definite instruction regarding the location of the sanitarium, and as she had encouraged the brethren to follow their united judgment after considering the advantages of a united work, she had felt it to be a duty as well as a privilege, to stand by the work and the workers. She has rejoiced at every report of success, and sorrowed over the manifold difficulties and trials that have attended the institution in its early experiences.

“Some have felt that the Nashville Sanitarium cannot attain to the highest degree of efficiency and favor, because it was not located in connection with the school. And a report has developed that Sister White said that it could not prosper because its location was wrong. Several times I have refuted this rumor—once before the nurses and helpers, once in the Memorial church, and several times before the Board of Managers.”

Regardless of who were involved in making decisions, or what the outcome either way, it was evidently time for an aggressive, active advance, and that in harmony with principles that would ensure success. The instruction given through Mrs. White was clear in stating these concepts, and no fault could be found with the counsel. Those who followed that advice made progress.

A Growing Medical Ministry

A ABOUT FIVE YEARS after we began our health services in Nashville, an attempt was made to establish a sanitarium at Graysville, Tennessee, about thirty miles from Chattanooga. Dr. O. M. Hayward, who had been with us at Nashville but had later taken up private practice at Chattanooga, persuaded the Graysville Adventists to take advantage of an ideal situation for a health institution.

A spring bubbled up near the top of Lone Mountain on the edge of the village. From the mountain the entire valley spreading below was an inspiring sight. Near the base of the mountain was enough level land for a hospital building. Other level spots would permit the construction of cottages. A reservoir could easily be built just below the main spring, high enough to provide adequate pressure for the building below. Paths and walks, level or slightly inclined, would offer pleasant exercise for patients.

Stones abounded for building foundations and retaining walls, and there was soil enough for flower plots and some gardening. Lumber could be had for twelve dollars or less a thousand feet, delivered. The prospects for a health home on Lone Mountain were all favorable. The Graysville leaders recognized all this and took advantage of it.

They raised enough money for a four-story building and began accepting patients even before construction was completed. Dr. Hayward was the first medical superintendent, but he did not stay long with the institution because of misunderstandings about ownership and control, similar to those rising over the Battle Creek Sanitarium. The doctor returned to private practice in Chattanooga.

Drs. M. M. and Stella Martinson took charge after Dr. Hayward left. Dr. M. M. Martinson was a mechanic as well as a physician, and he did much to get the sanitarium facilities in functioning order.

Rather shy and unassuming, he was somewhat embarrassed in meeting Mrs. White when she visited the institution in 1904, but he probably would not have been had he known how sympathetic she was to the work he was doing. Reporting her visit in an article in the *Review*, Mrs. White stated:

"I wish that I had had time to say to the physician, 'It pleases me to see the good work you are doing while handling the ax, hammer and plane. You seem to be master of the situation.' His face expressed anxiety, and showed a burden of thought, and I did wish to say to him, 'This is the work Christ did in His youth. And through it all He did not speak an impatient word. . . .'"

The Martinsons stayed with the Graysville Sanitarium until 1907, when Dr. A. J. Hetherington, just back from missionary service in Honduras, took charge. Two years later he went to New Orleans to enter private practice and serve as medical secretary of the Louisiana Conference, one of the first to appoint a medical secretary. Dr. A. I. Lovell, whose brother R. A. Lovell operated a treatment room at Knoxville, was the next medical superintendent at Graysville.

The sanitarium never did reach the point where it needed

enlargement. On the contrary, it found difficulty in maintaining itself, and limped along for a time till Granville H. Baber took it over as a private concern. Soon afterward it burned down.

A new sanitarium, never used, came to the notice of Adventists in Orlando, Florida, in 1908, a group of businessmen having built it at a cost of \$12,500 on seventy-two acres outside the city. They were ready to open the institution when their medical director accepted a position as chief surgeon of a Jacksonville hospital, and the entire property was offered to the Florida Conference for \$9,000.

In harmony with a newly adopted financial policy, the Florida Conference sought General Conference approval for the purchase, and dispatched a delegation to inspect the property. Making a recommendation about buying the sanitarium was really only a formality because the proposition was too good to receive anything but approval. The conference was being offered a new, completely furnished facility at about one third what it had cost the builders. Extensive grounds, consisting of several acres of tall pines and two beautiful lakes, made the setting ideal for a medical institution.

When the Florida Conference constituents voted to purchase the property, General Conference treasurer I. H. Evans was present and made out the charter and bylaws to govern operation of the sanitarium, which was purchased in 1908 for only \$9,000. The value of the Florida Sanitarium and Hospital is more than \$8,600,000 today.

But the operation of the hospital was not all smooth sailing in the early days. In 1929, because of unsound policies, the hospital got into serious trouble. Misunderstandings between the administrator and the medical superintendent contributed to the problems, the most serious of which was

the advertising of free surgical services to church members during the slack season at the hospital. Also, the business manager of the institution insisted on being present for all surgery to see that nothing went awry. He was determined to personally see that no lawsuits resulted from malpractice.

These and other unethical practices alienated the medical profession in Orlando to such an extent that none of the doctors of the community would have anything to do with the institution. Even Adventist doctors refused to serve there because of the problems. The General Conference Medical Department was unable for several years to find a replacement when the medical superintendent resigned.

But the problems were finally resolved after a change of administration, and today the reputation of Florida Sanitarium and Hospital is superb. More than 200 doctors are on the medical staff, and there are 900 employees on the payroll.

In 1913 the first class of nurses was graduated from the institution's School of Nursing, a total of thirteen in the group. The school is now affiliated with Southern Missionary College in a nursing program leading to the bachelor of science degree. A school for licensed practical nurses was opened in 1962.

Walker Memorial Sanitarium and Hospital, at Avon Park, Florida, opened in 1948. Two large buildings were given to the conference, and residents of the Highland County area contributed \$150,000 for remodeling and equipping an eighty-bed institution.

Forsyth Memorial Sanitarium and Hospital, Tallahassee, Florida, was a \$50,000 donation by Dr. Edna Forsyth, who had retired at Eustis, Florida, after a successful medico-business career in Chicago.

As the only hospital in the city at the time, it found ready occupancy. Dr. William E. Westcott, with a long background

of institutional experience, gave fifteen years of service to the institution. In 1963 he went to the Cameroun Mission Hospital in French Equatorial Africa. With more modern facilities now available in the city, Forsyth Hospital finally closed.

On October 19, 1958, Putnam Memorial Hospital at Palatka, Florida, was dedicated. Speeches by senators, congressmen, and businessmen, music by a band, ribbon cutting, conducted tours for thousands of people, and displays of beautiful plants and floral pieces commemorated five years of planning and building.

Almost a half million dollars had been put into the new institution by the federal and local governments and by local citizens. Well equipped, the hospital was considered one of the best of its size in the state. The staff consisted of thirteen local doctors, with six specialists in Jacksonville available as consultants. The capacity of the hospital of sixty-seven beds could be stretched for fifteen more.

Early in the planning stage the Southern Union Conference was asked to take responsibility for operating the institution as a result of the good impression given by Adventist hospitals in Florida, particularly the Florida Sanitarium and Hospital at Orlando. Adventist health principles were to be carefully followed.

January 9, 1955, saw groundbreaking exercises for Philips Memorial Hospital in Orlando, an institution for the colored people of central Florida. Dr. P. Phillips and his son Howard, longtime friends of the Florida Sanitarium, gave the initial \$100,000 to get an urgent project started.

The dedication was an occasion for informing a large number of people, mostly colored, of our activities in medical lines. Frank L. Peterson, associate secretary of the General Conference, gave the address, with J. H. Wagner, president of the South Atlantic Conference, taking part in the pro-

gram. The well-equipped institution, of the most modern construction, was to be operated under the auspices of the Florida Sanitarium.

Although considerable rejoicing was expressed at the dedication of this new institution, when it came to patronizing it, the attitude of the Negro community was disappointing in the extreme, and in August, 1963, the newspapers announced that Phillips Memorial Hospital would have to close. The Seventh-day Adventists could not be blamed, the papers pointed out, for they had done their part to keep the hospital operating and had lost \$1,250,000. They currently had a three-million-dollar construction project under way for the Florida Sanitarium and Hospital and could not afford to lose more money on Phillips Memorial. The publicity given the matter bore no reflection on the denomination. One editor of a minor paper did suggest that if patients were served meat and allowed to smoke, the hospital could be a success.

The editor of the leading newspaper started an unsuccessful "Save Phillips" campaign, calling on the public, especially the colored people, to contribute \$50,000 to convert the basement floor into a nursing home, which, if patronized, might make the institution self-supporting. An editorial called the hospital a model of efficiency, complete in all its departments. The president of the Orange County Medical Society said it was considered the best small hospital in the city. Lack of patronage was attributed largely to the fact that it was too far from the other hospitals, and that doctors found it somewhat inconvenient to visit their patients. Only about half of the fifty-seven beds had been in use at any one time.

Riverside Sanitarium and Hospital at Nashville presented a different picture. Its establishment in 1927 filled at once a pressing denominational need. Of all the calls that came to the General Conference Medical Department, the cry for a

sanitarium and nurses' training school for the colored people seemed the most appealing and the most difficult to meet.

As early as 1908 some effort had been made to provide them with medical facilities, a small building being erected on the campus of the Oakwood school in Huntsville, Alabama, to be used as a sanitarium and training school. A class of sixteen student nurses enrolled.

Washington Memorial Church, itself established through help from others, raised \$112 for the little Oakwood Sanitarium. The Takoma Park church gave \$120, and the Takoma Park Young People's Society, \$50. The young people of the Portland, Oregon, church gave \$100, and the Oregon Conference, \$85. The South Carolina Conference, one of the poorest conferences, gave \$75. The First Church (Eighth Street), Washington, D.C., furnished a room, as did also the St. Helena, California, Sanitarium. The young people of Maine did the same.

Various difficulties arose indicating that it was impractical for the Oakwood school to attempt to carry on medical work at the same time it was struggling to keep the school itself in successful operation, so the medical phase of Oakwood was discontinued, with the hope that the medical program developing at Nashville for the colored people might fill the entire need. Lack of means and of strong coordinated direction was a handicap to the little colored sanitarium at Nashville, and it was eventually given up.

But in 1936 Riverside Sanitarium and Hospital opened in Nashville on property donated by Mrs. Nellie Druillard, of Madison. The sanitarium was operated in cottages before a twenty-six-bed building was erected. In 1940 Riverside Sanitarium, overlooking the Cumberland River, could count 1,000 people as having been patients. The Hubbard Hospital of Meharry Medical College, Nashville, admitted some

young Adventist women to its nursing school, granting Sabbath privileges and providing special diet. Riverside later developed its own school for nurses when a new sixty-bed addition, costing about \$300,000, was erected.

One of the Graysville Sanitarium nurses, Ada V. Woolsey, returned to her hometown, Greeneville, Tennessee, and did private nursing for several years. She advocated the advantages of having a sanitarium in the city. In 1927 Dr. L. E. Coolidge, of Takoma Park, Maryland, established the Takoma Sanitarium and Hospital of Greeneville, Tennessee. The institution developed into a seventy-five-bed medical center, with a training school for nurses. In 1954, after operating the institution twenty-eight years, Dr. Coolidge turned it over to the Southern Union.

Other more recent medical institutions in the union are the Louis Smith Memorial Hospital, Lakeland, Georgia; Oneida Mountain Hospital, Oneida, Kentucky; and Watkins Memorial Hospital, Ellijay, Georgia.

Here are examples of how the medical ministry has continued to develop in the Southern Union:

A group of Adventist doctors established themselves at Woodbury, Tennessee. First came Dr. Russel Myers. A little later Dr. William Bryant joined him, then a dentist, Dr. William Harp, followed by Dr. Alexander McLarty. Soon they were asked by county officials to take over the Good Samaritan County Hospital.

The four families worshiped in their homes each Sabbath until plans were formed to build a church. No services were to be held in the building until it was completely finished and free of debt. Local people gave a considerable amount toward its completion. On February 12, 1955, twenty-five charter members dedicated debt free a new \$35,000 church building.

In 1942 Dr. and Mrs. Kenneth Mathiesen moved to an unentered county and opened an office in Pittsboro, North Carolina. They gave Bible studies, developed a modern clinic in 1946, and in 1950 helped dedicate a new brick church with forty baptized members.

Dr. and Mrs. Walter Ost began medical missionary work in Higgins, North Carolina, where there were no Seventh-day Adventists, in 1950. An interest was aroused, a number were baptized, and a stone church was purchased. Dr. and Mrs. Stanley Urquhart moved in when Dr. Ost left. By 1962 they had a modern clinic, a church school, and a church membership of twenty-five.

In 1958 eight Loma Linda University doctors and dentists moved to the Carolina Conference to strengthen the medical ministry there.

The Sanitarium We Didn't Get

THE DESTRUCTION by fire of the Battle Creek Sanitarium, February 18, 1902, may seem unrelated to the history of Adventists in the South, but it had its connections. The rebuilding of the sanitarium brought up several basic issues between the medical superintendent of the sanitarium and the General Conference officials, the decisions involved being far more important than the cost of rebuilding, which exceeded half a million dollars.

The denomination had just closed a campaign of selling Mrs. White's book *Christ's Object Lessons*, which she dedicated to the liquidation of our schools' debts. We had been cautioned by her to "shun debt as we should shun the leprosy." Disposed to follow the counsel, church leaders balked at the proposal to assume responsibility for a large bond issue to rebuild the sanitarium.

The General Conference agreed, instead, to ask church members to support the sale of a book written by Dr. Kellogg, the profits being dedicated by him to the building fund. Set in type, galley proofs of the book were sent to a few people for examination. These readers discovered that the author had prominently aired his views on the immanence of the life of God in all things. Because it was so pronouncedly pantheistic

that it was not easily subject to revision, denominational leaders rejected the manuscript.

The theories set forth had been presented at the 1899 and 1901 General Conference sessions in such a subtle manner that many Adventists viewed them as additional doctrine, some accepting them as being in harmony with the writings of Ellen G. White on the relation of God to nature in spite of the fact that she had warned against the deceptions involved. Said she in one of her communications, "Decided Action to Be Taken":

"Few can see the meaning of the present apostasy. But the Lord has lifted the curtain, and has shown me its meaning, and the result it will have if allowed to continue.

"These doctrines, followed to their logical conclusion, sweep away the whole Christian economy. They estimate as nothing the light that Christ came from heaven to give John to give to His people. They teach that the scenes just before us are not of sufficient importance to be given special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experiences, giving them instead a false science."—*Special Testimonies*, Series B, No. 7, pp. 36, 37.

A great deal more could be presented, showing how the situation at Battle Creek grew into our most serious apostasy and our loss of the Battle Creek Sanitarium.

Dr. Kellogg had his book published on his own responsibility, and construction on the new sanitarium began. The doctor left in May for Europe. I chanced to be in Battle Creek upon his return in July. When we met, he greeted me most cordially, telling me I was just the man he wanted to see, that I should come to his house that evening. Although I had been cautioned by his manager-brother not to let the doctor stay up too long, we spent the entire night discussing

matters. In the morning he gave me a breakfast of some of his special foods and saw me board the train for Florida.

And what of that discussion? He wanted to know all I could tell him about the work of the South, asking particularly about various leaders, especially G. I. Butler, the Southern Union president. Naturally I thought he was genuinely interested in the welfare of the Southern field. He also outlined his plans to make the new sanitarium the greatest institution of its kind in the world, and then referred to the opposition he had from the brethren.

Correspondence between the doctor and Butler followed. Kellogg, with the information he now had about conditions in the South, could show a rather intimate appreciation of Butler's problems and could express his understanding, and in turn invite sympathy for his own.

Appreciating the attention and the shipments of foods the doctor sent him, Butler extended his sympathy, and at the same time tried to correct the doctor on theological issues. My copy of a long explanatory letter from the doctor to Butler shows how much Kellogg needed help.

In 1903 we were still worrying along, trying to obtain \$50,000. We wanted very much to enlarge our medical facilities in Nashville to sanitarium size. Then word came to the union president that Dr. Kellogg was going to donate us a \$50,000 sanitarium. No details were given. Most of our employees knew of the friendly relations between the doctor and Butler and assumed the friendship was now paying off in this offer.

A summons went out to responsible leaders to gather at Nashville to receive details and to plan the \$50,000 institution. When Dr. Kellogg arrived in Nashville, the first thing he did was visit our place with its prominent location.

"I take off my hat to the nicest place I've yet seen," he

said. Since he was directly responsible for our coming to Nashville, he was, of course, interested in all aspects of our establishment.

Meeting our committee, Dr. Kellogg recounted the medical progress in Nashville thus far and mentioned favorable comments that had come to him from time to time about our activities. The ground had been well laid for a full sanitarium enterprise, and he was only too glad to make it possible, he told the group.

"And how soon can we have the \$50,000?" Butler asked.

"That will depend on you," Dr. Kellogg replied. "I will donate to you 50,000 copies of my new book. You sell it for \$2.00 a copy, keep \$1.00, and send \$1.00 to my publisher."

"And who will look after the sale of the book?" Butler wanted to know.

"Brother Hansen will take charge of that."

Taken by surprise, because nothing had been said to me about it, I shook my head and said, "Oh, no."

"Yes, of course you will," Dr. Kellogg stated.

"No," I insisted, "I can't do it."

At that time the book had been out only a short time, and I knew nothing about its contents, or the objections to it. I objected to taking on more duties, because I already had more than I could do.

Dr. Kellogg suggested that the committee go on with other matters while he and I went to his hotel room for further discussion.

"Well, Hansen," he began when we reached the hotel, "I'm surprised at you. And of course I'm disappointed. I felt sure you would join readily in my plan to help establish a sanitarium here."

"But I just can't do what you want me to do," I replied.

"I suppose you're aware that you still owe our Medical

and Benevolent Association for the equipment you're using?" he inquired.

"Yes, I know that."

"And that you owe our food company a large account?" he added.

This was true. Because of some unwise ventures, not of my planning, our health food account had run behind. I acknowledged the debt.

"Well, suppose we should close in on you?"

I rose to my feet and with considerable feeling, exclaimed, "Doctor, you might lead me; but you can't drive me. No."

For a moment he stood silent. Then, crossing the room, he held out his hand, saying, "I'm glad to meet a man who stands for what he believes is right."

With that, we returned to the committee room. As we reached the stair landing just outside the committee room, he stopped, and quite seriously asked, "Once more, don't you think you could do it?"

"No. You may take the treatment room and all, but I can't load up with this job," I said, with tears in my eyes.

We went in, and the whole project was canceled, all because "Brother Hansen does not feel he can undertake it."

All acquainted with this commanding leader knew people didn't say No to him often, and that he was not one to be crossed. A tremendous success in his profession, he had earned himself a widely acknowledged reputation. I have never taken credit for the courage to refuse to cooperate in his plan, as I was ignorant of all the issues involved. When I later learned about them, I was convinced that God had given me strength to say No.

My subsequent associations with the doctor were amicable, with plenty of opportunity on my part to try to help him see the error of breaking with his brethren. Our friend-

ship through the years was such that he once said to me, "I have never told a living man the things I have said to you."

At a later time I happened to meet him, and he showed great pleasure in again seeing me. He recounted a number of experiences connected with his separation from the denomination, asserting that he was really still a member, that his dismissal was unfair. Then he named some of the men he thought had worked against him. "And Sister White—no, I must not say anything against her. She helped to make me what I am."

How different things in the South might have been if the field had become obligated to the influences that made our greatest denominational rift. The doctor later did open up a sanitarium in southern Florida. In the meantime we obtained our \$50,000 sanitarium for Nashville, but not from him. More than that—we also got several medical institutions throughout the South which became a powerful means of medical evangelism, fully loyal to all the precepts held by us as a people. But it could well have been otherwise, had we accepted Dr. Kellogg's offer.

And Then a Church

CHURCH MEMBERS in Nashville in 1897 were a small mixed company of colored and white meeting in a small room in the back of a paint shop on Woodland Avenue. The entrance to the room was through the paint shop, cluttered with buckets, ladders, and scaffolding, and the air was laden with paint smells throughout the Sabbath worship hour. We were not proud enough of our meeting place to ask visitors.

Later we rented a lodge hall upstairs in the same building, meeting amid the ornaments and paraphernalia of the various orders and lodges using the place. The prospect that our numbers would grow without a better meeting place was not encouraging until the establishment of the publishing house changed conditions.

The erection of the publishing house provided a chapel room large enough to accommodate both its employees and our original group on Sabbath. While it was not all we could wish for in a meeting place, it was much better than our former quarters; but we still longed for a church to which we could invite people of the better classes, such as those we were meeting in our health services. As the company grew with the addition of the publishing house staff, and various

lines of missionary activity developed, the need for a real church building became critical. As a fully organized congregation, we felt it was time we had a suitable place of worship, and when we made the need a subject of prayer, God answered.

We heard that the Baptist congregation on Fatherland Street in east Nashville had outgrown its building and that it could be purchased for \$5,000, although it had originally cost nearly \$20,000. The building was in good condition, needing only paint, paper, and a few minor repairs. It contained a \$2,000 pipe organ, a \$500 carpet in good condition, a baptistery, 400 cushioned seats in the sanctuary, and a downstairs meeting room.

Of course our congregation was rather small to consider such a large church, but somehow it must have been in God's providence that we should have it, for in spite of apparent insurmountable barriers, there were those of us who could not give up the idea. Early in 1902 the building was offered us, just when the publishing house was feeling keenly its financial pinch and needed all the support any of us could give.

At this point, what seemed a strange situation developed. J. E. White, son of Mrs. Ellen G. White, was the one person chiefly concerned in the development and operation of the publishing house. He had invited our local church group to use the publishing house chapel for Sabbath services, and he had the strongest support from his mother in the work he was endeavoring to do. Indeed he would refer to communications from his mother in support of his policies whenever we were inclined to disagree with him on any point. He took it hard when we talked of buying the Baptist church building.

I still have the eight-page letter White wrote to the church elders, setting forth an array of arguments against our even thinking of buying the building and moving away

from the publishing house chapel. He gave us what he considered cold facts and figures, calling attention to our poverty and to how we had found it difficult for a time to even pay six dollars a month for the rental of our former meeting place. He said we would face great difficulty in raising the \$1,000 required as a down payment. And if we did raise it, and had to borrow the remaining \$4,000, there would be interest to pay, and also insurance, lighting, and maintenance, amounting in all to thirty dollars or more a month. He referred to the fact that we had even failed to pay for janitor services and the lighting bill for the chapel in which we were presently worshipping.

White's case included further arguments. He was personally doing all he could to carry on evangelism near the publishing house, with a promising outlook. He felt we should strengthen our present location and not move our membership to a church across the river, dividing our efforts.

There were other reasons, too. In moving into the publishing house chapel, we had left our colored members to find their own place of worship, and they were in dire need of suitable quarters. Besides this, the Southern Missionary Society, working for the colored people throughout the South, was making appeals everywhere for help. How would it look to others if we now plunged into the expenditure of five or six thousand dollars for a building larger than we needed, when we already had a comfortable place of worship? Many were already thinking we were running ahead of our needs when we built the large publishing house.

That's not all there was in the eight-page letter. He cited the case of the church in Oakland, California, which, erecting a large building against the counsel of Mrs. White, had created a large debt which burdened them for years. The publishing house in Oakland was firmly established, its work-

ers receiving good wages. The congregation was ten times better able to meet a big church debt than we were, but look what a load a new church meant for that strong membership, argued White.

Mrs. White was giving counsel to others in the South, and in the *Review and Herald* of September 7, 1905, wrote:

“For a long time the Sabbath-keepers in Nashville have met for worship in a room in the publishing house. But some have felt that in order to give a correct impression regarding the exalted character of our faith, we ought in some way to provide for a church building. But considering the lack of means, it seemed impossible to secure a suitable house of worship.

“About the time that Elder Haskell and his wife united with Elder Butler in labor at Nashville, the Lord instructed me in the night season to bear to the brethren and sisters in the South the following message:

“‘God would have the standard lifted higher and still higher. The church cannot abridge her task without denying her Master. Meeting-houses must be built in many places. . . .

“‘The Lord has instructed me that in some places there are buildings suitable for our work, and that we can secure these buildings at reasonable cost.’”

She further stated:

“In the providence of God, about a year after our brethren received this message, and after they had decided that they could not afford to buy land and build a meeting-house suitable for their needs, an opportunity came to them to purchase a good house of worship in a desirable location for five thousand dollars. . . .

“It was in the providence of God that our brethren obtained possession of this house of worship in Nashville. We are confident the means to pay for it will come in, because

we have asked for it, and God has signified that it will be received by the workers in Nashville.”

In October, 1903, the General Conference Committee voted that \$100,000 be raised for the establishment of denominational headquarters in Washington, D.C.: \$10,000 for the erection of a General Conference office building, \$30,000 to buy land and build a school building, and \$60,000 for land and construction of a sanitarium.

The first \$15,000 above the \$100,000 was to go to the Review and Herald Publishing Association for a suitable printing plant. The *Review* was then being issued from 222 North Capitol Street, a short distance from the capitol building. The office was in the old “Washington House,” the very house George Washington chose as his capital home in the early days of the Republic.

But you can't print periodicals and books on historic glory, and the Review and Herald was anxiously waiting for the \$100,000 goal to be surpassed. During all of 1904 and into 1905, the *Review* ran columns listing the donations coming in as the result of an intense money-raising program.

At the same time items about several other projects were run, including the “Memorial Church” in Washington, the “Work in the South” \$50,000 fund, and others. News of the “Nashville Church Building Fund” appeared in the *Review* August 3, 1905. The notice stated that the \$5,000 was required by October 1. The item was preceded by these lines:

“Donations to the Nashville Church Fund

“Collected at the General Conference office	\$37.50
“Collected at the Review and Herald office	24.00
“Received from other sources	39.00

“100.50”

To raise five thousand by October I was going to take some real promotion. Complaints and protests came in against so much financial pressure, and the \$50,000 fund for "The Work in the South" was already lagging.

One week after the publication of the Nashville church fund, an article appeared in the *Review* titled "Help for the Work in the South." It told how the *Review* and *Herald* was to have the first \$15,000 excess from the \$100,000 drive and then announced:

"We have, however, just received instruction through the spirit of prophecy, which makes it clear that these plans should be changed. . . . The Testimonies are dated July 19 and July 20, and were received in Washington last week. We quote as follows:

"'During the time I was in Washington, the Lord was working on my mind in the night season. Light was given me while I was there that the first five thousand dollars of the overflow of the one hundred thousand dollars sent in for the work in Washington, was due to the Southern field and that it ought to be appropriated to the present urgent needs of the work in Nashville.'"

The editorial went on to say that the General Conference Committee was taking action according to the instruction received, the *Review* and *Herald* seeking help elsewhere. The editorial closed with the statement:

"The various enterprises in the Southern field which must now receive attention will be placed before our people from time to time, so that they may appreciate the need of help and may render such help understandingly according as the Lord has blessed them."

The "Nashville Church" fund, started by the office workers in Washington, as listed in the *Review* of August 3, 1905, was confined to that one issue.

G. I. Butler, the Southern Union Conference president, had been eager to hold public services in the large cities of the South, especially in Nashville, but we had no tent. He attended the 1903 General Conference Session at Oakland, California, where he made an appeal for help. The California leaders immediately raised \$604 to purchase a sixty-foot tent and two twenty-foot strips, making possible a tent sixty by one hundred feet. They also paid the freight to Nashville.

S. N. Haskell and his wife had now come to Nashville from New York City to carry on a Bible workers' school, and he was ready to join Butler in a city tent effort. The Bible school would supply a group to visit homes, give Bible studies, and circulate literature. The tent meetings would create interests for visits.

But the tent arrived too late for meetings to begin in 1903, and 1904 passed in an unsuccessful attempt to find a suitable lot on which to pitch the canvas tabernacle. We found many sites, but in every instance objections were raised against holding meetings.

Early in 1905 we found a good lot and secured a written contract for its use from its owner, who lived in Washington. As the tent was being put up, we were told that another man had a lease on the lot, running for several years, and he objected to our using it. It may have been that the owner in Washington had been influenced to withdraw his permission, even though we had a written agreement. With the loss of this lot, seemingly so secure, it looked as though we were not going to hold any tent meetings in Nashville.

We had as a patient at the treatment rooms a woman who owned a large well-known business concern. I told her about our repeated disappointments in trying to find a location for our religious meetings. Not interested in any particular religion, she had no prejudice toward ours.

"I have a lot you may have, and no one's objections will make any difference," she said. It was one block from the Fatherland Street church we had recently secured from the Baptists.

Finally we pitched the tent in as nice a situation as we could have found in all Nashville and opened the meetings. Attendance ran as high as 200, with an average of about 125, some belonging to the wealthy and influential class. Our having bought the nearby church served to allay prejudice. Several baptisms resulted.

Was it in the providence of God that we were unable to find a lot when we would have been glad to use anything available? When we obtained possession of the church, we found a lot where it would do the most good.

Since we held our Sabbath meetings in the church during the tent effort, it was easy to transfer some of our attendance from the tent to the church. One Sabbath guest speaker from out of town reported on Adventist missionary activities. A number of the Baptists who had formerly held pews in the church were in attendance and were deeply affected, some to tears. As the meeting was about to close, one rather aged man rose and asked for the privilege of saying a few words. He had once been pastor in this church.

The old Baptist preacher said he had high regard for Adventists and wished us success and many converts. He invited us to come to his service the following day, and some of us did go to hear him. Butler had said he was never more disappointed than in our failure to secure a lot, but he could now say he had never in all his life had a non-Adventist minister express such cordial appreciation of our work.

The dedication of the Fatherland Street church received favorable coverage in the newspaper, and we now had due recognition as one of the denominations of Nashville.

Mrs. White Aids the South

THUS FAR we have covered in considerable detail the beginning of our denominational activities in the South and how headquarters were established at Nashville. Originally the plan was to make New Orleans a strong center because it was the largest city of the South. Little thought was given to Nashville. My wife and I, who were nurses, had been on our way to New Orleans with credentials indicating our assignment when we stopped over at Vicksburg for a time to help out there. The fifty-five-foot rise of the Mississippi River, which flooded great areas, stopped our going on to New Orleans, and the change of destination that sent us to Nashville to open a health food exhibit at the Tennessee Centennial may have seemed only a matter of circumstances. But was it? Notice this statement written by Mrs. White:

“As a people we should take a special interest in the work at Nashville. At the present time [1902] this city is of great importance in the Southern field. Our brethren selected Nashville as a center for work in the South because the Lord in His wisdom directed them there. It is a favorable place in which to make a beginning.”—*Testimonies*, Vol. 7, p. 232.

In keeping with the instruction that the medical mission-

ary approach would be the most effective means of meeting prejudice and finding entrance to a new area, it was evidently the Lord's purpose that we begin in Nashville with the introduction of our health program. That it did succeed in finding favor and in establishing a foundation was not due to the two nurses involved, but to the special blessing of God.

Nashville was to serve as headquarters for a time, but the whole Southern field was to be included. Other centers were to be established from which a good influence and strong support would radiate.

The nine articles by Ellen G. White in the *Review* of late 1895 and early 1896 brought response from many parts of the country. Some came as Seventh-day "Adventurers," as we were sometimes called—to show the Southern people how to run their affairs, particularly racial matters. But such found more to deal with than they had counted on, and in most cases the "Adventurers" did not stay long. G. I. Butler found it advisable to state plainly in the *Review* the kind of people needed in the South and the kind not wanted.

But there were those who sincerely wanted to learn how to be of real assistance. They showed both courage and courtesy, and no job was too hard for them to tackle. By their lives they preached the practical godliness of what they believed and hoped to impart to others.

D. T. Shireman came south from Iowa, a man of limited education but a good mechanic, carpenter, and brick mason. He purposed to use his abilities the best he could in order to give others an education.

The Shiremans settled at Hildebran, North Carolina, and literally cut it out of the wilderness with saw and ax. They put up a school, an orphanage, and a church. Before long the school had built up a farm of about seventy acres of tillable land bearing good crops. An orchard of several acres,

and grapes, strawberries, raspberries, and other fruits helped demonstrate what could be done by missionary families while they lived and taught Bible truth.

Several other families moved in and helped make Hildebran a lasting Adventist center for North Carolina. They developed a small sanitarium, with Dr. Albert Carey, from Oregon, as medical superintendent; but the Piedmont Sanitarium, as it was called, was soon destroyed by fire. The building was uninsured, as was true of many buildings owned by the church in the South in those days, and this meant total loss. At the 1904 North Carolina camp meeting the people voted to rebuild the institution, appointing a committee to raise money, but when this was not done, they later voted to sell the land to pay the debts.

Another example of breaking ground occurred at Quitman, Mississippi. At the camp meeting held there in 1903, Roderick S. Owen, later active in California for years, talked on Adventist education principles. The local people were pleased and offered to help start a school, the Mississippi Lumber Company donating 160 acres of wild land.

The N. W. Pierces pitched their tent in the woods and began clearing and building. In about a year they had sixteen acres under cultivation. They set out 230 peach trees and 600 grapevines, plus fig trees and other small fruits.

Next they built a schoolhouse, a home for students, and a barn and blacksmith shop. Mr. and Mrs. Parker Atwood joined the group, he to take charge of the farm and other industries, and she to teach the school. The Pierces stayed with the Mississippi school for several years and then went to the school at Graysville.

In 1902 an intermediate school started at Hazel, Kentucky. The need was such that students were taken in before the doors were hung or the windows installed. Charles L.

Stone and his wife did the best they could in teaching without desks or seats, the students standing. Six hundred dollars and a few small temporary loans supplied the land, building, and facilities for a school to accommodate eighty students. By much sacrifice, desks, seats, blackboards, and a few books were purchased. A four-room cottage for the family was put up.

As Stone traveled, he looked for students. He found many young people who should have been in school but had little money to pay their tuition. One father told him, "I will try to raise the carfare to send my boy to the school if you will take care of him after he gets there." Some churches would have from one to ten young people of school age, but no money for their education.

The Hazel school was a success, and in 1905 it was taken over by the local church, which launched a campaign to buy fifty additional acres of farmland and enlarge its facilities. By arduous effort and perseverance the small constituency succeeded in establishing the Hazel Industrial Intermediate School, which gave years of fine educational service.

Stone became an important figure in our educational system in the South. He was principal of the Graysville school for two years, then principal of Mount Vernon (Ohio) Academy, Canadian Junior College, and of the Inter-American Training School in the Canal Zone.

A number of other schools opened through efforts of individuals or groups, and these in most cases were recognized by the conferences as worthy of recommendation and support. These were in addition to the rural schools growing out of Madison and those of the Southern Missionary Society.

Prelude to Progress

*A*S WE have seen, Adventist advancement in the South faced great problems. It was an untried field, requiring new methods of approach.

Ellen G. White plainly stated, "The Southern field is beset with difficulties, and should I present the field to you as it has been presented to me, many of you would draw back, and say, 'No, I cannot enter such a field.'"

But another note sounded in the messages about the cause in the South. An article by Mrs. White entitled "A Fruitful Missionary Field" appeared in *The Southern Watchman* of December 15, 1903, from which we give a few quotes:

"When a difficult field is presented before me as a field that must be worked, I understand that I must make this my special burden."

"The Southern field, with its encouraging and discouraging features, has been kept before me for many years.

"The workers in the South have had to struggle long against obstacles that have hindered their progress. It is God's help alone that has enabled them to move forward in the face of difficulties which at times have threatened to overcome them."

"My brethren in the South, there is no reason for dis-

couragement. The good seed is being sown, God will watch over it, causing it to spring up and bring forth an abundant harvest. . . .

“Our part is not to sit and weep and wring our hands, but to arise and work for time and eternity. . . .

“We have as yet merely touched the Southern field with the tips of our fingers. ‘The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.’”

“Let a class of canvassers be fitted up, by thorough instruction and training, to handle the publications that shall come forth from the press. . . .

“Oh, that the presidents of our conferences would encourage the church-members to take an active interest in the work in the South, and to do all in their power to advance the work of Seventh-day Adventists in this field. . . .

“Many are preparing to put their shoulders to the wheel, to help advance the work. The cloud of darkness and despondency is rolling back, and the sunshine of God’s favor is shining upon the workers. The Lord is gracious. He will not leave our work in the South in its present condition. . . . Now, just *now*, is our time to proclaim the third angel’s message to the millions living in the Southern States, who know not the Saviour’s coming is near at hand.”

Three reports, presenting the progress of our work in the Southern states, were read at the General Conference of 1918 by S. E. Wight, president of the Southern Union Conference; W. H. Branson, president of the Southeastern Union Conference; and C. B. Stephenson, secretary of the North American Negro Department. The previous General Conference Session had been held in 1913, so the reports covered a five-year period.

In the Southern Union membership increased more than

50 percent in the five years, with an increase of 60 percent in tithes, 100 percent in offerings to foreign missions, and 200 percent in book sales. The proportion of increase in membership, tithes, and offerings for the colored people was much greater than for the white.

Put in figures, the *increase* of all the items was: 1,244 in membership, \$19,010.64 in tithes, \$13,624.93 in foreign mission offerings, \$96,758.75 in book sales.

The church now possessed thirty-seven schools of all types, with an enrollment of approximately 750 students, plus 60 students in Southern Junior College, jointly conducted by the Southeastern and Southern unions. The Madison school had 98 students.

The entire receipts of the Southern Publishing Association for 1916 were \$535,000, an increase of 106 percent over 1915. *The Watchman Magazine* (formerly *Southern Watchman*, now *These Times*) had a good circulation, perhaps larger than any other periodical in the denomination.

The two union evangelists, J. M. Martin for the white, and J. H. Lawrence for the colored, were meeting with splendid success. Martin had early in 1917 held an effort at Mobile, Alabama, where, with local help, forty-five people became members and a church building was obtained. Since the last General Conference Session, church buildings had been secured for the colored people in New Orleans, Memphis, Nashville, Louisville, and Huntsville.

In the Southeastern Union the membership increased from 2,842 in January, 1913, to 3,961 on December 31, 1917. The greater part of the 1,119 gain was made in 1917 when some conferences increased their membership 30 percent.

Forty-four new churches had been organized, making a total of 124 churches. Of the membership, 1,151 were col-

ored, with forty-one church buildings. Each conference of the union had two or more colored ministers, plus school-teachers and other workers.

The Southeastern Union had been created in 1908, ten years earlier. For the first five years of its existence, tithe receipts amounted to \$141,849.24. In the next five years the amount received was \$244,406.11. The tithe for 1917 was \$68,418.12. The total amount given to missions during the first five years of the union's existence was \$48,589.79. For the next five years it totaled \$121,605.33, a gain of about 150 percent.

Literature sales also made progress, especially in the two years prior to the 1918 General Conference Session. The total sales for 1917 showed a gain of more than 100 percent over the previous year. In September, 1917, Georgia's sales were a thousand dollars more than those of the entire union during one month. A student from Oakwood delivered \$2,400 worth of books in eleven weeks of summer vacation, and another \$1,400 worth in the same period in Georgia. A camp meeting in Florida broke all previous records in small-book sales—thirty-two thousand copies sold to the white members in attendance, and thirty-four thousand to colored members at their meeting.

These figures would probably look small compared with later years, but it should be remembered that this was in a section of the country where not too many people had money for books.

Evangelistic companies, one white and one colored, operated successfully in the large cities under the direction of the union conference. New churches were raised up, and others doubled their membership.

The educational work was also expanding by 1918. About seventy students from Southern Junior College spent

their summer vacation canvassing, earning all or part of their scholarship. The large number of rural schools in the mountain districts aided the people where they were located. Several churches owed their start to the self-sacrificing members who had no financial support except what they could wrest from the soil or their small industries.

The Secretary of the Negro Department referred to the time in 1890 when the total colored membership was fifty. Now in 1918 there were 2,500 colored Sabbathkeepers in the South, and the total tithe had risen from \$50 a year to an annual average of \$28,000, or a total for the five years ending December 31, 1917, of \$140,000, plus offerings to missions amounting to \$34,000.

The average enrollment at Oakwood in 1918 reached 125, with ten teachers. The average graduating class consisted of twelve students. An orphanage, with a capacity of twenty children, operated in connection with the school.

The Oakwood school farm produced during the four previous years 6,700 bushels of corn, 66 bales of cotton, 2,500 bushels of sweet potatoes, 400 bushels of Irish potatoes, 2,800 gallons of sorghum, 2,800 quarts of canned goods, 500 bushels of wheat, 200 bushels of turnips, and watermelons in abundance—all of which, except the cotton, was consumed at the school. Most of the colored workers at this time were graduates of Oakwood Industrial School.

Reports of our work in the South given at the 1922 General Conference present the field as fully organized, with all the usual departments functioning effectively. Evangelistic crusades ran strong, Sabbathkeepers increased, churches were organized, and houses of worship were erected. A publishing house, doomed by the best of human judgment to failure, had struggled above its hindrances to a place as one of our largest. Racial issues of potential danger had been survived,

permitting the development of a strong Negro organization, active throughout the South.

Careful thought and reasoning will recognize that all this was not accomplished by mere human wisdom and action. The initial summons to penetrate these states was by the Spirit of Prophecy. It pointed out the peculiar conditions present, with definite instruction about dealing with the color line, answered questions of procedure in various cities, and even providentially selected the city to serve as a denominational center. Need we marvel that this field, so long neglected and beset with difficulties, should show unusual progress when once we answered God's call to enter and cultivate it? We should expect to see extraordinary results when the Holy Spirit is permitted to lead and guide.

Graysville Days

WHEN R. M. Kilgore became leader in the South in 1888, the Sabbathkeeping membership was about 500 white and 50 colored. Although members were scattered and few, he recognized the need of a school. Kilgore considered it important that young Adventists receive their education in their own home area to better prepare them for service in their own section of the country. There was danger of losing them to the field should they be sent elsewhere for education.

Educational facilities of any kind in the South were at that time meager. Nashville, the "Athens of the South," was the outstanding Southern educational center, with advanced studies available. The importance of Christian education became of intense concern to Adventist members and leaders. Requests for schools came from various localities where a few members were settled. Kilgore passed the word on to the church leaders at Battle Creek, then denominational headquarters. Offers of help were made in return.

The first step to establish a school was taken at a General Conference series of meetings from December 26, 1889, to January 9, 1890, when an action passed encouraging the organization of a school, but cautioning "that when the

school is started, it begin in a small way; that one teacher be employed; that no considerable outlay be made, more than what the friends who are personally interested in the school are able to bear.”

The session asked Kilgore, G. I. Butler, and W. W. Prescott “to look for the most favorable location, and to lay and execute plans necessary to the success of the enterprise, when it shall be started.”

In 1891 a committee was appointed to take charge of educational interests in the South. The decision of the committee was that for the time being, local schools would best meet the needs in the South, that the time had not yet come for one central school. Evidently the committee did not have in mind that the one local school soon to be established might become a more advanced institution, as it actually turned out.

No money was locally available to start a school, and previous offers of support had covered only a school site and moral support. George W. Colcord, who had opened a school at Milton, Oregon, which in 1892 resulted in Walla Walla College, was invited to come South and open a semiprivate school, with General Conference approval.

Kilgore and Colcord agreed on Graysville as the location for the proposed school, which in 1891 became Graysville Academy, a name it bore until 1916, when the school moved to Collegedale and became Southern Junior College. In 1950 the school received full accreditation as Southern Missionary College, a big step from the academy that opened on the second floor of the general store of J. W. Clouse in Graysville, Tennessee.

The concentration of members at Graysville and the establishment of the school there made the little village an Adventist center in the South for the next twelve years. It was the home of the academy for twenty-five years.

The school opened on February 20, 1892, with an enrollment of thirty-two students before the first term ended. Tuition was four dollars a month. The second term opened in September, 1892, and the enrollment reached sixty-two by its close. Soon there were three full-time and three part-time teachers.

The Graysville Academy enrollment reached 120 in 1894, with five teachers. The local citizens donated a nine-acre tract in the center of town and erected a two-story building on it. The title of the property, valued at \$3,000, had been transferred to the General Conference, free of debt.

Late in 1894, however, the school closed briefly because of Sunday-law prosecution. Colcord, the principal; his nephew, I. L. Colcord, a teacher; and M. C. Sturdevant, dean of boys, were arrested. Colcord was indicted for permitting the boys to wash their clothes and saw wood on Sunday. Refusing to pay fines, they were put in the chain gang and made to work on the road, building a stone bridge at Spring City. Of the gang of twenty, eighteen were members of the Graysville Seventh-day Adventist church.

The prosecution ran into early 1895, and the school remained closed until the next fall. Local sentiment was strongly in favor of Adventists, but confidence had not been fully restored, and the enrollment dropped to seventy-five in 1896, when the school opened as a General Conference institution. A third were boarding students. When Colcord went to Colorado to open a school, William T. Bland became principal. Other members of the faculty were Frank Lyndon, N. W. Lawrence, and Minnie Henig Irwin. Later Miss Leslie Wilson was added as music teacher. Mrs. Bland taught the elementary grades and physical culture, without pay. Bland stayed two years, leaving in 1898 to become president of Union College.

The fall term of 1898 opened with Charles W. Irwin as principal. He had put in seven years at Union College. A strong advocate of Christian education, he was called to Avondale in Australia in 1900.

By 1907 the Graysville school began a successful series of cultural lectures which the public greatly appreciated, building good relations with the community. A year later a boys' dormitory was erected to meet enrollment demands, and the name of the institution was officially changed to Southern Training School.

The opening day of the 1913 school year found the academy much in the position of the housewife who receives more guests than she is prepared for. The opening day attendance was over 50 percent larger than the previous year, and the school had to borrow from village homes such essentials as beds, bedding, and tableware to take care of the influx of students.

Not only the increased number of students, but their desire for a Christian education, for the most part, indicated the growing reputation the school was gaining. The school organized a large ministerial class, secured five additional teachers, and made plans for further expansion.

C. L. Stone, becoming principal in 1912, began a campaign for a larger industrial training program in the South. Stone urged the need of more room for various industrial pursuits, but these could not be provided in Graysville with the facilities available, meaning the school would have to be moved.

The girls' dormitory burned to the ground on February 18, 1915, bringing to the forefront the question of whether to rebuild or move. Naturally the people of Graysville were reluctant to lose the school which had been theirs for twenty-three years, but all wanted the best possible education for

their sons and daughters, and they supported the decision to find a better location for the academy that had outgrown itself.

Before the school could move, it had a debt of about \$20,000 to meet. Thus a dual campaign was necessary to raise money to purchase a new site and to cover the cost of moving, as well as to erase the old debts. But in five months school officials raised \$30,000, and the transfer was definitely planned.

The committee to relocate the Graysville school selected the Jim Thatcher farm near Ooltewah, a railroad junction eighteen miles east of Chattanooga, as an ideal site for an industrial training program and made plans to move the school within a year.

Ooltewah had an interesting historical background. The name itself was given by the Indians and meant "Owl's Nest," so named for an owl's nest in a large tree on the old Indian War Trail only three miles away. Thatcher's Switch, the name of the railroad stop near the Thatcher mansion, had its Civil War reminiscences, and the mansion itself its stories of romance, Southern hospitality, and social affairs.

It was Thatcher's Switch that actually became Collegedale, so named for its beautiful valley contour. The Thatcher mansion became known by the school folk first as the Yellow House and later as Thatcher Hall. The Thatchers retired to Chattanooga when the school transferred to the property in 1916.

The trek from Graysville began one October morning in 1916, after three weeks of intensive preparation. A. N. Atteberry, the principal, led the caravan with his horse and buggy. Then came a wagon loaded with chickens and calves. Next lumbered by a herd of cattle, followed by another wagon. Progress was rather slow because of the cattle. It took

three trips of the ferry to get them across the Tennessee River. But all—buggy and wagons, cattle and drivers—arrived safely at Collegedale, and Southern Training School became Southern Junior College.

The first president of the junior college was Leo F. Thiel, who came South in 1915 to be educational secretary. A graduate of Union College, he had taken advanced studies at the University of Nebraska. His administration in the years 1916-1918 and 1922-1925 meant much in the development of the new school.

At 8 A.M., October 18, 1916, came the lineup for registration. By 10 A.M. it was finished, and everybody donned work clothes and put in a busy day getting things in running order.

Although there were as yet no organized industries, there was plenty of work. The students earned \$11,000 in credit the first year, and at the same time kept up with their class assignments. The young women tended the gardens, gathered and canned fruit and vegetables—almost ten thousand quarts the first year—looked after general housekeeping, cleaning, cooking, laundering, etc. The young men harvested the standing crop of corn that came with the purchase of the farm, broke ground and planted, supplied fuel for more than fifty wood stoves, and did endless repairs on the old buildings.

With two other farms purchased, making a total of a thousand acres, the school now had enough land for a full-scale industrial plant, but it had little housing for faculty and students. The Yellow House served as a women's residence and school headquarters. Some faculty members found limited room in another house. Nine dilapidated cabins were remodeled to serve as living quarters for some of the faculty families.

President Thiel had a two-room shack, well ventilated. His first office was a former chicken coop. Jesse Marshall

was dean of the men's dormitory, which was nothing more than a cabin. W. L. Adams, music teacher, and C. E. Ledford, farm manager, also had cabins. A tent out in the field served as home for the Atteberrys. Frank W. Field, Bible teacher, had two tents, one serving as a living room, the other as a bedroom. Tent houses, part frame construction and part tent, were put up for the boys, four boys to each.

This was rather makeshift when compared with the way schools are usually established, but the young junior college could not do any better. It had no endowment fund; it could not request money from the conference. The board had voted to build no faster than available funds warranted, and such money had to come as voluntary gifts and offerings.

It did inherit three horses, two mules, ten Jersey cows, and three carloads of various kinds of machinery when Hillcrest, a self-supporting school in Nashville, closed.

The students responded valiantly, pledging full support in soliciting resources, first for a women's dormitory. During the summer of 1917, S. E. Wight, W. H. Branson, and L. H. Wood traveled through various states, raising over \$30,000 for the residence hall.

School opened late in October of the second year because of the time it took to put up the building, the students doing the work. Even the women helped, such as nailing lathing. Because the building was still incomplete when the girls moved in, they had to hang up sheets and blankets for doors and windows. There were no plumbing, water, bathroom fixtures, heating facilities, electricity, and—no complaining.

The girls occupied the two upper stories, the lower one housing classrooms. Until the installation of furnaces by Christmastime, the kitchen and dining room, with their wood-burning range and stoves, served as warm study rooms in the evening, the students adjusting nicely.

A small laundry building near the spring was equipped with movable washtubs and a stove for heating flatirons. On Thursday afternoons the young women took their baths in washtubs; on Friday afternoons came the men's turn. The lack of better accommodations and an easier school life did not militate against making some good leaders for the South and for service in primitive foreign fields.

The sacrifices of the faculty and students were met by the liberality of a visitor from the North who stopped off to look the school over. John H. Talge, a manufacturer of Indianapolis, Indiana, became acquainted with the school through contacts with S. E. Wight. Shown over the school plant by President Thiel and the business manager, Atteberry, Talge was pleased with what he saw. When they came to the unfinished dormitory, he asked whether they had the furniture needed. The answer was No; they had not even planned for it, but were hoping the Lord would provide, even as He had already done in so many ways.

When Talge asked what was required, he was told they needed furniture for fifty rooms—dressers, beds, tables, and chairs. A carload arrived the day before school opened that fall. The next year brought a carload of flooring for the women's home. Then came bathroom fixtures, followed by complete furnishings for the men's dormitory, laundry and kitchen equipment, and money for various industries and other uses. All this came when most needed when it seemed there was no way to get them. Mr. and Mrs. Talge gave so much that they finally gave themselves and became Adventists.

In 1917 the General Conference at its Spring Council voted that a fund of \$60,000 be raised for Southern Junior College. World War I made fund raising difficult, and in 1919 there was not enough to pay for construction of a men's

dormitory. Wight and Branson, presidents of the Southern and Southwestern unions, called fifty of their workers together to help with the building. Living in tents, they worked on the building as long as money and material held out. The young men moved into the upper floors of the unfinished building, leaving the lower floor for classrooms, offices, parlor, and chapel. The chapel seats were made of flooring strips nailed to uprights, and served for some years.

Later came another building "bee" by the union employees, who put up a barn to house twenty-five registered Jersey cows donated to the school. Next the students erected a garage, a printshop, and the president's cottage. The building operations were part of the school's training program and included cutting timber, hauling the logs to the mill, and sawing them into lumber.

When the budget for 1920 ran \$4,000 more than funds on hand, the board of trustees felt they should be true to their policy of no debt and proposed closing the school for the year, but the faculty members met and made up the lack out of their salaries to keep the school going.

In 1922 the two dormitories were finally finished, but by that time more space was needed with the growing attendance. The General Conference Spring Council of 1923 voted \$25,000 to help construct an administration building. Other projects carried out during Professor Thiel's presidency were a dairy building, a teacher-training building, and enlargement of the barn.

In 1925 H. H. Hamilton, a native Tennessean, but recently from the Auburn, Washington, academy, succeeded Professor Thiel, serving until January, 1927, when he went to Washington Missionary College. He was followed by Marion E. Cady, ex-president of three Seventh-day Adventist colleges, who filled out the term.

The fall term of 1927 opened with Dr. H. J. Klooster as president, and during his ten years in office the school received its accreditation as a junior college.

In 1950, during the administration of K. A. Wright, the school received its accreditation as a senior college.

The Development of Madison College

IN RESPONSE to stirring appeals coming through Mrs. Ellen G. White in behalf of the South, Edward A. Sutherland and Percy T. Magan resigned responsible positions at Emmanuel Missionary College (now Andrews University), Berrien Springs, Michigan, and came South. Sutherland and Magan had helped transfer Battle Creek College from that city to a 272-acre farm on the St. Joseph River, two miles from Berrien Springs, and they recognized the value of a rural setting.

For twenty-five years instruction had been coming to the denomination through Mrs. White, emphasizing the need for a complete education which combined industrial training with academic and religious teaching. This same counsel presented as basic the need for self-supporting persons to locate among the poorer class of whites in the South and by industry and carefully ordered living lead them to an improved way of life and to a knowledge of the Bible. Small schools and sanitariums were presented as a means of making people aware of God's message.

So it was that Sutherland and Magan headed southward to fulfill their role in meeting the program outlined. They wanted a farm in some secluded, neglected spot where they

could start a school in keeping with their available resources and talents. Although they found a place to suit their intentions, a wider view was to be opened to them. A project far beyond their possible dream or imagination was to be started.

James Edson White and W. O. Palmer had come up from Mississippi with the steamer *Morning Star*, tying up on the Cumberland River not far from the Ferguson farm, which happened to be for sale. Mrs. White had come to Nashville to visit her son. Palmer told her about the farm and took her to look at it. Sutherland and Magan were also eager to have her go with them to see the site which they had chosen, but they were not interested when she asked them to go with her to look at the Ferguson place. When she urged that they consider this farm, they argued their inability financially and otherwise to manage a farm of 414 acres. They did not have the money to buy it and did not know where to get it.

And more than that, the two men explained, they did not want to carry on a training center, such as she talked about; they wanted their own little farm and school for a neighborhood project. They would not even go to examine the Ferguson farm. Mrs. White then made her own inquiry about its price and terms. Afterward Palmer arranged for me to take Mrs. White to the farm, where the two stubborn men had at last agreed to discuss it with her.

The meeting place was near the old building and on ground that showed more stone than soil. When Mrs. White declared that this farm was the location for their school, and that it should be made a center for a far-reaching influence, the two men sat down on a rock and wept. But recalling how other men had refused to heed counsel from the Lord, and realizing they were following the same course, they listened. Then they went to see the owners and made a deposit on an option to purchase.

The story of the Madison school is a verification of the assurance found in following the guidance of God. The project was tagged "independent" and bore that designation for many years. It had to make its way without conference leadership. It did not benefit from any organized fund-raising campaign, and conference officials in many instances even felt that Madison influences detracted from denominational interests.

Yet all the while Mrs. E. G. White gave support to Madison, such as she perhaps had not given any other school, with the exception of Avondale in Australia, a prototype of real Adventist educational procedure. She also offered to be a member of its board, a position she held until just before her death, when her son, William C. White, took her place on the board. This she did for no other school.

In ownership, control, and method, the Madison school was an innovation which the denomination at large was not then ready to accept. Other schools considered it a competitor with recognized institutions needing full denominational support.

While there were those who remained aloof from Madison, others saw in it God's providence and care. Capable teachers and administrators and devoted students and supporters joined, until Madison grew from a worn-out farm to a position of strength in influence and practical missionary activities. Its impact on the denomination in the South has been tremendous.

In an early appeal for Madison, Mrs. White said, "Every possible means should be devised to establish schools of the Madison order in various parts of the South." This objective was far beyond anything Sutherland and Magan had contemplated. But they were told that they were not to bury their talent and experience in secluded and limited effort. The

apparently unpromising farm was to be the foundation of a greater program.

The value of the education outlined to the Madison leaders may be seen in the magnitude of the institution's expansion. In about ten years, forty units patterned after Madison operated throughout the South.

More land was added to the original Ferguson farm until the acreage totaled 800. Madison became a high school in 1927, a junior college in 1928, and an accredited (Tennessee College Association) four-year college in 1933. The nurses' training program began with an uncertified one-year course. In 1915 this became a two-year course, and in 1919 a three-year professional nurses' program. During fifty years of operation the school produced five hundred nurses.

At the Golden Anniversary observance in 1954 the number of graduates reached over one thousand. Of these, 258 entered self-supporting enterprises, 138 became denominational employees in America, and 51 in foreign service. During these fifty years, 223 faculty members served the institution.

As Madison developed, it became a veritable community in itself. On its 800 acres more than forty private homes, two apartment houses, and eleven cabins were erected by its fiftieth anniversary. Its employees numbered 125, and a variety of industries, offering experience in many lines, included a food factory.

Madison Sanitarium became a 310-bed facility when its new hospital complex begun in 1963 was recently finished. The hospital over the years has provided training in professional and licensed practical nursing, anesthesia, medical records, medical technology, and X-ray technology.

On that day back in 1904 when Mrs. White said the stony Ferguson farm would become a strong center of training

and influence, no one else could have visualized what was contained in that statement. Sutherland and Magan were completely dismayed at the thought of entering upon a project looking so hopeless. Forty years later Sutherland said, "If you had taken my heart on that day and turned it inside out, and scraped it with a surgeon's curette, and put it under the microscope, you could not have found the faintest premonition of what this place was to be."

A further statement by Mrs. White about the future of the Madison work, if carried on as it should be, was given in 1908, in "An Appeal for the Madison School": "We as a people would be a spectacle to the world, to angels, and to men." Who could by natural vision foresee such a future for an industrial school trying to renovate an impoverished farm, with its faculty and student body looking to that farm for their support? But the statement by God's servant has literally been fulfilled.

The *Reader's Digest* comes about as near having a worldwide circulation as any publication. In its issue for May, 1938, under the title "Self-supporting College," it had a story praising the principles on which the Madison school was operating. Thus it was made known what was being done on a Tennessee farm. Many letters came from people all over the world, asking for further information. A number of applications for admittance to the school also arrived.

The next month *The New York Times* sent a photographer and a reporter to the school to gather material for a feature story. Many newspapers throughout the country followed with favorable stories, the *St. Louis Post-Dispatch* giving it a two-page spread.

In October, 1938, Mrs. Eleanor Roosevelt, in her syndicated column "My Day," reported an interview she had with Dr. Floyd Bralliar. She stated that U.S. Secretary of State

Cordell Hull had especially requested her to have the interview and to report on it. Since Dr. Bralliar had spent most of his life and labor on the Madison project, he was well able to impart to her its spirit, which she reflected in her praise.

Such publicity meant more than mere news. The character of the Madison work made its impression. The Roman Catholic periodical *The Commonwealth* sent a man to spend several days studying the spirit and principles of the school, and an article appeared in the issue of January 6, 1939, setting forth the work of Madison and its affiliated units in the South as a challenge to the church to follow a similar program. The article presented such a work as "the golden opportunity for the Catholic Church."

In February, 1939, Ripley's "Believe It or Not" feature carried a sketch and a statement about the "only self-supporting college in America." The January, 1940, issue of *Coronet* had a full-page picture of Dr. Sutherland and a brief sketch of his work.

Dr. Philander P. Claxton, U.S. Commissioner of Education, praised the Madison school and its various rural centers. "I have seen many schools of all grades in many countries, but none more interesting than this. Nowhere else have I seen so much accomplished with so little money," he wrote. Of the Madison rural school plan he said, "Nowhere have I seen more practical results in elementary schools. These smaller schools would alone justify all the cost of the school at Madison."

The statement by Dr. Claxton set forth the Madison school system as a model "that has succeeded in dignifying manual labor," and "a self-supporting, democratic, educational community, the like of which I do not know—a fulfillment of the hopes and dreams of educators and philanthropists." He made a strong plea for its support, closing

with, "I commend it to your careful and prayerful consideration."

Dr. Bruce Payne, of George Peabody College for Teachers at Nashville, said in an address at an annual Southern Convention of Self-Supporting Workers, "Madison College has a cord around my neck, and every time they pull this cord I have to come out."

I refer to Dr. Payne's statement especially because of our own contact with him in the earlier days of our work. He and his wife were patrons of our little food counter in connection with our treatment rooms. Little by little they were led into a knowledge of our health program. Many nights I went to their home to massage him to sleep. And many a conversation we had about Adventist principles. Such contacts helped pave the way for the larger ones to follow.

Many men and women through the years had a part in molding Madison. Naturally the first few founders stand out prominently, such as Edward A. Sutherland, Percy T. Magan, M. Bessie DeGraw, and Mrs. Nellie H. Druillard. They were among the fourteen who first came to Madison in 1904. Others were E. E. Brink, Charles F. Alden, Braden N. Mulford, Olive Shannon, and Orin Wolcott. Floyd B. Bralliar came soon after. Hundreds of additional Madison pioneers are mentioned in *Golden Anniversary Album; Fifty Years of Progress at Madison, 1904-1954*.

Dr. Sutherland was president at Madison until 1946, when he became secretary of the General Conference Commission on Rural Living. Those who followed him as presidents of Madison were Thomas W. Steen, Walter E. Straw, Wesley Amundsen, Arthur A. Jasperson, William C. Sandborn, Ralph M. Davidson, Horace R. Beckner, and during its affiliation with Southern Missionary College, Conard N. Rees and Wilbert M. Schneider.

In 1914 Dr. Sutherland published a pamphlet entitled "Ownership and Control of the Madison School," in which he stated, "The founders of the school have put themselves on record as being willing, whenever it shall appear for the best interests of the school and of the Southern Union Conference, to turn over the property to any corporation the Union Conference may form for holding the same, providing such corporation is qualified to carry out the aims and objects for which the school was founded."—P. 9.

The time to put this provision into effect came February 3, 1963, when a two-thirds majority of the constituency of Madison College voted that the ownership and operation of Madison College and Sanitarium become part of the Seventh-day Adventist Church under Southern Union ownership.

This reorganization of Madison College, after almost sixty years, seemed a drastic move to many people who had served the institution and to those who had observed its progress. To offset questions and rumors, the trustees issued this statement in the June, 1963, issue of *The Madison Survey*:

"For years the danger signals had been flying. Because of lack of funds, the constituency was not able to continue to operate or do needed repairs and rebuilding. Financial resources were exhausted. For the past five or six years the college had been going behind in its annual budget. Because of the deficit spending, the administration found itself with more than half a million dollars indebtedness and without any resources to pay the creditors. Therefore, it was necessary that some other way of survival be found.

"After careful and prayerful consideration, and because of the request made by over a two-thirds vote of the NANI [Nashville Agricultural and Normal Institute] constituency, the General Conference, union, and local conferences came

to the rescue. This is the reason for the change in the management and operation of your college.

“You can be assured that it was not the desire of the brethren to take over Madison College, or to operate it, but because of the dire necessity and the great need for a new infusion of life, the brethren accepted the responsibility of assuming the debts, and also the expansion program. It will entail between two and a half and three million dollars to build and modernize the hospital and the college. If this had not been done, it would have been necessary to close the institution down. Everything we do now is on borrowed money. Madisonians, I trust you will understand the situation to which your ‘mother’ had finally come.”

The institution was to continue to operate as a college and continue to be called Madison College. The main change was to be in the curriculum. But plans to offer a degree program in industrial and technical courses did not materialize, and this phase of the college was closed, leaving only the medical technology and nurses’ training divisions, which became extension programs of Southern Missionary College.

Madison Rural Units

*A*FTER IT GOT underway, Madison lost no time putting into action its plan of sending teachers to impoverished areas to establish schools of a similar type. By 1909 it had employed 160 students and teachers in this project, and thirteen rural or "hill schools" had been started, with more than 500 children in attendance.

The general pattern followed by personnel in practically all the units was to settle in a community with limited educational advantages, opening a school where the children would be taught the common branches, manual arts, and the Bible. When Madison added its sanitarium and nursing school, health instruction became prominent in the units, and in most instances developed into a health center. A few of them eventually became training centers themselves.

The rural workers became closely identified with the community, and their unselfish service and Christian living commended their religion to the people. It was not long until worship services and Bible studies could be given, leading to the formation of many churches.

In 1907 Mr. and Mrs. Braden N. Mulford and Mr. and Mrs. Forest West laid the foundation for the Fountain Head Rural School and Sanitarium a few miles north of Madison.

The first building, completed in 1912, burned to the ground in 1928. With contributions from businessmen and others, they built a much better institution with a thirty-five-bed capacity. But this building was destroyed by fire in 1935. Again friends came to the rescue with money and materials, and another building was put up that same year. A wing was added in 1951 to house the surgical suite, cafeteria, new hydrotherapy department, laboratory, and patient wards.

In 1945 the Kentucky-Tennessee Conference was asked to assume ownership of the institution, which subsequently became Highland Hospital. The hospital has been a financial support to Highland Academy, and in turn, the school has helped the institution.

In 1908 Mr. and Mrs. Herman Walen and Mr. and Mrs. George Wallace bought a farm near Portland, Tennessee, where they opened a small school which seven children attended the first year. In four years the enrollment climbed to fifty-six. Even ten-year-old Susan Walen had to help teach.

Herschel Ard and Mr. and Mrs. C. W. Banta joined the group, making it possible for Walen to receive nurse's training at Hinsdale to care for medical needs in their area. He later operated treatment rooms in Birmingham, Alabama, for a time.

A Madison-type school for colored people started in 1908 on a farm on Whites Creek Pike about five miles from Nashville, made possible by the generosity of Mrs. Nellie H. Druillard, whose missionary service in Africa had given her a sympathetic interest in the colored race. She later paid for the land on which the Riverside Sanitarium is located. Mr. and Mrs. C. O. Franz were the first to connect with the new Hillcrest School, which operated until 1916. Mr. Franz later spent years as business manager at Madison.

Professor and Mrs. Sydney Brownsberger and Professor

and Mrs. Arthur Whitefield Spalding began a school in 1909 on a farm near Fletcher, North Carolina, about sixteen miles south of Asheville. A wealthy member of the Asheville Seventh-day Adventist church, Mrs. Martha E. Rumbough, paid for the 450-acre farm, on which stood a large farmhouse and the usual farm buildings. A board of trustees was organized and a charter adopted under the General Welfare Act of the state of North Carolina.

A school opened at once for a group of young men who came to work the farm and for the children of the community. A room in the old farmhouse first served as a classroom; later a small school building was built. The workers distributed literature to homes in the community, gave Bible studies, and conducted services in schoolhouses and churches.

In 1916 Ethel and John Brownsberger, who had both completed the nurse's course at Madison Sanitarium, joined the Fletcher group in the operation of a two-room treatment center. Two years later, in 1918, six more rooms were added to the little institution, now called Mountain Sanitarium.

Failing health made it necessary in 1921 for Brownsberger to turn the management over to a new couple, Mr. and Mrs. A. A. Jasperson, from Madison, who remained for thirty-two years, he as president of the institution and she as head of the school. After their thirty-two years at Fletcher, they returned to Madison, where he became president.

John, Ethel, and Sydney Brownsberger entered Loma Linda University medical school, and Dr. John later returned to Fletcher. Today Mountain Sanitarium has extensive buildings, and the school and sanitarium have been a strong asset to the denomination.

Mount Pisgah Academy fairly well represents the usual course of the rural units. Mr. and Mrs. C. E. Waller, in response to the Ellen G. White articles about the South, left

their home in Michigan, much against the advice of relatives and friends, and spent three years teaching at the Madison school. In the autumn of 1914 they were joined by William Steinman from California and Charles A. Graves from Minnesota in beginning a self-supporting unit nine miles west of Asheville, North Carolina, in sight of Mount Pisgah.

They had three objectives in mind: (1) to be a blessing in some community by conducting a school and a small sanitarium; (2) to enable a substantial group of Seventh-day Adventist young people to work their way through a boarding school; (3) to train workers who could go out into the mountains and conduct community schools and health programs, or who, if called, could go as missionaries to foreign fields. They pooled their funds, united their efforts, and labored to accomplish their aims. In the years following, hundreds of students enrolled. Sometimes as high as 25 percent were non-Adventists, many of whom were baptized during their stay at Pisgah.

The addition of a sanitarium assisted the school in many ways. Less than one tenth of the cash income for the school's support came from the students. The rest was earned by the sanitarium. The boarding students, for the most part, paid their way by working in the various industrial departments of the school and sanitarium.

Severe hardships plagued those starting self-supporting activities. L. W. Woodell, a contractor, received \$62.50 for two years' work at Pisgah, plus board and room. Even the meals indicated the scarcity attending those early days, food having to be budgeted by the month. Girls in charge of cooking during the first half of the month were rather liberal, and the food almost ran out before the month ended.

In 1951 the Carolina Conference took over Mount Pisgah Academy, and after a number of years of adversity, the

school today presents a beautiful picture of promised prosperity. New buildings are in place, industries have been added, a good staff of teachers is employed, the conference constituency is giving support, and the school seems destined for a good future.

Sand Mountain, in northern Alabama, early became a settlement for a number of Adventists. Mr. and Mrs. Wilfred Tolman, Mr. and Mrs. Lucian Scott, Dr. and Mrs. O. M. Hayward, Raynold Peterson, and later Dr. R. E. Ownbey combined their resources in building community influence, with a school and a church.

At the 1909 Nebraska camp meeting T. A. Graves, of College View, met Dr. Floyd Bralliar, of the Madison school, and became interested in self-supporting work in the South. He owned two pieces of property in Nebraska, one of which he put on sale, pledging that if God would help him sell the property for cash, he would consider this an indication that he should move south. The property sold immediately.

Graves joined the Sand Mountain group for a time, then decided to settle near Lawrenceburg, Tennessee. One real-estate agent had a suitable fifty-acre farm about five miles from Lawrenceburg. Graves again prayed, asking God to help him trade the Nebraska land for the farm. He described the property to the real-estate man, who took his word and traded sight unseen. The farm turned out even better than Graves expected.

The people of the area knew nothing about Seventh-day Adventists. In about a year he opened a small school for the family children, which was later enlarged with the town's help to serve community children. Then Graves added a shed for canning fruits and vegetables in metal containers, which was new to the people, who began bringing their produce to be canned on shares, and to learn the process. Soon a flourish-

ing fruit cultivation developed, and small canneries spread throughout the area.

Graves also organized the first meetings for farmers in the locality and invited state agricultural agents to lecture. The agents also furnished limestone and fertilizer with which to experiment. A new two-room building went up with community assistance, one room to serve as a school, the other as a church.

The need for medical work became evident, and in 1914 H. L. Reese and his wife, a skilled nurse, joined Graves, and a four-room building was remodeled for a sanitarium.

From the outset the Adventists attended Sunday School in addition to Sabbath services. Graves was soon asked to take the Bible class, and Mrs. Graves the young people's class, at the Methodist church. Mr. and Mrs. Reese held the same positions at the Baptist church. They also gave Bible studies in homes, and several people became Adventists, among them the wife of the Methodist minister. The minister became a strong friend and did much to support them.

By 1920 school attendance had increased to fifty students. A small building to care for the sick was built, and Miss S. E. Whiteis, a capable nurse and administrator, joined the group.

Many had been skeptical about having a hospital "way out in the country," but after the installation of an operating room, operations averaged one a day within a year. Then the hospital built two four-bed wards, and within a year added six more rooms.

Fire totally destroyed the sanitarium at midnight on June 9, 1931. No one was injured, but not even a blanket was saved. Patients had to be cared for under trying emergency conditions until a new building could be constructed. The doctors of Lawrenceburg and vicinity kept bringing their patients, and the institution survived.

The El Reposa Sanitarium was different. It had a long and favorable record as a nutritional center, so outstanding that many prominent people of Florence, Alabama, came to it for dietetic guidance. The founder, C. N. Martin, came from California to Madison. Soon the Martin family and Mr. and Mrs. Frank Artress, from Michigan, located at Bon Aqua and began self-supporting work. Young Neil Martin stayed at Madison for further education.

Later the Martins moved to Florence, where they bought a farm of twenty-five acres of worn-out land and converted the seven-room house into a sanitarium.

At first they met strong prejudice from the physicians, but gradually this was overcome. By wise soil management the poor farm reached a remarkable degree of fertility and production. Fine vegetables and fruits in abundance provided good fare to those wanting a better diet.

No physician was connected with the sanitarium, but the doctors of Florence learned about the good results of a proper diet and began sending patients for diet instructions and a diet list. Women were invited to the kitchen for practical instruction.

The Layman Foundation, made possible by the liberality of Mrs. Lida Scott, sponsored a number of rural units. One in which Mrs. Scott took a personal interest was the Hurlbutt Farm and Scott Sanitarium at Reeves, Georgia. A farm of five hundred acres, on which the institution is located, had been purchased in 1914 by Mrs. Emeline Hurlbutt, of California, and passed on to a group of workers.

Under the name Rural Health Education Institute, the organization carried on various educational, medical, and agricultural activities. Two fires destroyed the buildings, but the institution rose phoenixlike from the ashes.

A cafeteria and city treatment room operated by Madison

students in Louisville led to the establishment of Pewee Valley Sanitarium and Hospital. The city work created a growing demand for a larger establishment in the country. The Layman Foundation purchased an attractive piece of property seventeen miles from the city in 1924. A school and sanitarium grew rapidly, manned through the years by Madison students and personnel. Among these were J. T. Wheeler, Paul Dysinger, Leslie Butterfield, and later, Dr. and Mrs. John R. Peters.

At first the new facility had to depend on local physicians for professional medical service. The doctors soon learned to appreciate the principles of diet and rational therapeutics and were glad to send patients. The doctors gave both moral and financial support, county medical men joining in this assistance.

The religious work at Pewee Valley gained favor, and Ingathering was made fairly easy. The president of the County Medical Society released this statement: "These people are doing a great work for humanity, and any contribution made to this cause is a splendid contribution made to humanity and Christianity. They are a great asset to our community and country."

It is somewhat of a problem to know where to stop listing the Madison units, for there were nearly forty of them, all of which followed practically the same pattern. The Glen Alpine Rural School and Rest Home near Hickory, North Carolina, was established by the Port family of Wisconsin. Around 1900, R. A. Lovell opened a treatment room at Knoxville, Tennessee, then a cafeteria. Leland Straw, music teacher at Madison, and his wife, with a few others, established Little Creek School and Sanitarium on a farm near Knoxville. They left Madison in an old truck so heavily loaded that some predicted they would never make it to their

destination. But they did, and that was characteristic of the work they undertook in their new field. Others joined them, and the school grew from an enrollment of four students to about fifty in a short time. Dr. Bayard Goodge conducted a medical practice.

Laurelbrook, established in 1950 on a farm near Dayton, Tennessee, has made a good name for itself as an educational center.

Pine Forest Academy and Sanitarium, near Chunky, Mississippi, was for years the only academy in the Alabama-Mississippi Conference. Madison students have strengthened it to a strong community institution.

There are several self-supporting centers not of Madison origin. One of these is Wildwood Sanitarium at Wildwood, Georgia.

The Denominational Status of Madison

FOR MANY YEARS there hovered over the Madison school a hazy question about its relationship to the denomination. Rumors kept flying that the independence of the Madison leaders was such as to produce youth who held themselves aloof from the regular denominational workers. Madison graduates did not seem to care to enter conference employment. But the truth is they had trained for a definite line of work, and entered it. No doubt there were those who gave such emphasis to self-supporting activities that it appeared they were belittling other aspects, but such were actually exceptions.

The leaders at Madison did devote themselves to their principles—they were pioneering a new field of education in which they had to solve their own problems, and they had their hands full. Ellen G. White's counsel was about all they could count on, outside of what they were learning by their own experience. While they had received a cordial welcome from the union conference officials, there was still a question how their ideas would fit into the organized program.

The numerous communications from Mrs. White set forth the merits of the Madison work as an efficient missionary influence and called for its support. The training young

men and women received at Madison was necessary to qualify them for other places in the South. Many people were coming from other parts of the country to unite with Madison in carrying on self-supporting rural work. Some were entering upon it without going to Madison for training.

While no clash of interests appeared outwardly and no occasion arose for discussion and settlement, an uncertainty remained about Madison's position in the church.

After some ten years of this ambiguity, the North American Division of the General Conference appointed a commission of ten men to visit the rural schools and report their findings at the Division council held at Loma Linda, California, in the autumn of 1915 as follows:

"Your committee appointed at the council held at Takoma Park, October 25 to November 3, 1914, to make a study of the independent institutions of the North American Division Conference, would submit the following with reference to the school enterprises:

"We have visited many of the independent, or self-supporting schools, as they are variously called, of the Southern and Southeastern conferences. We made our investigations in this field because so many of these enterprises are located close together in this territory, thus saving expense.

"A sub-committee spent two weeks in visiting these schools, and the whole committee spent three days studying the situation together. During this time we visited fifteen of these self-supporting enterprises. Our study leads us to make the following general statements:

"1. Your committee has sought earnestly and prayerfully to lay aside any preconceived opinions and come to the study of this work with unprejudiced minds.

"2. We were impressed with the spirit of devotion and

self-sacrifice manifested by these workers. They are living in the plainest of homes, and in some instances their self-denial falls little short of actual suffering, but notwithstanding, they seem possessed of a cheerful and uncomplaining spirit.

"3. We believe there is need in the Southland for work of the general nature carried forward by these schools. It appears to us that the character of the people throughout large portions of the South, and particularly in the hill regions, is such as to demand a special effort toward permanency in our gospel work. It seems to us that if we would develop our work and give stability to it, it is necessary in many places for gospel workers to live in the community and become leaders in the religious activities. We do not believe that people are to be brought into the truth solely by education, for the truth must be preached in its simplicity and purity.

"4. We find many of these workers doing medical missionary work in their community, and so far as we were able to judge, they have won the confidence and good will of the people by their ministrations.

"5. We discovered two distinct classes of schools: one whose purpose primarily is to work for the people in the vicinity in which their school is located, the other seems to have to a great or less degree the purpose of educating the children of Seventh-day Adventists outside the community, even soliciting students from other conferences from that in which the school is located.

"6. We find a lack of supervision of this work, different methods being pursued in different schools, nearly every school seeming to be a unit to itself. A proper supervision would tend to greatly strengthen these schools.

"7. In His prayer, as recorded in the seventeenth chapter of John, our Saviour pleaded for the unity of the church un-

til the end of time, and in sympathy with this prayer it is our desire that the utmost unity may be found throughout the entire territory of the North American Division Conference, both in our evangelical and institutional work, in order that the blessing of God may be seen and His Spirit poured out upon our work for its speedy finishing.

“Based upon the foregoing, *we recommend* the following:

“1. That this work be enlarged and strengthened, and that hereafter the Madison School, and the efforts which have sprung or may spring from it, shall be considered a part of the regular work of the denomination, and that the Madison School shall be regarded by the denomination as the training school for workers for rural schools in the mountain districts of the South.

“2. That the North American Division Conference regularly provide and support a Bible teacher for the Madison Training School.

“3. That we encourage our conference officers and our people to consider and look upon the rural school work in the hill districts of the South as a part of the regular work of the denomination, and that we encourage proper persons in all of our conferences to enter the Madison School to receive a training for this work.

“4. That hereafter these schools be designated as the Rural Schools of the South, and be promoted jointly by the local and union conference officials, and by the workers in the Madison Training School, and that they shall be fostered and superintended by the regular organized work, and be operated on what is known as the self-supporting plan.

“5. That when funds for these schools are gathered from the Seventh-day Adventist people, the title to such school properties shall be held in a manner agreeable to the conferences in which such schools are located. When the funds

are provided by the promoters of the schools, the property shall be held by the promoters in such a manner as will safeguard the interests and future welfare of the school.

"6. That hereafter when funds are solicited for this line of work, we follow closely the General Conference recommendation in regard to previously making satisfactory arrangements with conference officials.

"7. That funds for the establishment and operation of these schools, when coming from our people, pass through the regular channels.

"8. That all our schools, where support is supplied by contributions of our people, keep an account of their receipts and disbursements, and the conference auditor shall annually audit the books of such schools or provide for the same.

"9. That in the teachers' institutes hereafter held, the managers and teachers in these rural schools have a part, and that provision be made in the program for consideration and instruction in the particular lines of work in which they are engaged."

The recommendations were adopted by the Autumn Council and became the working basis for Madison and its rural school system. It ended questions about the relation of the self-supporting workers to organized church activities by removing what some had regarded as obstacles and brought about closer cooperation. The church in general could feel free to give moral and financial support to what was now understood to be in perfect union with the denomination.

The Madison school developed at an opportune time. The turn of the century saw Northern educators concerned about the need for industrial education, but they found it difficult to make pronounced changes in the long-established school system. The South was more plastic, with a large field open to education, public or private. Its public school system

was rather new and largely confined to the cities. Plantation owners could afford to send their young people to Nashville, London, or Paris, or hire tutors. The mountain and hill people were practically without educational facilities.

For years Ellen G. White had pointed out the need for an education which embraced the mental, physical, and spiritual aspects. This seemed exactly the kind of program best suited to the South.

Mrs. White wrote, "The . . . education given at the Madison school is such as will be accounted a treasure of great value by those who take up missionary work in foreign fields. If many more in other schools were receiving a similar training, we as a people would be a spectacle to the world, to angels, and to men. The message would be quickly carried to every country, and souls now in darkness would be brought to the light."—*Special Testimonies*, Series B, No. 11, p. 34.

Seventh-day Adventists did find a place of leadership in bringing education to many dark places of the South. Perhaps no better confirmation of this could be given than this statement by Dr. P. P. Claxton, U.S. Commissioner of Education, dated November 24, 1915, found in the introduction to the book *The Men of the Mountains*, by Arthur W. Spalding:

"Knowing this section [the upland South] and its people intimately, I am convinced that their greatest need is in good schools adapted to their conditions—schools that will make them intelligent about the life they live, that will teach them what they need to know to enable them to adjust themselves to their environment and to conquer it; schools that will appeal to children and grown people alike; schools with courses of study growing out of their daily life as it is and turning back into it a better and more efficient daily living. States, churches, benevolent societies, and individuals are now try-

ing to help these people to establish and maintain such schools, and many interesting experiments in education can be found here. Some of these are wise and successful to a degree. Others, in which the fundamental principles have been omitted, are doomed to failure. All the world knows of some of the larger of these schools, Berea College, the Burns School, and others. The smaller schools maintained by the Seventh-day Adventists, described in the latter part of this book, are not so well known by the outside world. Indeed, they are hardly known by the people who live a few miles away. Yet a careful study of these schools, their spirit and methods, their accomplishments and the hold they have on the people of the communities in which they are located, as well as of the earnest and self-sacrificing zeal of their teachers, has led me to believe that they are better adapted to the needs of the people they serve than most other schools in this section. They have discovered and adapted in the most practical way the vital principles of education too often neglected. . . .

“I am sure they are worthy of the most careful study of all who are interested in adapting schools of whatever kind to the needs of the people of all this mountain section and of all the Southern mountain countries, and that they contain valuable lessons for the improvement of rural schools in all parts of the United States.”

In a letter to a teachers' convention at Madison, Dr. Claxton wrote, “I wish very much that it were possible for me to be present at the meeting of teachers and nurses of the hill schools which you are holding at Madison this week. I am greatly interested in the work which these schools are doing. The work which you are doing at Madison is remarkable and worthy of high praise. If you succeed permanently in maintaining the school on its present basis, it cannot fail to ac-

comply with great good. The work which you are doing is highly practical, and seems to me to be based on important fundamental principles of education. The same is true of the small schools which I have visited, and I shall watch their progress with the greatest interest. I believe that you will succeed in accomplishing what you have in mind."

One of the oldest schools in the work for the mountaineers of the South is Berea College, Berea, Kentucky. Professor and Mrs. Marsh, of that college, visited Madison, and Mrs. Marsh wrote afterward, "What I have learned at Madison will be a source of inspiration to me as I return to my work at Berea."

Not only Madison, but the many units, large and small, scattered over the South, made a pronounced impression on the people.

It should not be overlooked that the impelling power in initiating and promoting this new kind of education in a pioneer field was of God-given inspiration. It was given as the most successful means of doing the most good for the most people. The many communities whose standard of living was raised bear witness to the truth of the instruction given for carrying forward this work in the South.

When Ellen G. White stepped out of the buggy in front of the old plantation house on the Ferguson farm back in 1904, she looked around and said, "This is the place," as though she recognized a site she had been shown before. When she told Sutherland and Magan that the stony ground they were viewing with dismay would prove most productive, she was not speaking as an agriculturist. It was not human foresight that drew the picture of a widespread movement through much of the South that would take its lead from what God would do for Madison if His leading would be followed. She told elderly Mrs. N. H. Druillard that if she

would financially support the men, God would renew her youth and enable her to do more than she had ever done before. And it turned out just as Mrs. White predicted. The Ferguson farm did become productive, to the point of being a showplace, a model for other institutions of its kind. Mrs. Druillard lived to be ninety-five, her last years filled with the finest service of her useful career. More than human wisdom was in the promising predictions given that morning when some considered things so dark.

Into the Deep South

DURING 1893 James Edson White, son of Ellen G. White, found renewed spiritual zeal, which for a time had lapsed. In seeking a way of doing Christian service, he discovered in his mother's manuscript material the articles she had written about the needs of the colored race in the South. His heart responded to the urgent pleas she made.

Whether the plan Edson chose was by inspiration of the Holy Spirit or characteristic of his impulsive disposition may be a moot question. To his associates his plan seemed more like a wild scheme, wholly impractical, and questionable in every way. They would have none of it and gave him no sanction or support. He was on his own, but this proved a disguised blessing.

One of many activities in which Edson White engaged was steamboating on the upper Mississippi River. A pilot and captain, his mind turned naturally to the idea of entering the Deep South by steamer. He had been in business in Chicago with W. O. Palmer, a man of fine appearance, affable and courteous. Palmer accepted White's proposal to build a boat on the Kalamazoo River near Allegan, Michigan, then pilot it down the little river, across Lake Michigan, through the

Chicago Canal, and on down the Illinois and Mississippi rivers to some point in the South.

Although the two men had less than ten dollars between them, they had faith enough to begin the project. Edson White was a printer and became publishing and circulating manager of the *Signs of the Times* when it was first launched by his father, James White, in the mid-seventies. In later years Edson published Sabbath School songbooks and other material. He now turned to printing again as a means of financing the boat, publishing the small book *Gospel Primer*, which sold millions of copies. Built by 1894, practically free of debt, the boat was named the *Morning Star*.

Getting the *Morning Star* down the Kalamazoo River to Lake Michigan was easy, but crossing the lake was more difficult. A lake steamer took the boat in tow. During the night a severe storm arose, threatening the *Morning Star*. White and his crew felt that it was an effort by Satan to destroy the boat and prevent its mission. In the morning the captain of the steamer said the storm was the worst he had seen in twenty years, "You must have had more than human help," he said, handing White ten dollars. "Here is an expression of my wish for your success."

The *Morning Star* slipped through the Chicago Canal, down the Illinois River, and on to the Mississippi. At Ottawa, Illinois, White bought a small barge to accompany the boat and serve as a home for the six canvassers selling *Gospel Primer*. Wherever the boat stopped, the canvassers went ashore to work.

In the fall of 1894 the *Morning Star* reached Memphis, where White was fined five hundred dollars for operating the boat without a license. The publicity about a missionary boat being under arrest aroused considerable interest, not altogether unfavorable. Questions were asked about Seventh-

day Adventists, and this aroused interest in Bible studies, which resulted in a few baptisms. Among those accepting the Sabbath were V. O. Cole and his wife. Cole devoted the rest of his life to the literature ministry.

In January, 1895, the *Morning Star* tied up at Vicksburg, Mississippi, to begin evangelizing the colored people. It would seem that Providence had preceded the company, for about a year earlier a God-fearing Negro preacher had created a stir by calling people to repentance. In the face of bitter persecution from other ministers, he had zealously proclaimed, "Be ye clean."

One day a mob attacked him, and he died from the injuries inflicted. His last words were, "I have not given you all the light. After I am gone, others will come with more light. Take heed to it. It is your last chance. Bury me with my Bible on my breast."

Just how much credence could be given the story, we could not say; it had its implications, however, and the experience of those on the *Morning Star* seemed to bear them out. They found ready access to Negro homes and churches; but as soon as people began to accept their teachings, these avenues closed. When this happened, White and his associates leased a lot and built a small chapel at a cost of \$150. Starting a night school, they soon had 150 attending. During the four years the building was in use, it had to be doubled in size because of the growing interest of the people.

The building stood across the street from the jail, earning it the name "The Chain Gang Church." The workers had difficulty holding the lot's lease, as there were those who would offer a higher rent than they were paying in order to dispossess them. But they held it until they bought their own lot for \$685 and built a combination church and school building, a two-story house for two families, and a four-room cot-

tage for colored workers. Because they did most of the work themselves and practiced strict economy, the entire property, including the lot, cost less than \$2,500.

Having a permanent property was important, for opponents charged White and his staff with being adventurers who would get what they could from the people and then leave. Rumors circulated that they came by a boat so that they could easily escape after fleecing people. Whenever the *Morning Star* left on a trip, observers present always remarked, "I told you so; I told you they would leave." The evangelistic workers were glad when they heard the *Morning Star's* whistle so that they could say, "I told you they would be back."

At first seventy-two feet long with one cabin deck, the boat was enlarged by White to 105 feet in length to meet growing needs, and he added another cabin deck to provide a meeting place aboard. During the trips most of the services were held on the boat in a chapel large enough for 150 people. The boat also served as a comfortable home and for years as headquarters.

Yazoo City was a small town on the Yazoo River 110 miles by boat from Vicksburg, and the boat traveled upstream that far, stopping along the way at other river settlements. The evangelistic activities at Yazoo City followed the pattern of those at Vicksburg, and by 1893 the group had fairly well established itself when strong opposition arose. In late December, George A. Irwin, at that time in charge of the work in the South and later General Conference president, and Irwin H. Evans visited Yazoo City.

On the night the *Morning Star* left Yazoo City for Vicksburg, a mob rushed to the waterfront to dynamite the boat. An attack on the colored people had been planned for the Christmas holiday season by the same masked mob. Not

finding the boat, the mob searched for F. R. Rogers, the Adventist schoolteacher at Lintonia, a suburb of Yazoo City. Its ringleader went to the chapel where the school was held and ordered Rogers to close the school and leave town. By coincidence the district health officer had ordered all public schools closed because of a scarlet fever epidemic, so it was easy to suspend our operations with the rest.

Rogers realized that, because our activities among the colored people had stirred up the mob's resentment, blame would be placed on Adventists for any violence, consequently he and his family left for Vicksburg. Other Adventists also left the city until after the holiday season.

But responsible citizens of Yazoo City called a mass meeting which so vigorously denounced mob action that the disorderly element was afraid to act, even though they were armed.

The mob leader posted a notice warning the *Morning Star* to stay away from Yazoo City, that it would not be allowed to land. Nevertheless, on the evening of January 1, 1899, the steamer came to the city and tied up at its usual mooring place. The crew and staff gathered in the boat chapel, and in a prayer service placed the boat and its people in the hands of the Lord, asking that an angel guard be stationed on all decks of the boat. Although no other watch was set, they slept in peace and security.

After the scarlet fever subsided, the school reopened with an enrollment of nearly 200. No more trouble resulted until May, when White received a telegram from the teacher at Calmar, a landing and post office on the Yazoo River, saying, "Do not go to Calmar until you hear from me." Then a letter arrived, giving information about mob violence there.

On Thursday night, May 11, a mob of about twenty-five white men and a few colored came to the Calmar school

and ordered the teacher to leave town on the next train. Then they looted the school, burning books, papers, maps, charts, and other supplies. The mob next went to the home of an Adventist Negro named Olvin, a man of considerable intelligence who had been giving Bible studies in various homes, and thus was a marked man. The mob shouted for Olvin to come out, but he asked to be allowed to read his Bible and have prayer first.

When he came out the door, someone fired a gun, the bullet striking Olvin's wife below the knee. Grabbing Olvin, the mob stripped off his shirt and lashed him with cowhide whips. One man, taking pity on the Negro, ordered them to stop. But they did not, and the man drew his revolver, threatening to shoot anyone who struck a blow. Olvin was then permitted to go home, where he stayed until after Sabbath. Fearing further violence, he walked to Vicksburg that night.

The ordeal through which he had passed stirred him until he was almost crazed. Through friends he secured a Winchester rifle, determined to take vengeance. It took much labor on Edson White's part to calm him, as he took it particularly hard that his wife had been shot. Prayer and Bible study calmed Olvin, and he finally found peace and happiness of spirit. He returned to the boat at Yazoo City.

The white members of the mob decided they had made a mistake and assured Olvin that he could return and would be protected. In fact, its leader wanted the meetings to be resumed in the little chapel. They probably feared legal action might be taken against them since they had learned that our work was highly regarded by leading citizens. The cause of the mob action was traced to malicious reports which had been spread about Adventist activities.

Since the winter had been severe and the harvest poor, some families were without enough food and clothing.

White's group, having been asked for help, collected about seventy-five barrels of clothing and some money. This was distributed along the river at Yazoo City, Lintonia, Wilsonia, Palo Alto, Joe's Walk, Calmar, Vicksburg, and other places. Later they provided peanuts and some special varieties of beans to plant. Some who were in distressed circumstances received money. White had borrowed two hundred dollars on his own note to assist the needy.

Some Negroes, dissatisfied over the distribution of aid and hating the religious program, had told falsehoods to the whites, which made them angry. Later, when matters cleared up, the talebearing Negroes were held in disgrace by both white and colored.

Yes, the idea of a steamboat opening a dark section of the Deep South was something new, but it succeeded. Surely the Lord accepted the plan as worthy of His blessing, giving protection to the workers and adding souls to the church.

The malarial climate was affecting some of the missionaries, especially Mrs. J. E. White. They stayed as long as necessary to prepare colored teachers and preachers, then in 1899 J. E. White and his *Morning Star* went to Nashville, where another chapter of pioneering began.

The Southern Missionary Society

WHEN Edson White launched his plan to enter the South, he had in mind the use of the press. Printing and publishing had been his special line since the time he worked with his father, James White, who was largely instrumental in getting the Pacific Press in California going. Edson provided room on his *Morning Star* for a little printshop.

After he left Vicksburg, steamed to Nashville, and tied up on the bank of the Cumberland River, he searched immediately for a location for his proposed printing plant. His use of our barn was only temporary until he could find a larger and more permanent place.

The *Morning Star* was still a factor in White's planning. With it as a means of transportation, he decided to secure a tract of land a few miles up the Cumberland River and establish an industrial school for Negro young people. He would open a woodyard in Nashville, for he could buy a cord of wood for a dollar in the countryside and sell it for four dollars in Nashville.

Finding land about eleven miles up the river which he thought was ideal for his purpose, he made a down payment. The owner was to come to Nashville the next Monday and

close the transaction. In the meantime White and his associates began wondering whether it was best to go out so far. They had a prayer meeting, asking for guidance. Monday came and so did the man, who brought the down-payment money with him, explaining that his wife would not sign the deed.

The next choice was a tract of ten acres two miles from the city. He made a deal for it, but the next day officials of the company owning the tract said they had gotten into trouble and their secretary, the only one with authority to transfer property, had been discharged. Until further legal arrangements could be made, there could be no sale.

Then came the opportunity to buy property at 1025 Jefferson Street. It was a corner lot containing a brick building with two stores below and an upstairs room suitable for offices and as a small hall for meetings. The original cost of the property was about \$4,300. Having stood idle a number of years as an expense to the owner, he wanted to sell for \$1,900. Satisfied that the Lord was leading, White purchased the property.

One side of the lower store room was used for a type-setting office in front and a pressroom in the rear. The other side was occupied by the bindery in front and a bakery in the rear. In order to accommodate the new gasoline engine, paper cutter, wire stitcher, electrotpe saw, and paper stock, an addition was put up at the rear of the building.

There happened to be an oven on the place which, with a little repair, could be used. An Adventist from Indiana named Hickey had joined the group and knew how to make good salt-rising bread. About the first of April, 1901, Hickey began operating a bakery, which initially turned out eighteen to twenty-four loaves a day. The demand increased, and before long Hickey baked three hundred loaves a day, and

six to seven hundred on Fridays. They did not dare solicit orders because of the scarcity of room. Eventually they hoped to provide space to produce one thousand loaves a day in order to meet operating expenses.

Next they started milling graham flour, something difficult to find, and none could be had at less than five cents a pound. White had a gristmill and a bolting machine for eliminating the coarsest bran. He also had a machine for scouring the wheat. These had not yet been set up because of lack of space. It was expected that when health food production got fully established, an entire floor would be required for it alone.

More area was needed for the printing business, for another cylinder press, large enough to print books, had to be added.

If the money for the needed expansion could not be obtained by donation, White planned to borrow it. The interest on \$3,000 at 6 percent would be \$180 a year. Using the third floor as staff living quarters would save thirty-two dollars a month otherwise spent on rent for cottages in the neighborhood. Even though interest would have to be paid on borrowed money, the saving would be double that of the interest cost.

At the 1901 General Conference the Southern Union Conference was organized and White's embryonic Southern Publishing Association accepted as an institution of the union, thus coming under the approval of the General Conference. The publishing house could then make a plea for financial help through the *Review*, alleviating some of its problems.

Printing was only part of White's program. He still had under his care the mission schools and the churches for colored people. Twenty-seven workers served under his di-

rection, all of whom he had trained, including five ordained ministers, thirteen teachers, and some Bible instructors. None of them had come from the regular denominational organization.

Thus far practically all the work for the colored people was what Edson White was doing. He held a sort of seniority in this respect. Publishing was a further move toward evangelizing the colored people, supplying them with suitable small books and other material for their own reading and for distribution. Literature for the white population was a later provision.

To provide medical help for the Negroes, White rented a building where treatment rooms could be established, with a few rooms left for inpatients. He planned to purchase the property for between three and four thousand dollars, with a down payment of six or seven hundred dollars and ample time for the balance. On one side of the building was a lot sixteen feet wide for a health food store and a restaurant to serve the businessmen of the section.

Edson White's associates found it hard to keep up with him in his planning. He had a fertile mind, a driving personality, and courage to carry out his projects. He gave much and asked much, more than some people thought they should give. His various ventures called for financial support which was not always as available as he thought necessary.

White next formed the Southern Missionary Society, with himself as president. With the Southern Union Conference recognized as the authorized church organization for the South, White's new legal body created strained relationships and confusion.

The Society had its own paper, the *Gospel Herald*, through which to report its progress and to make calls for financial assistance. Friends in other sections of the country

did not earmark their donations for any particular phase, and misunderstandings with White arose over these funds. It became necessary for Butler, the union president, to prepare an article for the *Review* explaining the status of the two organizations and giving directions on how to send offerings. He had to phrase it carefully lest donors get the idea the South squabbled over the money sent down. While this was more or less the fact, to preserve church harmony it was better not to broadcast the problem.

While differences of opinion existed between White and the brethren on questions of policy, leadership, and the use of money, he had the honor of getting things started in various areas. The money he collected and spent was used altogether in projects for the benefit of others, and he burdened himself with indebtedness to keep his enterprises alive.

Retiring from the South, he went to Otsego, Michigan, and engaged in making stereopticon slides under the firm name of the Central Stereopticon Company. After his death on May 30, 1928, I purchased from his widow his stock of negatives. With the shipment came his folder of personal letters from his mother. Familiar as I was with many of our experiences in the earlier days, and knowing of his receiving motherly counsel from time to time, probably in response to his telling her of his difficulties, it would have been a pleasure to have read that correspondence. My conscience told me it was too sacred for other eyes, and I burned the letters without reading a page. Both mother and son would have had it that way.

The North American Negro Department

IN HIS REPORT concerning the South given at the General Conference of 1893, R. M. Kilgore said of the efforts on behalf of the colored people:

“At present there is but one ordained minister, and one licensed missionary laboring among the colored millions of the South. There is not a school where one of them can receive any Bible instruction.”

This statement and the appeals that Ellen G. White made led the General Conference to purchase a 360-acre farm near Huntsville, Alabama, on which was established Oakwood Industrial School.

The selection of the farm was made by G. A. Irwin, who followed Kilgore as president of the union and later became General Conference president. Ole A. Olsen was the current General Conference president. These two men themselves donned old clothes and went to work cleaning and clearing the farm. Two colored boys had come to enter the school.

Solon M. Jacobs, of Iowa, took charge of the school and taught. Students worked to pay for tuition, board, and lodging. Not used to systematic labor, they required close supervision by instructors to make this phase of education what it

should be, for Oakwood started out as a real training school.

For some time the attendance at Oakwood was small, and the outlook was not encouraging. Some began to doubt the wisdom of starting the school. But a visit by Ellen G. White in 1900 changed their attitude and gave courage. She outlined needed improvements in buildings and facilities and predicted an enrollment of hundreds. Thus encouraged, the board borrowed \$5,000 and immediately initiated a progressive program.

While the General Conference gave financial support, the school itself tried to make its industrial departments self-supporting. By 1906 the enrollment reached fifty-five; industries such as agriculture, horticulture, dairying, poultry raising, beekeeping, broom making, carpentry, blacksmithing, cooking, sewing, and dressmaking were proving successful.

But on October 11 of that year the main building burned down, with the loss of one student's life. We were called as a board to deal with a difficult problem, not only of finance, but of the general policy that should govern as we built anew. Butler, our chairman, was an old hand at holding board meetings, and he ran far into the early morning, rather than wait for another day. Five buildings were planned. The next year the enrollment was sixty, the average student age twenty-one.

As early as 1904 the Southern Union Conference recognized it could not support both the white and colored systems successfully without financial help, and the General Conference designated the first Sabbath in October as a day for the entire denomination to contribute to the colored work.

The treatment rooms for the colored people at Nashville, under Dr. Lottie C. Isbell, were also earning a good record. Some prominent educational and professional colored leaders spoke highly commendatory words in behalf of this work.

Evangelism progressed, but not as fast as the colored workers themselves wished to see. Thus in 1909 the General Conference created the North American Negro Department by the following action:

“Resolved, That in carrying out the constitution, providing that a North American Negro Department of the General Conference be created, the following be a working basis:

“(a) That the work for the colored people in the Southern, Southeastern, and Southwestern Union Conferences be organized on a mission basis in each union.

“(b) That, as the work for the colored people develops, local missions may be organized in these union missions.

“(c) That a strong effort be made to quickly place the truths of the message before the colored people of the South in the most effective ways, especially by the use of suitable literature, evangelistic work, and mission schools.”

In 1909 the colored membership was over nine hundred when Albert J. Haysmer received appointment as Secretary of the Negro Department. By 1918 the colored membership in North America reached 3,500. During the five years following, the membership doubled to 7,000, indicating that having a Negro (William H. Green) head the department was an advantage.

The tithe and mission offerings of the colored membership have always kept pace with its growth. In 1889 fifty colored Sabbathkeepers paid a tithe of about fifty dollars a year. In 1918 the membership was 3,500, the tithe for the year was \$140,000, and the mission offerings \$34,000. During the next five years, 1919 to 1924, with the doubling of the membership to 7,000, the total tithe for these years amounted to \$533,000 and a mission offering of \$309,579.

In 1930, with the election of Frank L. Peterson as secretary of the department, the membership was 8,114. Six years

later, at the 1936 General Conference, the secretary reported a membership of 12,003. The six years included the depression, but the colored constituency came through with the payment of \$903,899 in tithe and \$602,837 in mission offerings—a grand total of \$1,506,737.41. Many thousands of dollars besides were raised for local church needs. By 1945 the department reported a membership of 19,008.

In April, 1944, the General Conference, at its Spring meeting in Chicago, passed the following action:

"We recommend, 1. That in unions where the colored constituency is considered by the union conference committee to be sufficiently large, and where the financial income and territory warrant, colored conferences be organized.

"2. That these colored conferences be administered by colored officers and committees.

"3. That in the organization of these conferences the present conference boundaries within each union need not be recognized.

"4. That colored conferences sustain the same relations to their respective union conferences as do the white conferences."

Five regional conferences were organized. We will deal with the two of the South.

The South Atlantic Conference embraced the colored constituency of the states of North Carolina, South Carolina, Georgia, and Florida, excepting the northwestern part of Florida. Headquarters are at Atlanta. It was organized in 1946, with H. D. Singleton as president and L. S. Follette as secretary-treasurer. At the close of 1949 a membership of 5,132 was reported and a tithe for the four years of \$621,762.78 and mission offerings \$349,782.86. There were 65 organized churches and nine companies, with 66 church buildings, and 19 schools and 30 qualified teachers.

The four years of evangelism added 2,448 members. E. E. Cleveland, the conference evangelist, baptized more than 700 persons. Books valued at \$407,955 had been sold.

The South Central Conference, which took in the colored constituency of Kentucky, Tennessee, Alabama, Mississippi, and the northwestern part of Florida, was formed early in 1946, with Herman R. Murphy as president and Vongoethe G. Lindsay secretary-treasurer. By the end of 1949 there were 42 organized churches and six companies, with a membership of 2,767. There were eight churches, 13 church schools and 23 teachers. Tithe for the four years amounted to \$398,635 and mission offerings to \$238,350. The conference office is at Nashville, Tennessee.

In the meantime the Oakwood school had been supplying staff members for the colored department. For example, of the fourteen graduates of the class of 1913-1914, all but four went into conference employment. During 1914, twenty-four students canvassed, eight or nine of them taking orders for one hundred dollars or more a week. Eight students worked with tent efforts. Most of the students came from Sabbath-keeping families. Four students had accepted the truth in the previous two years.

The school added a number of buildings, including a boys' dormitory, a study hall, a silo, a potato house, a wagon shed, a cannery, and a small sanitarium building. In 1917 the name of the institution changed from Oakwood Manual Training School to Oakwood Junior College.

The General Conference Spring Council of 1917 voted to raise \$60,000 for additional buildings, and the curriculum was extended from twelve to fourteen grades. The average enrollment was now 125, with ten teachers. About 75 percent of all colored workers were graduates of Oakwood.

A good example of how the colored workers organized

themselves for effective evangelism was seen at the Savannah, Georgia, church. The church divided into thirteen bands, each responsible for one of thirteen districts, with a captain over each district.

In 1943, when the enrollment was 446, Oakwood Junior College became a senior college, under the able presidency of J. L. Moran, whose thirteen years of solid building had helped the school reach this coveted status. At the 1945 commencement several students received the Bachelor of Arts degree. F. L. Peterson now took the presidency, and Moran became principal and manager of the new Pine Forge Academy in Pennsylvania.

Through long years the Oakwood school struggled to keep going and growing. Early in the 1950's the accreditation association said a new library building was required and that twelve thousand volumes should be added. Another requirement was a new science building. The men's dormitory would also need to be replaced.

About the middle of 1955 prospects were good. The new library had added eight thousand volumes, the new science building was constructed and partially equipped, and the new dormitory for men would be ready by the opening of the next school term.

The laundry had been enlarged to give employment to a number of students. A new broom factory had also begun production.

Since the bakery was in the basement of the old men's dormitory, it demanded a new location, and plans were made to erect a building which would provide room for the bakery, a store, and a post office along the highway running through college property.

Also in 1955 G. J. Millet became president of Oakwood College, and many of the earlier hopes of the school board

were realized under his administration. On December 4, 1958, the college received provisional approval, full membership as a liberal arts college in the Southern Association of Colleges and Schools in 1961, and unlimited accreditation in 1963.

The building program already outlined was carried out during the quadrennial period 1955-1959. This included the men's dormitory, the store-bakery-post office complex, the physical education building, and several apartments and duplexes. A new elementary education building and a large addition to the laundry were finished during the summer of 1959.

In his report to the union conference Millet stated that Oakwood College had enrolled students from thirty-five states, the West Indies, and Africa. The college enrollment was 319 and the academy enrollment 176, a total of 495 students attending Oakwood. Forty-two percent of the college students were from the South Atlantic and South Central conferences. The school now had fifty full-time and part-time staff members, eight with doctorates. Virtually all the other teachers had at least master's degrees.

Today under the presidency of Frank W. Hale, Jr., Oakwood continues to make progress as one of the strong institutions operated by Adventists in the South. It has an enrollment of about 700, on the college level, and a growing faculty.

Religious Persecution in Tennessee

WE DO not wish to recall early unpleasant experiences just to recount them. Nor do we want to reflect on the present by referring to things of the past. Some of the difficulties which beset Seventh-day Adventists in the South, and especially in Tennessee, stemmed from religious prejudice markedly shown when early members began to keep the Sabbath.

In 1885 the Arkansas legislature repealed a section of the state Sunday law which exempted seventh-day observers. Jews in Little Rock were accused of keeping their saloons open on Sunday, and the exemption clause was repealed in order to enforce Sunday closing. The saloons remained open as much as ever after the repeal, but Seventh-day Adventists became the special subjects of prosecution. It was plainly demonstrated that in each case arrest was a matter of religious persecution, and the legislature in 1887 put an end to a series of notoriously unjust cases.

We quote from an article in the *St. Louis Globe-Democrat* of November 30, 1885:

"It is a little singular that no one else has been troubled on account of the law, with perhaps one minor exception, while members of the above denomination are being arrested

over the whole State. It savors just a trifle of the religious persecution which characterized the Dark Ages."

It was for Tennessee to go on national record for a longer period of cruel and heartless religious persecution, which brought the state a most unsavory notoriety. We refer to it because of the bearing it may have had on the beginnings of our denominational work in Nashville and the establishment there originally of Adventist headquarters in the South.

The statute books of Tennessee contained a Sunday law which from the time of its enactment had been ignored until about 1885. Then a number of individuals began to observe the seventh-day Sabbath, and persecutions followed which demonstrated openly that they were instigated with the determined purpose of combating seventh-day Sabbath observance.

In September, 1885, three Adventists at Paris, Tennessee, were convicted for working on Sunday. One of them, W. H. Parker, appealed to the state supreme court, where the decision of the lower court was affirmed. The statute against Sunday labor subjected the offender to a fine of three dollars, but the total fine and costs were set at \$69.81. Parker refused to pay the fine and was required to serve it out in jail at twenty-five cents a day for a total of 280 days.

The other two men, William Dortch and James Stern, remained in jail about sixty days. Camp meeting was held in Paris that year, and the men in jail were permitted to attend in the custody of the sheriff, who sat with them through the services and returned them at night to the jail. The guest speaker was Eugene William Farnsworth, who spoke one Sunday evening on the United States in prophecy. When he described the country as a persecuting power, he had but to point to the men sitting with the sheriff as an example, producing a deep impression. The sheriff sat weeping.

The case of R. M. King, in Obion County, became a celebrated one and was carried to the United States Supreme Court, where it was dropped because of King's death. When he began keeping the Sabbath, he was told by a group of church people that if he wished to keep the seventh day, he must move out of the county. They insisted that he keep Sunday and not set the example of keeping the seventh day. A league formed to enforce Sunday-keeping, although nearly everybody made Sunday a day for hunting, fishing, gaming, and any kind of common labor, before and after the league's formation.

In 1889 the local magistrate fined King for doing farm work on Sunday. He was indicted by the county grand jury for the same and additional offenses and found guilty and fined. The case was appealed to the state supreme court, where the decision was affirmed, then to the United States Circuit Court, where again the verdict of the lower courts was upheld. Taken to the U.S. Supreme Court, the suit was on the docket when King died, thus ending the case. Church leaders felt it was just as well that the case was not brought to a final decision, because everything indicated it would have gone against us throughout the country.

A vicious spirit of religious prejudice and persecution arose. For example, the Ministerial Association of Memphis called a meeting while the case was in the Supreme Court of Tennessee and passed a resolution to employ counsel to prosecute King. Practically all the prosecution of Sabbath-keepers was carried on by church people.

During the time King's case was pending, there was little or no persecution. But in 1892 four members of the Springville, Tennessee, church were brought to trial at Paris and convicted. They were jailed, and when the people of the county got tired of boarding them in prison, they resurrected

an obsolete law that enabled them to call the jail a county workhouse. Put in the chain gang with criminals, the men were made to work out the rest of their fines. When the county board passed a resolution ordering them to work on the Sabbath, the sheriff refused to enforce it. The men were informed that if they persisted in their Sunday violation, they would meet with the severest punishment to compel them to labor on their Sabbath.

Following this, the grand jury drew up an indictment against a number of the Sabbathkeepers, giving in several instances merely the last names and adding, "and many other parties whose names to the jury are unknown." The prosecuting attorney said that they proposed to "arrest every man, woman, and child of the Seventh-day Adventists, if it became necessary, in order to put a stop to this work on Sunday."

This was the case in which James T. Ringgold, a Baltimore attorney, volunteered to defend Adventists, if we would have him. In company with W. L. Carter, a local lawyer, ex-Senator W. P. Tolley, and ex-Governor James Davis Porter, the defense easily won the case.

Because of the scarcity of witnesses for the prosecution, it called upon the church members to testify against each other. William D. Dortch had to witness against John Dortch, and John against W. D., or "Billy," as he was known. William's ten-year-old son had been summoned as a witness against his father, but when the prosecuting attorney found himself facing the prominent men of the defense, he did not have the boy sworn.

When the prosecution attempted to bring out that Sunday labor had been performed as a nuisance near a church, Ringgold asked, "What church?"

"The Seventh-day Adventist," the lawyer replied.

"That is *our* church near which the defendant was working," Ringgold said.

These proceedings drew comment from many of the large newspapers of the country, but as a rule the religious press remained silent. Two exceptions were *The Baptist Church Bulletin* and *The Independent*. All these papers, secular and religious, made strong protest against what was termed "odious sophistry," "unworthy of the age in which we live," "neither more nor less than persecution," and similar terms.

Several leading newspapers of the South called for fair play, and printed an interview with former governor Porter, in which he spoke highly of Seventh-day Adventists "as the representatives of a great principle."

The Nashville *Banner* and several other Southern papers reported a lengthy interview with Ringgold in which he set forth principles of religious liberty, extolling Seventh-day Adventists as "history-makers just as were the first Christian martyrs."

"It was by bringing out the rancor and cruelty of the Roman Government that the Christians destroyed pagan intolerance. It can only be through such men as these Seventh-day Adventists that the inhumanity, bigotry and unchristianity which inspires all Sunday laws can be forced upon the attention of the people of the United States," he added.

While these good things were said about Seventh-day Adventists, there appeared much on the opposite side. The prosecutions attracted considerable attention and editorial comment. The editor of the *News Banner* of Troy, Tennessee, wrote:

"Henry County, in Judge Swiggart's jurisdiction has an enormous nest of Seventh-day Adventists in it. The Grand Jury has indicted eleven men for plowing, hoeing and haul-

ing on Sunday, in other words following their ordinary occupation on Sunday. In nearly every case these Adventists are as bull-headed as they are ignorant. A large, rich and well-organized band of Northern Sunday law-breakers are at the heels of these ignorant Henry County people egging and hissing them on—also furnishing them money. All this is done under the guise that religious liberty is assailed in Tennessee. This organized band of Northern agitators claim to be far ahead of the rest of the world in understanding what constitutes civil and religious liberty. They send out thousands of pamphlets each week and send them broadcast all over the United States. The substance of all their statements and printing is that there ought to be no National or State observance of Sunday and that it is a cruel, barbarous, outrageous violation of national religion and civil rights to prevent a man from working on Sunday. If they had their way, and Sunday blotted out, we think Christianity would be subverted.

“Many newspapers, north and south, have been tricked into defending these Advent rascals. Not only are they guilty of blasphemy worse than devilish, but they are worse than the foul-mouthed anarchists who believe in the total disruption and annihilation of all law. The law of Tennessee specifically and definitely says, You must not work on Sunday. Yet these infamous anarchistic law-breakers advise people to override the law, ignore their State statutes, defy their courts, and set up their own private and individual preferences as against the system of society under which they live. Judge Swiggart will forfeit his right to respect and esteem of this judicial district if he does not visit the extreme penalty of the law on these grand rascals who thus with undashed boldness flaunt defiance in the teeth of our judicial system.

“A severe and terrible lesson ought to be given them so

that those who have in mind to break the law might be deterred. . . . But these ignorant Henry County people are more deluded than bad. The real criminals, the propagandists or sowers of bad seed that need hanging are the pamphleteers known as the National Religious Liberty Association. The truth is the works and fruits of this anarchistic association show that it is a cunning, a deep-laid scheme to do away with all religion, and the law, and all society. Judge Swiggart must either penitentiary or hang these Henry County men or make them obey the law, and if he ever catches any of the members of the National Religious Association in Tennessee he should either hang or penitentiary said Liberty Association man."

Sunday-law persecution in western Tennessee abated with the 1892 cases, but three years later it broke out in east Tennessee, at Graysville and Dayton, in Rhea County. Eighteen Adventists were sentenced to chain-gang labor. The principal and a teacher of the Graysville school were among the prisoners, and the school had to close.

Here, too, the prosecution was bitter and harsh. The most minor incidents were made the pretext for arrest. In one case an Adventist returned a borrowed wheelbarrow to another Adventist one Sunday, and someone reported it. At the same time the usual Sunday work by non-Adventists went on unnoticed.

So it was that these eighteen Seventh-day Adventists in the chain gang in Rhea County also made Tennessee news. This was in 1895. Two years later, in 1897, the Tennessee Congressman from whom we were trying to rent space for our treatment room, told me in no uncertain language that he would have no Seventh-day Adventist business in *his* place. And with him there must have been others who had their own opinions of this pestiferous sect.

We did not know what we were getting into, or what we might be working against, as we tried to establish ourselves in this new environment. Little wonder that our brethren, some time later, spent a whole season in vain, trying to find a tent location for preaching. Medical endeavors were, in this case at least, the one means by which we could break through the wall of prejudice.

High Tribute to the Seventh-day Adventist Church

*A*S ALREADY STATED, many leading newspapers ran reports on the prosecutions of Seventh-day Adventists and made editorial comments. This provided an opportunity for J. T. Ringgold to hold press interviews and set forth his reasons for coming south from Baltimore to defend Adventists. One such interview was printed in the *Nashville American* of February 3, 1892, and in a number of other Southern papers.

This from the *Nashville American*:

“Mr. Ringgold said, ‘I suppose you want me to tell you how I came to be here, and what I expect to do. I have taken considerable interest for a number of years in the Sunday law question, and through a work on that subject which I recently wrote I became acquainted with the National Liberty Association, which I found to be composed largely of Seventh-day Adventists. As the association and myself had a warm joint interest in the cause of religious liberty, we have ever since been in correspondence. When I learned of the proceedings against the Seventh-day Adventists in this country, which are similar to those to which our Hebrew fellow-citizens are occasionally subjected to in Maryland, I at once wrote to the Secretary of the National Religious Liberty Association, stat-

ing that if I could be of any service whatever in defending these men, it would give me pleasure to volunteer my time and labor in the good cause. My proposition was accepted, and that is how I happen to be on the ground. You will understand, therefore, that my concern in the matter is by no means that of mere counsel, but that of a citizen who believes that there is an issue at stake in all such cases as these, irrespective altogether of their results, so far as the individuals are concerned. With this idea I have persuaded my friends to allow me every legal resource in their favor, and have associated myself with Mr. W. L. Carter of your bar.'

"I understand from what you tell me, Mr. Ringgold, that you are not yourself a member of the Seventh-day Adventist denomination?"

"No, I am not. I am a communicant in the Episcopal Church, but while my denomination has special religious services on Sunday, just as it has on Christmas day, Ash Wednesday, Good Friday, Ascension Day, the forty days of Lent, and on many Saints' days, I am not aware of anything in its doctrine or discipline which either requires or justifies the use of the police power of the State to compel any one, either within or outside of its pale, to observe a different line of conduct on Sunday or any other of the days which it especially honors, from the line of conduct which he observes on any other day. This being the case, I understand that I am as free to advocate the absolute equality of all religions and of no religion before the civil law as is a Seventh-day Adventist. This is the cause in which I am so deeply interested, and this interest is the cause of my being in Paris [Tennessee] at the present.

"I want to state also that to my interest in the principle at stake there has of late been added a daily increasing personal interest in my clients. I have been for some time past

studying the peculiar doctrines of the Seventh-day Adventists, as well as making acquaintances among them, and I do not hesitate to say that I regard them as the most remarkable and interesting set of people in the United States to-day.

“I have been fairly astounded by the combination which I find in them of intense zeal and absolute toleration. They have given the lie to the philosophy of all ages, which has always been agreed upon the proposition that toleration can only co-exist with indifference. And they have done more than this. They have elevated toleration from a mild virtue of self-control to the position of a leading and fundamental Christian duty. Incredible as it may sound, they believe in and act upon the theory that there can be no true religion without the absolute divorcement of religious and civil influences. This is a doctrine which has never before been enunciated since it was first given to the world by the founder of Christianity—that is to say, never officially enunciated by any organization, so far, at least, as I am aware.

“There is another thing about these people which connects them remarkably with the Christians of the first era, and distinguishes them as sharply as well as anything could do from the average Christian of these days. This is their willingness to suffer for opinion’s sake. Perhaps this contributes even more than their orderly, clean and upright manner of life to make them valuable citizens just now. They are history-makers just as were the first Christian martyrs. It was by bringing out the rancor and cruelty of the Roman Government that the Christians destroyed pagan intolerance. It can only be through such men as these Seventh-day Adventists that the inhumanity, bigotry and unchristianity which inspires all Sunday laws can be forced upon the attention of the people of the United States.

“I believe that these men will ultimately prove the in-

struments by which this survival of the union of Church and State will be rooted out of every American commonwealth, and I will further say, that if this should prove to be the case they will have done more for the service of humanity and for the glory and welfare of our country than the greatest philanthropist, statesman, or soldier that ever lived. I am far from attaining to their standard of life, and I do not profess to decide controverted points of doctrine between them and other denominations, but I am proud to be associated with them in the humblest capacity in the fulfillment of this which I believe to be their mission. Men are rarer than are generally supposed, and these are men, and I am glad to be among them.' ”

When introduced at the General Conference held at Battle Creek, January through March of 1893, Ringgold made the following statement, which may have historical interest as indicating how our religious liberty principles marked us as a distinctive class:

“Ladies and Gentlemen:—I will alter that form of address, if you will allow me, and call you, my dear friends. I think that the strongest tie of friendship in the world must be interest in and a devotion to the same ideas. This is what I understand to be meant by that hymn you all know so well,

“ ‘Blest is the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above.’ ”

“There are many things about your belief which I am not yet thoroughly acquainted with, and on some points as to which I have been enlightened, my mind yet remains in abeyance. It is what I do know of your belief, and what I have discovered for myself, about the character and lives of

the men who hold it which has made me so earnestly desirous to learn more of the religion and to make the acquaintance of more among its followers.

"I may say that the first great principle of yours with which I became acquainted struck me at once as the most marvelous tenet to be seriously maintained by a religious organization of which I have ever heard—and that was the absolute separation, not merely of other churches from the state, but of every form of religious belief, including even your own. How could I fail to be astounded? I had learned from all my study of history and philosophy, I had been taught from my boyhood that toleration and zeal could never exist together.

"Here I found you, a religious organization equaling any in fervor and devotion, and surpassing almost all in the minute application of your religious principles to every detail of your daily lives, and yet, not only refraining from asking any preference over other religions at the hands of the civil power, but actually refusing to accept any such preference even when tendered to you. I say that this is something which not only astounded me at first, but which I have never ceased to contemplate with admiration and awe. Here is religion—and a Christian religion too, let us be thankful for that—giving the lie to the wisdom of the ages, in this most important matter.

"I have claimed for you in the east among my friends of other denominations that you have taken up Christianity where the martyrs laid it down, and I will further add that those who have molested you for the sake of your creed have taken up persecution where it was left by Nero and his successors. Acquit me of any self-exaltation, acquit me of any vain desire to flatter you with words which do not come straight from the heart, or which have in them the slightest

taint of insincerity when I say that my making acquaintance with you and your church marks an era in my life, and involves for me the learning of the most valuable lesson that I have ever mastered; and that the proudest recollection of my life will always be that of the little part which I have been able to play in your defense.

“And this reminds me that I have been asked to tell about what I saw in Paris, Tennessee, during the recent trials of your brethren there. Well, I may say that the thing which impressed and astonished me most in Paris was the reflection of myself in the looking-glass. For I felt that here was a spectacle at which the ages to come will surely wonder. If I had not had the experience brought home to me, I would never have believed that in this nineteenth century it were possible for a man to be called upon to cross the street to defend his fellowman from religious persecution—and here was I, who had traveled fifteen hundred miles in this enlightened age for no other purpose.

“You had heard the glad tidings of great joy from Paris, Tennessee. You know that we won the victory all along the line, but you do not know how ashamed we were to win it. The enemy was so weak, and so poorly equipped for fight, that to beat him seemed like spanking a small child. But it had to be done; for the child was a very bad one. I mean no reflection on the State’s Attorney. He had no case. He made all that could be made out of nothing.

“I believe that the enemy will stay beaten in Tennessee and that we shall successfully rap his ugly head wherever it shows itself, until the last vestige of the union of Church and State has, through the martyr spirit and noble endurance of Seventh-day Adventists, been swept from the statute books of America.

“In thanking you for the patience with which you have

listened to these few remarks, I wish to call you my friends once more. So highly do I appreciate the friendship of ideas that though I am more than a thousand miles from the place I call home, and though I know not one in a hundred of the faces I now see upturned to mine, yet, when I recall the frowns which old friends in Baltimore have cast upon me for my advocacy of religious equality, to which I am indebted for my acquaintance with you, I almost feel that I am in reality more at home in Battle Creek than I am in Baltimore—for surely this friendship of ideas must in its pure and unalloyed pleasure be some foretaste of that communion of the saints which we all hope to share in the great hereafter.”—*General Conference Bulletin*, 1893, pp. 435, 436.

On March 2, James T. Ringgold gave another speech revealing how our religious liberty principles appeal to thinking people, even while many others may be clamoring for Sunday laws in order to oppose our observance of the true Sabbath:

“Mr. Chairman, My friends of the International Religious Liberty Association:—

“When I was called upon a day or two ago to address a few remarks to the Conference of the Seventh-day Adventists, I was taken rather by surprise. I may say that I was pleased to have a formal introduction to your people, but my real business out here was not to teach; the fact is, I came to listen, and not to talk; and under these circumstances I felt, and I still feel, that I am doing myself an injury, and I am not by any means sure that I am doing you any good by consuming time that is so valuable, both to you and me, and perhaps at the present time more valuable to me than to you. I am only studying the A, B, C, of a vast body of truth wonderfully put, and many of you have graduated in it. When, therefore, I was waited upon yesterday by Brother Ballenger,

and invited in the kindest and most polite manner which he had at his command,—and none have a politer,—and was given to understand that I was unfortunate the other day in not giving satisfaction, and that I would have to try again, why, I sat down to think what on earth it could be that I could add to what I had already said to you.

“You know what I think of you. I will take the word of those few who have been kind enough to express their opinion of me as sufficient, lest, I should fare worse in that regard. You know what is the great central idea which has brought me so far from home to meet people whom I admire so much. That idea is embodied in your Religious Liberty Association, or at any rate the first elements of it.

“A very great philosopher, in his opening address at our grandest of Universities,—‘Johns Hopkins,’ which, by the way, I have been reported undeservedly as being connected with, and I wish to add right here, for the benefit of any reporters that may be present, that I belong to the ‘Baltimore University,’ a distinct institution, I say,—a very great philosopher came over here some years ago. His name was Huxley. You all have heard of him. One thing Mr. Huxley said struck me very forcibly;—both in what seemed to be in the idea and the suggested thoughts; and because of the impression that I had heard it somewhere else before. Prof. Huxley said, ‘It is undoubtedly true that man shall not live by bread alone, but by ideas.’

“If I had not known all about Prof. Huxley I should have branded him then and there as a literary thief. I went home, and by the aid of a concordance found that a philosopher quite as great as Prof. Huxley had already enunciated the same idea, though in slightly different words which, of course, you have at your command. Now if it be true, and it must be true, since Prof. Huxley endorsed it,—and you all

know that he is an agnostic,—it is none the less true that by ideas shall man perish. He shall rise, and progress, and develop by right ideas, and he shall perish by wrong ideas.

“Elder Jones talked to us last night about people who would say, What is the use of making a fuss about the use of twenty-four hours in the calendar? I tell you as he told you, that behind that difference lies an idea. Well, now, it does not make any difference about the calendar; it does not make any difference about what twenty-four hours you take, provided you have got the right reason for taking it. It is the idea behind it that makes it good or evil. If I understand aright, the object of the International Religious Liberty Association is to battle for ideas and not for conduct; not to have men compelled to do this or that, but to teach men that they should not do this, and should not do that, and leave them to do what they please afterwards. That great truth of the all-importance of ideas is as deeply impressed on my mind as upon the mind of any member of the Religious Liberty Association, and it is that which has brought me here to commune with those of the same ideas with myself

“I have heretofore been led to think of the matter indifferently. Of course, I saw as plainly as anybody that to prohibit any man from doing this or that because of religious reasons was to fly in the very face of the idea propounded by that other great philosopher whose command to his followers was, ‘Put up again thy sword into his place, for all they that take the sword shall perish with the sword.’ Of course I saw with you that the Sabbath day was Saturday, and nobody could have been more plainly alive to the incongruity of the teaching and practice of my own communion than I, who had, Sunday after Sunday, listened to the ritual of my church, which stated that we were to remember the Sabbath day to keep it holy, when we had all been breaking it the day

before. All that had been clear enough to my mind for many, many years. I was, as I say, in the position of one who is indifferent on that subject. I laid no special stress on it except for myself, and had not considered the difference of ideas that was involved. I simply ordered my own conduct to please myself—did as I pleased—and as long as nobody interfered with me, I felt perfectly at ease.

“It was by accident—I really feel when I consider the matter seriously, that it should be denominated by a stronger term and by your permission I will say, It was by special Providence—that I was called into contact with the Religious Liberty Association and your church. Now men who are indifferent like myself, never make any fight—or at least men who are like my former self,—we are satisfied to be let alone, and we are the men who need to be waked up in the words of the hymn just sung. I assure you that I am at last thoroughly awake, and appreciate fully the seriousness of the situation.

“Behind you lies not mere devotion to an idea for idea’s sake; you have appropriated that grand idea of Christianity, not merely because it is the truth, but because it is the truth which was given to the world by the Founder of Christianity, and which has been seized upon by the enemies of his religion, and abandoned for these many centuries by his professed followers. This re-appropriation of Christianity’s fundamental idea to the religion to which it belongs, seems to me to be the grandest achievement of the time.

“I remember once hearing a story about a clergyman, who, being reproached for enjoying himself too much for a man of his calling, said, that he did not see why the devil should be allowed a monopoly of all the good things in this world. So I have never been able to understand why that which is so great, good, and humane, and essentially Ameri-

can in principle as absolute religious equality, should be left for its defense, altogether, to infidels and to the enemies of that religion from which it originated.

"This is to me one of the greatest glories of Seventh-day Adventism, that it restores to the hands of the Christian church those weapons for warfare with sin, of soft persuasion, sweet reasonableness, and absolute liberty of choice which the Master placed in the hands of His followers, and which the early church recklessly cast away, to substitute in their place the sword and spear of the past and the policeman's club of to-day.

"I have recently been down in the State of Tennessee interesting myself there in the cases of some of your brethren. I have been requested to say a few words with reference to my experience there. I may say this, that I found there a hypocrisy which if I may so put it, commanded my respect.

"Perhaps this statement involves a contradiction in terms. I suppose—I do not commit myself to it as a proposition, but I suppose, or at any rate I can see that it is thinkable,—that when a man has made up his mind to do an indecent or blackguardly thing, there is a gleam of morality in the desire to do it in the dark; for instance, when he writes an insulting or threatening letter, perhaps, he is to be credited with the shame which prevents his signing his name to it; and when he wishes to involve his neighbor in trouble, perhaps he pays a tribute to honor and integrity when he skulks behind another to do it. That is a very profound moral question, which I will not attempt to discuss here. I found this principle existing in Tennessee—outside of Seventh-day Adventists—for there were those who wished the hand of the law to seize upon our people, but did not want to give testimony against them.

"So, when I had a conference with the Prosecuting At-

torney, I urged upon him to *nolle pros* the cases on the ground of public policy, telling him that was what would be done in my State, or at least in my city of Baltimore, and that he could not afford to go to court with such a case. But I soon found that this spirit of persecution, and this spirit of animosity, is one of those things that grows by what it feeds on. To my disappointment, they would listen to no compromise, but insisted on going to trial with no evidence. But the State's Attorney had the grace and manliness to be ashamed of the proceedings, and said that nothing would give him more pleasure than to act on my suggestion, but that he could not possibly do it, because petitions were pouring in on him every day signed by scores of citizens of the county urging him to prosecute those Adventists, but 'For goodness sake, do not call us for witnesses.' So the State's Attorney tried the cases, and they all went off on legal technicalities but one, and upon that one we called no witnesses. We went to the jury on the State's testimony alone.

"An interesting as well as amusing incident occurred in one of the cases. One of the witnesses for the State was a little boy about ten years old. The little fellow had evidently been impressed with the idea that he was to be charged with something or other, and that he might be ordered out to be hung at any moment, and so he took the position of the Irishman, who, when called before the judge and asked if he pleaded Guilty or Not Guilty, said it was impossible for him to tell which he was until he had heard the evidence. Well, the judge in this case asked the little fellow his name. He gave that all right; then he asked him if he knew anything about swearing as a witness. 'No, sir,' was the answer.

" 'Do you know what will become of a witness that does not swear to the truth?' 'No, sir.' 'Do you know what would become of a boy who didn't tell the truth?' 'No, sir.' 'Do you

know anything about heaven or hell?' 'No, sir.' 'Ever been told anything about them?' 'No, sir.' You see he was not going to commit himself until he had heard the evidence! The State's Attorney excused that witness; toward the end of the case he tried to call him back again; but after a little discussion, he dropped him at last. So our man was acquitted.

"We have heard good tidings from Tennessee since that time. We have been informed that no more indictments have been found, and very little prospect for any more. For the present, at least, we have beaten the enemy, and we trust he will stay beaten. And we are prepared to knock his ugly head whenever and wherever else it shows itself.

"But as matters stood, I did have a slight change in my psychological condition. I started from home with a good deal of pity and sympathy for the Seventh-day Adventists; but before I had been there long, I began to transfer my pity to the other side. They were very badly off, indeed. The more I saw of them, the more I felt inclined to blame you people for their condition. For you understand perfectly well what this spirit of persecution is and how it would manifest itself. But it is a very hard thing for one to harry a man or persecute him and not have him give the other any reason for doing it. That always has been a very aggravating thing. It seemed to me that if you Seventh-day Adventists had been the good Christians you call yourselves, and had acted as you should have done, and had done to others as you would have been done by, you would not have kept behaving yourselves so well in that aggravating way. It was hard on these people, there is no doubt about it, and I could not help saying to myself for them, If you have the real spirit of Christianity that you profess to have, Why, O why don't you cut somebody's throat?

"There seemed to be a general feeling among the people

there that you must either behave or go away, and if you refused to do either, you see it was very hard on them. I was often encountered by persons there who said in a very querulous, complaining sort of way that those Adventists paid their debts better than anybody around there. They seemed to feel hurt about it. The only man I saw there, who did not belong to you people, and who was seriously in favor of their release, said that he wished that I would convert all of the fellows that owed him money, to Seventh-day Adventism, because then he could collect his bills without suing.

“My friends, I feel inclined to talk to you in a very serious manner, for that is the mood in which I find myself the greater part of the time at present. For my own part I believe that if the Seventh-day Adventist Church had never done anything else for Christianity or the world than to give birth to the International Religious Liberty Association and follow its principles, they would have done more for humanity than a Newton, a Kepler, or a Washington, or any of the greatest men that ever lived. I think this ought to entitle you to the gratitude of the nations as long as man shall live.

“I am not a prophet nor the son of a prophet, and I do not pretend to know what will be the outcome of it all; but I know you have faith in your religion, and my faith in you is as strong as yours is in your religion.

“I believe that you have arisen in this country for a grand, glorious, and noble purpose. So far as I can see, the noble vessel in which you sail, and which you have rebuilt from the spars and timbers which have floated down to you from the wreck of the early church as it was founded, is destined to sail on to the haven of glory and peace,—I say, that grand ship which you have erected, I believe, will sail on to glorious victory. I know sometimes the sky looks black, and we see here and there round us the fast gathering clouds; in some

quarters the lightning is flashing; but we know that every man is at his post, every mast is firmly set and well guarded, that the sails are tightly fastened; and when, above the roar of the tempest, the rush of the waters, and the whistling of the winds, a voice comes to us through the storm, 'Are you not afraid that the vessel will sink?' we answer, 'No, our Master is at the helm.' "—*General Conference Bulletin, 1893*, pp. 478-481.

Development of the Kentucky-Tennessee Conference

A CHURCH was organized in 1878 at Springville in west Tennessee. John H. Dortch had visited his brother, George, in Texas, where they had heard R. M. Kilgore preach. Although George accepted the message, John did not, and returned to his home in Springville. Opening his trunk, he found a tract on the Sabbath which George had slipped in. John read the tract carefully and began keeping the Sabbath, against much opposition from his mother and other members of the family. He sent for G. K. Owen to come to Springville to hold a series of meetings. The Dortch clan was a large one, and a number of them joined the church, including John's own family members. John and his brother Billy became widely known for their loyalty in spite of harsh persecution.

The Springville church became well known because of the newspaper reports about the persecution of Adventists at the Paris, Tennessee, court trials. It exerted considerable influence in the church as a whole because of its loyalty and the staunch workers it produced. Among these were Gentry G. Lowry, who gave his life in years of service in pioneering in India. W. S. Lowry was long prominently identified with the work in the South.

In 1883 Samuel Fulton, president of the old Tennessee Conference, held a tent effort in Leach, a rural community about twenty-five miles east of Jackson, Tennessee, meeting considerable opposition. His tent was burned and a sign tacked up on a tree warning him to leave or have his head cut off. Two men offered themselves as his bodyguards, and he stayed on, establishing a church and church school.

In the same year a small Sabbath School started at Jackson. Meetings were held from time to time by V. O. Cole and W. R. Burrow. Cole became colporteur leader for the Southern Union, and Burrow rose to the presidency of the Tennessee River Conference. His daughter, Bertha, assisted in our Nashville treatment rooms and later married Gentry Lowry, going with him to India as a missionary, where he died May 4, 1942. She stayed on, completing a tenure of forty years. When she returned to the United States, she left two sons, R. S. and W. G. Lowry, to carry on the Lowry family missionary tradition.

Organizing churches did not come easy in the early days in the South. Squier Osborne, a native Kentuckian, was for some time the most active evangelist, preaching first in 1879, and more or less active for about ten years. He made few reports of his work and failed to mention a successful effort held at Rio, Kentucky, in 1883. Others, however, told of finding interests he had created in various places. One of his early converts was R. G. Garrett, who was to be a strong church leader.

In 1884 Samuel Fulton held public meetings at Lane, Tennessee, with no perceptible results, but some impact must have been created, for follow-up personal work resulted in a church in 1887. Maud Dortch taught in a brick church school built there in 1890.

On February 21, 1887, the Bowling Green, Kentucky,

church came into existence and in 1900 erected a building with a seating capacity of 125. In 1897 F. D. Starr held a tent effort at Sand Hill, Kentucky, in which five people were baptized. The membership grew, a church school was started, and the Bowling Green and Sand Hill members cooperated in its support.

In October, 1888, E. E. Marvin held meetings at Trezevant, Tennessee, and the next year he and William Covert organized a church of eleven members. In 1891 a church was organized at Hazel, Kentucky, where C. L. Stone established Hazel Academy. He was the first elder of the church. In 1946 the church building was sold and the money used to help build the church at Murray, Kentucky.

During the winter of 1894-95 W. R. Reed held meetings for two months in downtown Memphis, and C. L. Boyd, the conference president, held cottage meetings during the same year and in late 1895 organized a church of seven members. V. O. Cole and his wife, who had accepted the Adventist message in 1894 when J. E. White's *Morning Star* was "arrested" for not having a steamboat license, were among the charter members of the Memphis church, and the first meetings were held in their home. Two years later they rented a room in a building at the corner of Main and Beale for church services. In 1900 the members bought a building at the corner of Dunlap and Faxon for \$1,000. It was sold in 1917 and a new church built at the corner of Dunlap and Parkway at a cost of \$18,000. In 1955 they erected a church at the corner of East Parkway and Poplar with a property value of \$120,000. Four separate congregations eventually arose from the Memphis church.

The Nashville church was organized in 1895. C. L. Boyd, president of the conference at that time, had his office in his own little home at 1009 Shelby Avenue, a dirt road

at the edge of east Nashville. Twenty members formed the Bordeaux church across the Cumberland River.

The Madison College church was organized in 1906 with eighteen charter members. A church school was started at the same time.

The Kentucky Conference was incorporated in 1908, with a membership of about 400, representing eight churches with 250 members, three companies with 17 members, and 103 isolated Sabbathkeepers. Included within it were four ordained ministers, one licensed minister, four licensed missionaries, and fifteen canvassers.

The Tennessee River Conference at this time had fifteen churches with 408 members, two companies with twenty members, and twenty isolated Adventists. Ministering to its members were eight ordained ministers, four licensed ministers, ten licensed missionaries, and twenty-two canvassers.

The Cumberland Mission became a conference in 1900. The Louisville, Lexington, and other churches in eastern Kentucky were included in the Cumberland Conference.

In 1932 the Tennessee River Conference and the Kentucky Conference merged as the Kentucky-Tennessee Conference, with a combined membership of 2,562 in forty-three churches, plus ten ordained and four licensed ministers. By 1942 the constituency had increased to 4,326 and the number of churches to fifty-four, five of which were colored.

With the organization of the Regional South Central Conference in 1946, the 600 colored members of the Kentucky-Tennessee Conference were transferred to that organization.

At the close of 1946 the Kentucky-Tennessee Conference had forty-six churches, 3,808 members, and eighteen ordained ministers. Today the membership has increased to more than 6,500.

In 1945 the conference office was located at the corner of 24th Avenue, North, and Seifried Street, Nashville. That year it moved to a larger residence at 3208 West End Avenue, then in 1959 to a new office building three and a half miles north of Madison, Tennessee, on Gallatin Road at Shepherd Hills Drive.

By 1914 the church was doing well in Louisville under the leadership of R. S. Lindsay for the white people and J. K. Lawrence for the colored. Two tent meetings produced thirty baptisms within five months.

W. H. White and O. A. Dow opened the work in Covington with tent meetings, and B. W. Brown traveled on foot and by muleback across five counties in the Kentucky hill country. During his five-month hill campaign he baptized a total of ninety-five people.

A colporteur sold books at the tiny village of Peytonsburg, Kentucky, followed by a missionary-minded layman who gave Bible studies. Then O. R. Henderson and J. O. Marsh held meetings and baptized seven people.

In 1915 Mr. and Mrs. Ordis A. Dow came down the Cumberland River on a steamboat, with no particular destination in mind but depending upon God to direct them to a place needing missionaries. They got off the boat at Blackfish Landing and walked up a dirt road to Sewellton. In the Christian church and then in the public school building, they conducted religious meetings. A year earlier four colporteurs had sold books in Sewellton; and as a result of the Dows' activity and the books sold, a church of nineteen members was established, which became the Jamestown, Kentucky, church.

In 1950 two women colporteurs sold a copy of *Bible Readings for the Home Circle* to Mrs. Homer Ball in Corbin, Kentucky. She and her husband read the book. Then they

moved to Cincinnati, where Bible instructor Laura Jane Cummings was giving studies to Mr. and Mrs. Spilman, uncle and aunt of Mrs. Ball. Spilman had been receiving the *Signs of the Times* magazine. The Balls and the Spilmans were baptized together.

Mrs. Ball's mother, Mrs. W. C. Eastin, was not convinced, but was interested enough that she "was going to find out what everyone was taking off after."

A Mr. Dobbs, who lived at London, Kentucky, visited the Eastins and invited them to attend the London church. Miss Cummings, a Bible instructor, visited the Eastins in Williamsburg and gave them studies.

One day a Mr. Walker asked Eastin why he had stopped coming to Sunday School.

"You ought to see my wife. She kept the Sabbath all by herself and got it out of the Bible," Eastin said.

The Eastins visited Mrs. Walker, who at once began attending the London church.

The Eastins enrolled more than a thousand Bible school students and gave studies in numerous homes. One of the London members, a colporteur named Riley Chesnut, told the Eastins about a Mrs. Spencer who had finished a Voice of Prophecy course. The Eastins gave her further studies, and she was baptized some time later at London, together with Mrs. Walker and two others.

The Balls transferred to Washington, D.C., where John, the oldest son of the Eastins, became a regular visitor at their home. Then he migrated to Winston-Salem, North Carolina, where he was baptized and helped influence his two sisters in joining the church.

This illustrates how much of the church's work developed in the Kentucky-Tennessee Conference to its present state.

Adventists Enter Florida

THE General Conference in 1886 appointed Samuel Fulton to work in Florida, and in 1887 he teamed up with L. H. Crisler, who was already in the state. The two men soon gathered a company of twelve members at Terra Ceia and a church with a larger membership at Palmetto. Meetings held at Gainesville, Waldo, Earleton, Orange Heights, Sorrento, Apopka, Orlando, Tampa, and Pine Hill resulted by 1893 in the raising up of six churches with 139 members.

The Florida Conference was organized in 1893, with three ordained ministers and two licentiates. It included the entire state until 1908, when the seven northwestern counties were allotted to Alabama. Later two more counties passed to Alabama, which could more easily administer them. The conference office is in Orlando. The opening of Florida Sanitarium and Hospital in 1908 naturally tended to make that city a center for the Florida work.

During the first ten years Adventist membership increased to 286 in twelve churches; 1910 there were twenty churches with a total membership of 460.

Carlyle B. Haynes and C. P. Whitford during 1913 conducted evangelistic meetings in Jacksonville in the Morocco

Temple and established a church. Among the converts were four ministers, three of them colored.

By 1913 enough Adventists were in the state to hold a camp meeting at Lakeland. The members at camp meeting contributed more than \$5,000 for foreign missions and \$1,800 toward improvements for the Florida Sanitarium. The influence of the camp meeting played an important part in the establishment of Adventist work in Lakeland.

The 1918 camp meetings heavily emphasized missionary distribution of small books, and members bought 66,000 copies.

The Florida Conference has had a steady increase in members and institutions through the years. By 1940 the membership reached 4,459, with seventy-six churches. In 1945 the regional South Atlantic Conference absorbed the colored membership, with headquarters in Atlanta, Georgia. With their transfer, the Florida Conference was left with 4,579 members in forty-seven churches. In 1953, 530 people were added to the Florida Conference membership, bringing the total to 6,500. Tithe reported for the year amounted to \$694,436.18, showing an increase of \$75,000 over the previous year.

During January, 1953, laymen gave Bible studies to more than three thousand individuals in Florida, an activity which has played a large part in the growth of conference membership.

The Florida Conference sold its office building at 311 North Rosalind Avenue, Orlando, in 1958 and moved to a new office building near the Florida Sanitarium on Lake Estelle. Open house was held January 31, 1960, with thousands of people attending. The attractive location, modern construction, and beautiful interior attracted widespread favorable comment.

The Southern Union Conference dedicated the seventy-bed Putnam Memorial Hospital at Palatka, Florida, on October 19, 1958, and ten days later forty-six patients had been admitted. The hospital was built and equipped at a cost of \$1,250,000 by the Putnam County Hospital Authority. As a result of the influence of the Florida Sanitarium in Orlando, civic leaders at Palatka proposed transferring the hospital to Seventh-day Adventists, and the Southern Union assumed its operation on a long-term lease.

Today the Florida Conference has a membership of almost eleven thousand, two senior academies, and three large hospitals.

Georgia-Cumberland Conference

THE CUMBERLAND part of the name Georgia-Cumberland Conference goes back to 1890, when the eastern part of Tennessee and Kentucky became the Cumberland Mission, and the western part of these states took the name of the Tennessee River Conference.

Ten years later the Cumberland Mission changed to the Cumberland Conference and bore this name until 1932, when it and the Georgia Conference were united. Thus its history draws on experiences in the three states of Kentucky, Tennessee, and Georgia.

As in other parts of the South, Seventh-day Adventist publications were the means of first creating interest in Georgia. In 1872 the J. A. Killingworth family began keeping the Sabbath after reading literature sent to them. In 1876, C. O. Taylor, the first denominational representative to enter Georgia, arrived from New York, settling at Quitman, where he organized a company of Adventists. Afterward he learned through the *Review and Herald* about the Killingworths and visited them. En route he held meetings in Houstin County, where J. S. Killen and some of his friends and former slaves accepted Christ. Later four of Killen's sons and three daughters joined the church.

George A. King and Charles F. Curtis went to Georgia in 1885 as colporteurs, and Curtis was asked by the General Conference in 1886 to join Pastor and Mrs. George W. Anglebarger and Leana Morrell, Curtis's fiancée, in starting a mission in Atlanta. The Anglebargers were to have charge of the mission, Curtis was to look after the colporteur work, and the former Miss Morrell, now Mrs. Curtis, was to concentrate on giving Bible studies.

Miss Morrell, when called to go south in 1886, was the Bible instructor and Sabbath School teacher at the Indianapolis City Mission, where she helped bring my three brothers, a sister and her husband, G. A. Roberts, and me into the church. We were among the first converts of the mission.

Three other Bible workers who arrived from Michigan to help in the Atlanta Mission were Clara Conklin, Anna Thomas, and Mrs. Charles Swartout, whose husband engaged in canvassing.

In 1887 Sands H. Lane received appointment as director of Adventist activities in Georgia and Florida. He advised that the Atlanta Mission be closed because of a severe depression and that the office be moved to less expensive quarters in the southeast section of the city. The first Atlanta church was organized there in 1888.

Curtis, made director of the Georgia Tract Society, covered Florida and South Carolina as part of his territory. The Review and Herald Publishing Association established a branch office in Atlanta at 243 South Boulevard in 1889, it remaining in operation until 1901, when the Southern Publishing Association at Nashville was formed. The Review and Herald donated its Atlanta property to the Southern Union, and in 1903 it became the Atlanta Sanitarium.

Soon after the publishing house opened, Mrs. Charles Curtis started a mimeographed paper called *The Field Tid-*

ings for the benefit of the colporteurs. Later it merged with the *Southern Union Worker* to become *The Southern Tidings*, now the official publication of the Southern Union Conference.

In 1889 evangelistic meetings were held at Athens, Georgia, by S. H. Lane and Dr. O. C. Godsmark; and late the same year a camp meeting convened at Reynolds, Georgia, where a few people already kept the Sabbath. Also M. G. Huffman, of Indiana, and L. T. Crisler, of Florida, directed a series of meetings and organized a company at Alpharetta.

Graysville, Tennessee, was at this time headquarters for the South. In 1885 E. R. Gillett from Wisconsin moved to Graysville, and with P. D. Moyers and J. W. Scoles formed a church with ten charter members on September 8, 1888.

In 1889 R. M. Kilgore, new leader of Adventist work in the South, arrived in Graysville with his secretary-stenographer, Arthur W. Spalding. The work was directed from Graysville for twelve years; then the headquarters were transferred to Nashville in 1901, the year the Southern Union Conference was organized. After the eastern parts of Kentucky and Tennessee became the Cumberland Mission in 1890, evangelistic programs flourished in both eastern Tennessee and Georgia. G. T. Wilson began a church at Barwick, Georgia, in 1890.

In 1893 a church of eleven members was organized at Webster, Tennessee, under J. W. Scoles, and a Sabbath School of twenty-four members started at Fountain City through Grant Atkins. W. A. McCutchen held meetings at Gainesville, Georgia, beginning May 18; by late summer forty-two people were attending Sabbath School. On November 19, 1893, a church of twenty adults was established.

Sunday-law persecution had already affected Adventists,

and in 1893 McCutchen and Professor E. C. Keck, recently from Battle Creek, were arrested for building benches on Sunday for a new church school. Their case was tried twice, but finally dismissed on the ground that the labor performed was not their regular occupation. The church school opened the same year, and for some time was one of the few in the South.

A church developed in 1893 at Knoxville as the result of continued labors by Grant Atkins. Colored evangelists quietly carried on house-to-house visiting, and soon a company of colored members was also organized. This was one of the first Negro Adventist congregations.

The Macon, Georgia, church was established in 1898 following an evangelistic series.

Delegates at the Harriman, Tennessee, camp meeting officially created the Cumberland Conference September 14, 1900, with 450 members, one ordained and two licensed ministers, six licensed missionaries, and Smith Sharp as president. The tithe for the first year amounted to \$3,800.

In August, 1901, representatives at a camp meeting at Austell, Georgia, formed the Georgia Conference with C. A. Hall as president. The territory took in all of the state.

Churches were organized at Brayton, Tennessee, in 1901 and at Cleveland, Tennessee, in 1903. Clifford G. Howell opened the Cumberland Industrial School at Daylight, Tennessee, near McMinnville, in 1902 and organized a church in 1904. In 1905 another intermediate school was started at Alpharetta, Georgia, by C. J. Boyd. The Chattanooga church began in 1907.

With the division of the Southern Union Conference in 1908, the Cumberland and Georgia conferences became part of the Southeastern Union Conference. Some shifting of territory was made, the Cumberland Conference retaining seven

counties in eastern Tennessee—Clay, Jackson, Putnam, White, Warren, Grundy, and Marion. The membership stood at 530 in twelve churches. The conference gained by 1909 seven counties in the northwest corner of Georgia—Dade, Walker, Catoosa, Whitefield, Murray, Fannin, and Gilmer.

Athens, Tennessee, organized a church in 1910, one appeared in Savannah, Georgia, in 1911, and one at Lenoir City in 1912. A. W. Bartlett came to Savannah in 1889. J. B. Lockin and J. L. Shuler held tent meetings in Lenoir City, Tennessee, in 1911. Among its early pastors were William H. Branson and B. J. White. The Greeneville, Tennessee, church was formed in 1913.

The *Review and Herald*, reporting the 1914 camp meetings, told of beautiful shady groves, lakeside camps, and mountain retreats, but the report for the camp meeting of the Cumberland Conference was different. It was held at Lenoir City, with not a word about lovely surroundings, for the tents were pitched beside the railroad, with switch engines and passing trains making constant noise. The camp was in the open, exposed to the direct rays of the sun and the extremely hot weather. But the *Review* nevertheless called it "one of the best meetings ever held in the Cumberland Conference."

Perhaps the most marked feature of the meeting was the spirit of giving that seemed to possess all hearts. When the call was made for mission funds, \$13,713.50 was contributed, with no pressure or urging. Later, nearly \$1,000 was given for local needs. Sabbath School offerings amounted to \$8,789—all this with less than two hundred in attendance. A baptism of thirty-three took place the last Sunday of the meetings.

In 1914 a group of people from California and Madison,

Tennessee, established a self-supporting organization on a large farm at Reeves, Georgia, forming a church with thirty-one members. Other churches followed at Fitzgerald, Georgia; and Stonewall, Johnson City, and Bristol, Tennessee.

Large-scale evangelism conducted by C. B. Haynes in Atlanta in 1912, 1914, 1917, and 1918 resulted in the baptism of more than 150 people and the establishment of a new church. By 1915 there were 491 members in the fifteen churches of the Georgia Conference, and 604 members in fifteen churches in the Cumberland Conference.

In 1918 Echols, Clinch, Charlton, Ware, Pierce, Wayne, Camden, Glynn, and McIntosh counties in the southeast corner of Georgia became part of the Florida Conference, and a year later eighteen western counties of North Carolina joined the Cumberland Conference, which in 1922 annexed Georgia's Catoosa County.

Self-supporting groups had been prominent in the development of several conferences. The Atlanta Sanitarium, taken over in 1923 by Dr. Julius F. Schneider, closed in 1927 when he opened the Georgia Sanitarium on the west side of Atlanta, which remained in operation until 1958, when the doctor died.

Other hospitals in Tennessee were Faulkner Springs Hospital, McMinnville; Little Creek Sanitarium-Hospital and School, Concord; Laurelbrook Hospital and School, Dayton; Sequatchie General Hospital, Dunlap; and Takoma Hospital and Sanitarium, Greeneville; and in Georgia, Wildwood Sanitarium.

In 1954 Dr. L. E. Coolidge donated his half-million-dollar Takoma Hospital at Greeneville to the Southern Union, and the local conference in 1957 took over Watkins Memorial Hospital at Ellijay, Georgia, and the Louis Smith Memorial Hospital at Lakeland, Georgia.

At the beginning of 1946 the Negro churches of eastern Tennessee, Georgia, and Carolina became part of the South Central and South Atlantic conferences.

Almost from the beginning of Adventist work in the South, members of the church met Sunday-law persecution. While the Paris trials in western Tennessee and those in Dayton in eastern Tennessee attracted the most public attention, instances of local persecution arose in other states.

In July, 1878, Samuel Mitchell, arrested for plowing his field on Sunday at Quitman, Georgia, was sentenced to thirty days in jail. But after serving fifteen days, his health broke because of confinement in a damp cell. A member of Congress offered money to pay his fine, but he refused it. Promised freedom if he would guarantee not to work on Sunday, he rejected this also and died on February 4, 1879, a martyr to Sunday-law enforcement.

Even in early 1954 a Sunday-law campaign materialized in two counties of south Georgia. Adventists distributed *Liberty* magazine widely. Because the church had developed a good reputation for consistent Christian living, when city and county officials were asked to support a Sunday law, they refused, citing Adventist liberty principles and the lives of some church members as their reason for not cooperating in the enforcement of coercive measures.

While there was prejudice and opposition, many favorably recognized our conscientious regard for right principles. The governor of Tennessee, Gordon Browning, visited the 1952 Georgia-Cumberland camp meeting, where he praised the high ideals for which the Seventh-day Adventist Church stands and urged those in attendance to continue fighting for temperance and high moral standards, which the 8,000 members in the conference are doing today.

Progress in Alabama-Mississippi

THE FIRST Sabbathkeeper in Alabama is said to have been Jesse Morgan Elliott, a Southerner who went north to join the Union army and lost his eyesight in the war. He learned about the doctrines of Seventh-day Adventists while convalescing in the hospital.

In 1866 Elliott returned to Alabama and began at once to tell people what he had learned, and several people formed a group for Bible study. The group asked that a minister be sent, assuring the denomination that his expenses would be met. C. O. Taylor joined Elliott in 1870 in his work in Alabama.

When Pastor and Mrs. A. O. Burrill arrived in Bladen Springs in 1878, they found fifty Sabbathkeepers, most of whom had learned their new belief as a result of blind Elliott's work. In 1880 John Orr Corliss, the General Conference representative in the South, held meetings twelve miles west of Bladen Springs.

J. M. Elliott's son William became a literature evangelist, then a minister, and later president of the Mississippi Conference.

The Alabama Conference was organized in 1901 with the following counties in Florida added in 1908: Escambia,

Santa Rosa, Walton, Holmes, Washington, Jackson, and Calhoun. The three ordained ministers were E. C. Hayes, W. S. Cruzan, and James Bellinger; the two licensed ministers were E. L. Iles and A. F. Priege. The conference existed as such until 1932, when it was combined with the Mississippi Conference.

On September 8, 1907, a new school building was dedicated at Eliza, Alabama, on the northeast section of Sand Mountain, about six miles from Trenton, Georgia. A farm of 140 acres had been secured by Dr. and Mrs. O. M. Hayward, who built a two-story building, with a schoolroom seating fifty people. They grew produce and fruit on thirty-five acres to provide for their table needs and for a small income.

This enterprise was the beginning of a large community of Sabbathkeepers, who operated various industries, especially growing flowers and bulbs. Nearby Chattanooga offered a good market, and in time the group included several prosperous members. Neighborhood evangelistic visitations brought good results.

The Alabama camp meeting of 1914 convened on a former college campus in a good residential section of Montgomery. The year had been a good one for Adventists in Alabama. During the first six months, seventy-five people had been baptized, two churches added to the conference, and one church building erected free of debt. The gain in tithe over the previous year was \$1,074.73. The year showed a good increase in Sabbath School membership. Six church schools operated, with about seventy students in attendance. Book sales increased.

As early as 1880 Adventist activity appeared in Mississippi. R. B. Hewitt held a series of meetings at Beauregard in 1885, resulting in the formation of a company of sixteen members and the organization of a Sabbath School.

Anna Knight, a young Negro woman who took the nurse's course at Battle Creek Sanitarium, returned to Mississippi and started a school for Negro youngsters. She went to India in 1901 as a medical missionary, arranging for a friend to look after the school while she was gone.

On her return from India she gave herself unsparingly to educational service for the colored people, serving as their educational secretary for more than twenty years and as a member of the Oakwood school board. Her book, *Mississippi Girl*, reports how she overcame hardship and opposition, including the burning of her school.

J. E. White and his *Morning Star* group helped write a great part of early Adventist history in Mississippi among the Negro population, and for a time the colored membership was larger than the white membership because of the success of a number of mission schools White helped establish.

In 1904 the pastor of a colored Methodist church invited W. H. Sebastian and M. C. Strachan to visit his area. They spent seven days with the people scattered over the plantations, talking to them in their homes and in the fields, offering prayer with some at the roadside or at the plow handle.

Generally, the people enjoyed the visits, but some were suspicious of the "new doctrine" and told Sebastian and Strachan that the white people would have to lead in the matter before they would dare take a step. More than that, the two Adventists would be driven off the plantations if the owners knew they were teaching the Negroes to stop working on Saturdays. Sebastian and Strachan distributed tracts before leaving, and later received word from one family who accepted the Sabbath and asked for prayer.

At the turn of the century a "holiness" group caused a serious division in the Brookhaven St. James Baptist church. The pastor and about sixty members espoused the doctrine

of holiness and sanctification, but the rest of the members withdrew and organized another Baptist church.

The wife of the pastor of the new church learned about the Sabbath. Although a public school teacher and prominent in her church, she resigned her position in the school and taught the Sabbath doctrine to both the holiness group and to others. Finally her husband, the pastor, also began teaching Sabbath observance, which resulted in the formation of a company of sixteen Sabbathkeepers. For three years the new Sabbath observers and the Baptists worshiped in the same church, but on different days, knowing nothing about Seventh-day Adventists as a denomination.

Hearing about these people, the conference sent Sebastian and Strachan and their wives to hold a ten-day series of meetings in the Baptist church. Their wives held daily sessions for the women, and all four visited homes, circulating literature, holding studies, and praying for the people. One Saturday night they took the Baptist pastor's wife with them to sell a special issue of *The Watchman*. Sebastian and Strachan organized a Sabbath School of nineteen adults and three children.

The second session of the Mississippi Conference held at Vicksburg, February 7-10, 1904, admitted four new churches—Vicksburg No. 2, Eschol, Greenville, and Columbia. Five new Sabbath Schools thrived, and every place where a mission school had been opened there was now a church.

In 1913 C. S. Wiest, the conference president, pitched a tent at Quitman, where he found the people responsive, and a number were baptized. After the tent was taken down, the people met in the schoolhouse while they built a church. In March, 1914, the union president, S. E. Wight, dedicated the new church building.

The mission schools started by J. E. White and the Southern Missionary Society formed a good foundation for further activity. Pastor and Mrs. Strachan began at Jackson with one child in a school, but at the end of the year they had twenty-five to thirty enrolled, plus a company of eleven baptized people ready for organization.

At Brookhaven a man who read Adventist publications and became a church member helped convert twelve others who were later baptized by Strachan.

Two former public school teachers, N. B. King and Mrs. L. C. Roby, taught the Vicksburg school, and five years later I was in charge of it. Attempts to interest white people began in 1897, when Mrs. Hansen gave Bible readings in the city. F. R. Rogers, in response to requests from the white members, assumed leadership.

Because Adventists had so strongly evangelized the colored people, almost exclusively, the white people were considerably prejudiced at first. Some, however, were friendly, especially to the children.

At first Chester Rogers was the only pupil in the white school, but interest grew and the school likewise. Sunday School classes attracted forty to fifty adults, and their children began to attend, eleven adults and five children eventually becoming Adventists. Ten miles out in the country, meetings held under trees attracted considerable interest also.

The Mississippi Conference came into existence at the camp meeting held at Hatley from July 28 to August 4, 1901. R. M. Kilgore presided. Rodney S. Owen was elected conference president and W. J. Blake secretary-treasurer.

The first Adventist church in Jackson was organized in 1912 by James A. Morrow and Mr. and Mrs. Henry Balsbaugh. That same year C. S. Wiest became conference president. He was also the Jackson pastor until 1917.

In 1920 the Mississippi Conference under William R. Elliott united with the Louisiana Conference, but the headquarters of the new conference remained at Jackson until 1932, the year of the reorganization of the Southern Union.

It was in 1932 also that Alabama and Mississippi united as one conference under R. I. Keate. Soon after, headquarters moved from Jackson to Meridian. The colored constituency made up a part of the membership until 1946.

Aggressive evangelism has helped to build a strong membership. L. R. Holley and C. R. Lickey could report in 1953 a baptism of thirty souls as a result of their city-wide campaign at Birmingham. A second church had recently been organized. Holley, pastor of the first church, explained, "Lay evangelism is the keynote of all church activities here. The members are organized into Community Bible Clubs, and to date, from all types of evangelism, twenty-one souls have been baptized."

The Alabama-Mississippi Conference has the distinction of a most unusual experience in establishing a major educational plant. It was generally recognized that Mississippi was rather short on educational facilities, aside from church schools. The self-supporting Pine Forest Academy at Chunky could not be asked to care for the advanced school needs of the many youth of the conference. Then, almost at once, the conference came into possession of a two-million-dollar school—Bass Memorial Academy.

I. H. Bass, a non-Seventh-day Adventist of Lumberton, Mississippi, had built an empire of lumber, oil, cattle, and pecans. He held a concept of education similar to that of Seventh-day Adventists, about whom he had learned through Madison College. An Adventist, Ralph Hendershot, called on Bass while doing Ingathering, and Bass inquired about having a school in Mississippi like the one in Tennessee.

By invitation, a few church leaders visited Bass. Bass gave them a tour of the world's largest pecan nursery and other portions of his property on May 21, 1957, and then offered them, free of cost, a beautiful school site on 356 acres along United States Highway 11. On August 25, four hundred delegates arrived at Lumberton and voted to build the school.

The educational secretary of the conference, Oscar L. Heinrich, was named contractor. LeRoy J. Leiske, conference president, began at once to organize teams for action. Individual churches and groups volunteered to sponsor various projects in building the school. Small churches paid for a dormitory room; large churches paid for entire buildings.

Members throughout the conference gave over sixty registered calves to form a dairy herd. One project to raise money was the collection of 1,242,221 pennies between February and April of 1959. These pennies as a bank deposit weighed more than four tons, one of the largest in the history of the Federal Reserve System. It took a National Guard unit assisting the Lamar County Bank all night to count the pennies.

Bass Memorial Academy opened on schedule in September, 1961, with a classroom capacity of 350. The initial dormitory facilities could care for approximately two hundred students, and enlargements could be made when necessary. In addition to giving the land, Bass made a substantial contribution to the auditorium and provided new shelling machinery for the pecan industry, where students "earn while they learn." He also gave the school an active oil well.

Continued evangelism has increased conference membership to 4,400, and progress is still being made.

Entering the Carolinas

TWO WOMEN, one in Haverhill, Massachusetts, the other in Hill Grove, New York, in the 1870's sent pamphlets on the Sabbath to the mountain section of western North Carolina. William Norwood and Larkin Townsend, in Watauga County, received some of the tracts and became excited about the Biblical Sabbath. Though they asked their preacher about it and received no help, they decided to keep the true Sabbath.

A mountain preacher, Samuel H. Kime, also received some of the literature but was not interested enough to read it. He passed it on to others in the community, and when the people began talking about the "true Sabbath," he decided he had made a mistake in giving the tracts away and sent for some copies. He studied the Bible carefully and became convinced that the seventh day is really the Sabbath. He was baptized and became an Adventist minister.

At the same time four other men also began observing the Sabbath—William M. Baird, W. W. Jestes, Columbus (Lum) Fox, and Harrison Clark. Each man made his decision without knowing the decisions of the others. When they united in Sabbath observance, they sent a plea to the publishers of the literature for a minister to come to their area.

C. O. Taylor, from New York, secured the names of *Review* subscribers and attempted to visit all of them throughout the South. He held meetings at Shull's Mill, six miles from Valle Crucis, and then in 1879 organized a church in Watauga County. J. O. Corliss, sent south by the General Conference, ordained L. P. Hodges and licensed Samuel H. Kime and C. F. Fox in 1880. On a second visit in 1883 he ordained Samuel H. Kime, whose son Stewart became the fifth president of the conference after it was organized in 1901.

The Valle Crucis church, first known as the Bethel church, organized by L. P. Hodges in the home of Larkin Townsend on May 15, 1881, began with eleven charter members. It included the group at Banner Elk, who formed a church of their own in 1912.

Larkin Townsend donated land on which to build a meeting house, and members walked as far as ten miles to help construct a church on Dutch Creek in 1882. This may have been the first Seventh-day Adventist church ever built in the South; there seems to be no definite record of one being erected for the members at Edgefield Junction, Tennessee, in 1873, although reference exists to a church organization there.

C. O. Taylor traveled all over the Southern states, and for many years colporteurs were the only regular workers in North Carolina. In 1882, Samuel Kime wrote, "We have no minister in the state who devotes all his time to the ministry." By 1888 North Carolina had about eighty Adventists mostly in the western part.

South Carolina was untouched when E. W. Webster arrived in 1893. As far as is known, there was not a single Sabbathkeeper in the state, and no canvassing had been done. Webster held meetings in Spartanburg, and a little later

J. O. Johnston held some in Greenville. In 1894 missions opened in both places.

In 1894 E. S. Kimball went to South Carolina. B. F. Purdham and D. T. Shireman had come to North Carolina during the early 1890's.

The two states were organized as the Carolina Conference in 1901, becoming part of the new Southern Union. J. O. Johnston was elected president and C. H. Rogers secretary-treasurer. When the headquarters office opened at 301 Elizabeth Avenue, Charlotte, North Carolina, the conference had three ordained and four licensed ministers, ten churches, seven companies, and a total membership of three hundred.

In 1904 South Carolina separated as the South Carolina Mission, under the direction and support of the Southern Union Conference, with E. W. Webster in charge.

South Carolina was the most needy of all the Southern states, yet it had received the least financial help. As it also had the smallest number of workers, there may have been reasons why it was slow to develop. But it did grow, and in 1907 the South Carolina Mission became the South Carolina Conference, with R. T. Nash as president and Mrs. Eva C. Champlin as secretary-treasurer. It had a membership of 100 in four churches, no finished church buildings, but two in process of construction.

Nash conducted evangelistic services in a hall at Norwood, North Carolina, in 1903 and had a good interest when the hall was closed. No other suitable place could be found to continue in, so a number of friends offered to build a church for him. They bought an acre of land for \$75. Donated logs, cut and hauled to the mill, supplied lumber for the building, Nash himself fabricating the roof shingles. Stained-glass windows were installed and comfortable seating supplied.

When the project was finished, Adventists had the neatest house of worship in town. Prejudice died down, a church school opened, and people attended the services, sometimes crowding the church. Nash found stability created a good impression.

The first camp meeting in South Carolina was held in 1905 at Glendale, a suburb of Spartanburg, under a forty-foot tent pitched on the pleasure grounds of the local trolley car company. The superintendent gave Webster, the mission head, free use of the pavilion, the entire grounds, and all the electric lighting needed, also withdrawing all the amusement attractions for the entire ten days. Visiting ministers said it was the best and most convenient campground they had ever seen in the South.

At the close of the meeting an evangelistic series was held at Cherokee, a region of considerable opposition, serving to increase the interest. Three families began keeping the Sabbath.

In 1907 the Southern Union voted to raise \$1,000 to help build a church at Spartanburg. Part of its cost was obtained through requests appearing in the *Review and Herald*.

T. H. Jeys, president of the conference, had been sent to North Carolina by the Iowa Conference with a year's support. Perhaps Iowa meant only for a year's loan, but he stayed in the South. In 1902 Iowa also sent Henry Johnson and Jessie V. Bosworth to Carolina. Several conferences seemed to be pleased to work in the South by proxy. California sent H. G. Thurston to Mississippi. In 1905 the Michigan Conference supported Mrs. Elizabeth McHugh, a Bible instructor, in South Carolina.

The Southern Union divided in 1908, one section retaining the name Southern Union, the other becoming the Southeastern Union, the North and South Carolina Con-

ferences being parts of the latter. Then in 1918 they reunited as the Carolina Conference, comprising all of South Carolina and that part of North Carolina east of Ashe, Watauga, Avery, McDowell, and Henderson counties.

In 1932 the two unions reunited. The next year the boundaries of the Carolina Conference changed to include all of the state of South Carolina and all of North Carolina except Cherokee County.

To keep members informed regarding conference progress, North Carolina had early issued the *North Carolina Messenger*. The Southern Union Conference began publishing *Report of Progress* in 1907, discontinuing the *Messenger*. After the formation of the Southeastern Union in 1909, the union paper for this area became the *Field Tidings*. When the two unions became the Southern Union Conference, the two periodicals merged as the *Southern Tidings*.

The office of the Carolina Conference was at Charlotte for many years, and in 1922 the city's church membership consisted almost entirely of the office staff. Following a tent campaign, however, a church of eighty-six members was established.

Carolina Adventists have also had their taste of Sunday-law persecution. In 1909 a bigoted neighbor swore out a warrant for the arrest of Sullivan Wareham, his wife, and his son, as well as several other members of the Seventh-day Adventist Church, for picking strawberries on Sunday, "against the peace and dignity of the State of South Carolina." Eleven years later Mrs. Delia Post, of North Carolina, faced arrest for driving a wagon containing two armloads of wood on Sunday.

Several self-supporting institutions contributed to the advancement of the Carolina Conference, among them Mount Pisgah Academy, controlled by the conference since

1951. Mountain Sanitarium and the academy at Fletcher remained self-supporting.

A new hospital building was constructed at Mountain Sanitarium and Hospital in November, 1961. The Fletcher family had been prominent in the affairs of the area for many years. Miss America of 1962 was Maria Beale Fletcher, born at the sanitarium seventeen years before. Miss Lelia V. Patterson, who had been with the sanitarium almost from its 1909 beginning, had assisted in caring for baby Maria. The mother of Miss America represented her daughter at the ground-breaking exercises and helped turn the first shovel of dirt for the new \$834,000 building.

The Winslow Memorial Home for senior citizens, at Elizabeth City, was dedicated on May 14, 1961. W. P. Winslow, a businessman from Washington, D.C., and a native of Elizabeth City, North Carolina, set up a foundation to provide the three million dollars for building and completely furnishing a forty-bed home, which, when completed, was turned over to the Carolina Conference to operate according to Seventh-day Adventist policy.

Nineteen other self-supporting nursing and rest homes are operated in the conference by Seventh-day Adventists. A rehabilitation and convalescent center, known as Brentwood Manor, opened in 1962 in Asheville with Carroll E. Hadley as director. It is a seventy-one-bed unit under one roof.

In 1957 the Home Missionary Department of the conference contacted the Commissioner of Welfare for the state of North Carolina to see what Seventh-day Adventists could do to assist the state's welfare program. It was suggested that we center our program on one particular need—shoes for children. The churches entered heartily into the program, church welfare leaders taking children recommended by school authorities and local agencies to shoe stores for fitting,

and during 1961 \$12,000 worth of shoes were provided for needy boys and girls. For the four years ending at the close of 1962, shoes to the value of \$33,220.31 had been supplied.

A disaster van for use in Civil Defense operations was purchased in 1961 and stocked with seven hundred blankets and other supplies, such as sheets, baby clothes, work clothes, and tools—all ready for immediate service. It also contains a fully equipped kitchen for feeding 1,200 people in case of emergency.

Today the Carolina Conference has a membership of 5,200 in sixty-eight churches.

Adventists in Louisiana

THE Louisiana Conference was a part of the Southern Union until 1932, when it was transferred to the Southwestern Union. In 1890 B. F. Purdham was the only Adventist minister in the state, besides one literature salesman, A. F. Harrison. The following year Purdham ran into considerable opposition. In one place he was forbidden to baptize in a local stream, and arsonists burned the church building.

S. B. Horton held a tent effort in New Orleans in 1897. He was from Maryland and had to learn through experience the prevailing attitude toward the attendance of colored people at a public meeting. A group of Negroes sat outside the tent listening to the preaching, and a number became Adventists. They worshiped in rented quarters, paying a high rent, until they could have their own building.

In 1913 Tazwell B. Buckner and several Bible instructors concentrated on giving Bible studies while they sought a permanent meeting house. On September 6, 1914, they purchased a church building for the congregation of two hundred.

The Louisiana Conference was formed August 1, 1901, having six churches and a membership of 178, plus one com-

pany of twelve and twenty isolated members, with two ordained ministers.

Three years later a colporteur working in the northern part of the state took orders averaging \$15 a day until he had a total of \$315, but he actually delivered \$330 worth of books. He found people waiting for him with the money, coming out to the roadside, fearing they might otherwise be overlooked. Then he went to Ascension Parish, where he sold another \$350 worth of books, about equally divided between white and colored customers.

The same year Adventists were able to hold services in the Music Hall in Baton Rouge as a result of goodwill created by assisting the poor with food and clothing. A relief committee from churches previously opposing Adventists asked for aid, and our members provided quantities of supplies collected in other states.

In 1905 Sanford B. Horton, the conference president, held two series of tent meetings in New Orleans. An able public relations man with a friendly, courteous approach, he found favor with newspapermen, who printed a daily synopsis of his sermons in their papers.

Five well-edited newspapers were then published in New Orleans, all friendly to our church. Horton was also Religious Liberty secretary for the Southern Union, and some of the papers published his articles on that topic.

Two years after the evangelistic series, Horton put into effect an expansion program in New Orleans, which included establishment of a language training school for missionaries leaving for foreign countries. These missionaries, seventy-five of whom sailed from New Orleans in 1906, could spend time working among the different nationalities of the city—French, Spanish, Italian, and others, thus bringing the message to the people and at the same time learning their lan

guages and customs. Southern Publishing Association established a branch office in New Orleans, and the union set up its Religious Liberty office there also.

Adventist headquarters were at 810 Jackson Street until 1920, when the Louisiana and Mississippi conferences united and the office moved to Jackson, Mississippi.

At Lake Charles in 1908 seventy-five attended camp meeting. B. G. Wilkinson, from the General Conference, was guest speaker. During a Sabbath revival service, everyone present responded to an altar call, including a Methodist minister who had for years resisted the conviction to observe the Sabbath. The camp gave \$300 to missions and \$425 to help the conference relieve its indebtedness.

A company of ten adult believers was organized at Hammond in 1907, followed by others at Alexandria, Baton Rouge, Lake Charles, Mansfield, Shreveport, Lake Arthur, Ringgold, and Welsh.

Early in 1914, at the beginning of World War I, Rufus W. Parmele, then president of the conference, spoke at the Lake Arthur church on the "Eastern Question." His full sermon was published in the town paper after he set the type himself. He then went to Lake Charles and, showing the Lake Arthur paper to the editor of the local daily, the *American Press*, asked if he would run the article in the Monday issue after the sermon's presentation Sunday night at the Adventist church. The editor was glad to do so. Traveling next to Shreveport, he approached the editor of the *Journal*, who also published it.

Then came Ringgold. There he called on the pastor of the Methodist church, presenting him a copy of the Shreveport paper and asking if he could have the Sunday hour at the Methodist church to present the subject. It happened that the pastor of the Methodist church planned to be away on

Sunday, and his congregation was going to attend service at the Baptist church. He advised Parmele to see the pastor of the Baptist church, who agreed to the proposal. So on Sunday night Parmele spoke to a congregation of Methodists, Seventh-day Adventists, and Baptists. After the discourse, the Baptist pastor said publicly:

"I told you, when I returned from the Baptist convention, that I wished all of you could have been there to hear Brother —— preach on the prophecies, but I want to say, I heard nothing there that could compare with what we have heard tonight, and I am not sure but that we have heard the truth. I rather think we have."

Later Parmele spoke at Welsh on "European War Fulfilling Prophecy" in the morning and evening services in the Baptist church. The sermon was reported fully in the local newspaper.

Parmeles returned to Lake Arthur, arriving in a stormy downpour. Because the Adventist church was inaccessible, he and the church clerk attended the Baptist prayer meeting. They asked if the Sunday morning hour might be turned over to Parmele. The pastor and his congregation unanimously granted the request and did all they could to advertise the meeting. The Methodist pastor and his congregation received invitations to hear it also.

The Lord richly blessed Parmele with power and authority, and he greatly impressed the congregation. Stouthearted men cried as they saw that pardon's last hour was nearing and that God was giving the last gracious call. No effort was made to hide our distinctive doctrines.

The Lake Arthur Adventist church ordered a supply of the *Review* "War Extra" and placed a copy in every home in the town, following with other literature. The local newspaper published a column and a half on Parmele's sermon.

In New Orleans white and colored churches together ordered 6,000 copies of the "War Extra," stamping on them notice of a stereopticon lecture to be given at each of the churches.

When the Louisiana and Mississippi conferences united in 1920, they had a combined membership of 1,144 with thirty churches. Today the state is part of the Arkansas-Louisiana Conference in the Southwestern Union.

Close of the Work in the South

FOR YEARS questions have been in the minds of many people about a statement supposedly made by Ellen G. White that "the work will close first in the South." There seems to be no record of where or when the statement was made. Some believe that the closing of the work in the South would mean probation's close.

One of our brethren wrote to W. C. White, son of Mrs. White. In a letter replying to a request for documentation of her statement, he wrote this letter from St. Helena, California, on August 11, 1937:

"I hold in my hand your letter of August 7. In it you make reference to a statement which Sister White made in a general meeting somewhere in the Southern states. I think it was at Vicksburg, and the statement is as you and your friends remember it that she saw the work in the South close up first.

"This statement was quoted many times by my brother Edson in a little paper which he published in Nashville and also in circular letters, but I do not know that he gave the time or the place where the statement was made. I was fortunate enough to find this a couple of years ago and then lost it again.

"I was present when interested persons questioned Sister White regarding the meaning of the statement, and there was nothing in the questions or the answers to indicate that it referred to the close of probation.

"I think we all look forward to the time when many branches of our work will be closed up by the opposition of our enemies, and this is what Sister White referred to in the statement. She was asked if the work would close in all parts of the South at once. She said, 'No, indeed; does not Christ say when they persecute you in one city, flee to another?' Then she told us that while some doors would close, others would open and the work would go on in the South until the close of probation.

"Our understanding of the purpose of making the statement was to stir up our people to do their level best to carry the message to all parts of the South whenever and wherever there were doors, and that there needs to be haste because the work of closing doors will be going forward in the South earlier than some other places."

The *General Conference Bulletin* of 1901 quotes Mrs. White's morning talk for April 23, 1901, in which she stated to the General Conference meeting in Battle Creek:

"The time is coming when the South will be closed, locked up. But this is not yet the case. One place where the work commenced was closed against the workers; and because of this the word went forth, The Southern field is closed. No more money will be needed for that work."

While it may be that Adventist activities as a whole will close first in the South, perhaps there is another meaning to Mrs. White's words. In her series of articles in the *Review* of late 1895 and early 1896, urging that the denomination give attention to its long-neglected duty to the Southern states, she was really referring to the work for the colored

race. She gave much counsel on what guidelines the church should follow.

In some unpublished communications she advised what should not be done, such as presenting the obligation of Sabbathkeeping before the colored people of that time could comprehend what it meant. They were not to teach them to labor on Sunday and were to avoid doing anything to arouse prejudice, thus closing the door to evangelism.

It could well be that the statement made in the interview at Vicksburg referred especially to the colored race. Possibly the question of segregation or desegregation in the South will militate against the church's mission for the colored race.

This comment is not offered as an answer to any questions relating to correct or incorrect quotations of what Mrs. White may have said. It is only a suggestion of what could logically be their application in view of the situation then, and of what it may be again in some respects.

From Poverty to Prosperity

*A*T THE 1903 General Conference session at Oakland, California, G. I. Butler, president of the new Southern Union, reported that finances presented the first and biggest problem. The union was in debt and had to borrow \$2,000 to pay its employees to keep them from actual distress. One conference had not paid its workers more than three dollars a week for six months, the president receiving five dollars a week. Several other conferences were in the same situation.

Butler said he agreed more workers should be sent to the South, but how were they to support them? Alonzo T. Jones, a General Conference official, said, "Let the conferences sending them support them." Butler pointed out that not until thousands of men and women in the North had accepted the message and conferences had been organized had any minister been sent to the South.

Seven conferences acted on Jones's suggestion that they send workers and support them. Ohio, Kansas, Missouri, Iowa, Utah, southern California, and the Lake Union sent good workers, some of whom remained and became leaders. Stephen N. Haskell came to Nashville in 1903 and gave two years of valuable service.

While the "poor South" felt its poverty, it did not sit idly as a beggar. During 1902 and 1903 the General Conference allowed the Southern Union to retain its Harvest Ingathering funds, but in January, 1905, the union voted that their Ingathering money for 1904, about \$1,000, go to the General Conference fund the same as that from other unions.

No great windfall ever came to the Southern Union. We did receive barrels of clothing and some moderate donations of money, but the South had to make its own way with the help of men and women from other parts of the country.

The Spirit of Prophecy counseled what methods were to be used in dealing with delicate problems peculiar to the area, and as men had the good sense to heed the suggestions, they were prevented from making serious mistakes that could have meant defeat. No great setback to the cause ever occurred, but it would have been easy without Spirit of Prophecy guidance to have made some denominational moves that would have taken years to remedy.

The General Conference president, Arthur G. Daniells, again visited the field in 1908 after having attentively observed progress in the Southern states from Washington, D.C. He found an annual 10 percent increase in membership and a 50 percent gain in tithe each year for the previous five years. With this steady growth, the union soon became self-supporting.

Also the following word came from Ellen G. White: "The cities of the South are to be worked, and for this work the best talent must be secured, and that without delay."

This seemed a big order to the brethren, but they could not ignore it; and by 1913 evangelistic work had been carried on in New Orleans; Birmingham; Memphis; Nashville; Louisville; Jackson, Mississippi; Atlanta; Jacksonville; Savannah; and Wilmington, North Carolina.

The Southern Union by then had a membership of 2,203—1,613 white and 590 colored. In some conferences one third of the constituency did part-time missionary work. In four years book sales amounted to \$173,926.42 and had helped in the establishment of several churches.

The old Southeastern Union in 1913 had 2,556 members, a gain of 778 since the previous General Conference. The total tithe receipts for the previous five years amounted to \$124,014.34, and mission offerings totaled \$59,539.42 for the same time. Sales of literature for the period were worth \$162,720.13, with sixty-six canvassers in the field, including many colored people.

In the *Review and Herald* of December 3, 1914, O. Montgomery, president of the Southern Union, wrote:

"We are facing a desperate situation. Undoubtedly no other part of the United States is suffering so fearfully from the effect of the war upon its finances as is the Southland. Things are absolutely at a standstill. Hundreds and thousands are living on half rations. Yet in face of their condition, our tithes and offerings are keeping up remarkably. Surely, God is with His people. . . . We are all of good courage."

By 1922, reports could be given of flourishing churches in several of the large cities of the South. Good seed had been sown over the years by lay members in home missionary projects, and after public efforts, the church memberships doubled and tripled.

When the Southern and Southeastern unions consolidated in 1932, the total membership was 12,682 in 234 churches.

A little more than two decades later the Southern Union reached 35,362, making it the second largest union in North America. It is worthy of serious reflection that this growth could be possible in forty-six years, with all the obstacles and

handicaps facing the union. It is full proof of the Lord's blessing in meeting difficulties.

The Southern Union Conference had set as its primary goal conducting a strong program of evangelism. Every line of conference activity was geared to it. The president's page of the union paper kept this objective before the people.

A Bible Correspondence School begun in 1951 to serve the Southern Union was a strong factor in increasing membership. It maintained twenty-two office employees, who sent out thousands of lessons, and had ten ordained ministers to do follow-up work in the field. Many people who enrolled in the Bible school began to keep the Sabbath, and during 1954 2,177 baptisms in North America resulted, 1,041 of them in the Southern Union. At the time of the union session in 1955, enrollments in the Bible school were more than 400,000. Of these 9,128 had definitely stated that they believed in the Sabbath of the fourth commandment.

The educational system kept pace with the union's rate of growth. By 1955 there were in the union 4,420 pupils taught by 273 teachers in 166 church schools.

An average of 271 colporteurs delivered in four years more than \$3,400,000 worth of Seventh-day Adventist publications to non-Adventist homes. The colporteurs had offered prayers in 54,000 homes in 1954 alone, and had enrolled 18,250 people in the Bible school courses, forty of whom were baptized as a result.

During the years 1951-55 the soul-winning activities of the laymen took on new impetus. More than \$227,000 worth of projectors for Bible study in homes had been purchased by laymen, who then gave 32,193 studies to 150,138 people. Consequently, 3,097 attended Sabbath School and church services, and 480 were baptized. Two Bible school students enrolled sixty-one others before their own baptisms.

All the conferences found the Bible school a gratifying means of evangelism. For example, at Murphy, North Carolina, where Adventists had never had a church previously, twenty-five baptized Bible school students were organized into a church.

On one occasion ninety Missionary Volunteers from Collegedale visited 1,500 homes and secured 700 enrollments. Through the missionary support of laymen, the Bible school could in 1957 report 4,500 baptisms during its six years of existence. Currently it had 11,000 enrolled in the correspondence Sabbath School and baptismal classes.

Tithe receipts for the four-year period amounted to \$10,153,144.40 and mission offerings to \$4,100,177.07. New church construction for the period reached approximately two million dollars. The first million-dollar check ever submitted to the General Conference came in the early part of 1959 from the Southern Union Conference, the exact amount being \$1,001,666.84. This included Ingathering, tithe, and sustentation funds.

Operation Dixie, an intensive evangelistic program, was launched in 1957, and the George Vandeman "It Is Written" project began in the Kentucky-Tennessee and Florida conferences in September, 1958. These, coupled with others such as the Detamore Crusade in Florida and a multitude of lay activities, soon produced more than two thousand baptisms.

In 1961 most of the conferences in the union set new records in converts, reporting a total of 3,602 baptisms for the year. Schools on all levels showed marked increases in enrollment, and in some instances their facilities stretched to the limit. The new Bass Memorial Academy opened its doors to 150 boarding students. Pisgah, Highland, and Forest Lake academies were among the schools that had made addi-

tions to their physical plants. Southern Missionary College was still expanding, completing a million dollars' worth of buildings, including a new women's dormitory. Construction began on the new Georgia-Cumberland Academy.

Toward the close of 1962 plans for a union-wide program of evangelism included a schedule of revival meetings in all of the 466 churches during the first quarter of 1963. A goal of two thousand baptisms was set for the first three months of the year. The project entered directly into every Seventh-day Adventist home. In fact, the home was the center of operation, each selecting three neighbor homes with which Adventists were to become acquainted and by friendly deeds live the principles of Christian regard for others.

In introducing the new union-wide missionary program, instances were cited of Adventists, even missionary departmental secretaries, knowing very little about their neighbors, and of neighbors knowing very little about them. The workers were so busy getting to their offices and in going out on promotional trips, that they had little time for neighborly association.

What was true of the denominational employees and their lack of local contact, was much the same with many of the laity. Occupied with their own affairs, Adventists knew little or nothing about the needs of those next door or the people across the street. About all the neighbors knew about them was that they went to church on Saturday and usually did not eat meat. They had heard that they were Seventh-day Adventists, but did not know just what that meant. And they had no particular occasion for asking why their Adventist neighbors went to church on Saturday when everybody else went on Sunday.

This project is continuing in the union today, where there are more than 50,000 Adventists in some 500 churches.

One can well wonder how it is that the South, facing many problems and suffering abject poverty, could have made such marvelous growth in little more than sixty years. Perhaps some will say that the whole area has pulled out of its self-satisfied isolation and is now well named "the New South." The progressive South, they may say, has found itself. And men and means from the North have found big attraction in its potential for industrial development. Naturally, all phases of activity would show strength, and Seventh-day Adventists are sharing its prosperity.

Grant the fact of business awakening and industrial progress. But mills, factories, and packing plants do not spell religious growth. Industries moving in from the North do not build churches in the South any more than they did where they came from. Nor does a tourist influx necessarily contribute to church membership, even if it does add to a population that may be subject to the spiritual influences of the community.

No, we cannot attribute the progress of our denominational work to business pursuits or the enterprises of man. The presentation of God's messages for this time is under the direction of heavenly beings. The three angels of Revelation 14 are giving the last gospel summons, though they are doing it through men and women, young and old, who in consecrated sacrifice have given their faithful service to the work in the South.

The Southern field was favored in a special way by the many pleas in its behalf by Mrs. E. G. White. Men and women in other parts of the country who were moved by the requests for help responded to come to a needy region. Much talent came this way and built wisely, following faithfully the inspired counsel.

When leaders have sought to carry on in God's way, He

has blessed in full measure. Today, when they give their reports, they seriously and earnestly give God the glory for what has been accomplished. When we wonder at what we see today, we can but say, "This is the Lord's doing, and it is marvellous in our eyes."

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