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### Adventist Windows

C. Mervyn Maxwell  
*Andrews University*

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Miller and a number of the other outstanding leaders met at Albany, New York, in April, 1845, and formed a conservative group which frowned upon the numerous smaller splinters which, groping for a true explanation for the disappointment, had developed various theories. Several of the smaller groups united in the belief that Miller was right in his interpretation of time but was mistaken in regard to the nature of the event — the sanctuary to be cleansed was not in earth but in heaven. The movement thus formed also accepted as new truth the observance of the seventh-day Sabbath and a revival of the prophetic gift in the person of Ellen Gould White. This "little flock" grew into the Seventh-day Adventist Church, eventually becoming the largest of the Adventist groups.

The general reader will find the volume delightful reading and will be inspired by a perusal of its pages, but the scholar will be conscious of the minimal amount of new matter,

since the volume is written almost entirely from secondary sources. Millenarian authorities especially will be disappointed at not finding in the list of sources I. C. Wellcome's *History of the Second Advent Movement*, written by a participant in the movement, and they will observe that the post-disappointment period is written from the viewpoint of the Seventh-day Adventist group and that the sources are almost entirely of Seventh-day Adventist vintage.

The author is to be commended for giving William Miller his rightful place as an honest man of God with pure motives, the leader of the great millenarian awakening of the nineteenth century, truly the "Urgent Voice." Also, the publishers are to be commended for producing this informative book in paperback, thus making it readily available to a maximum number of readers.



Among the sources quoted in *WINDOWS* is the controversial book, *THE LIVING TEMPLE*, by John Harvey Kellogg, M.D., which contains some of his pantheistic teachings.



*In 1849 Miller was buried near his farm at Low Hampton.*

courtesy: Loma Linda University Heritage Room

# THE Living Temple

By J. H. KELLOGG



*"Know ye not that your body is the temple of the Holy Ghost?" 1 Cor. 6: 19*



BATTLE CREEK, MICH., U. S. A.  
GOOD HEALTH PUBLISHING COMPANY

1903

## Adventist Windows

### C. Mervyn Maxwell

Emmett K. Vandevere, compiler. *WINDOWS: SELECTED READINGS IN SEVENTH-DAY ADVENTIST CHURCH HISTORY, 1844-1922*. Nashville, Tenn.: Southern Publishing Association, 1975.

Anyone who knows Dr. Vandevere of Andrews University or has read his *Wisdom Seekers* knows how much he enjoys people-history, quoting diaries, reading letters, and spinning stories about the men and women whose combined experiences compose the Advent movement.

*Windows* is a window for watching Vandevere at work. It is also, of course, what he intended it to be, a delightful and highly informative assortment of windows into the story of Seventh-day Adventism constructed by people who have lived it.

As the book's subtitle indicates, this is not one more history of Adventism but a sparkling collection of excerpts carefully selected by a man who knows his subject well, each one prefaced with the shortest possible introduction to help orient the reader. Portions are taken from the diary of George W. Amadon, for instance, long a leading worker at the *Review and Herald*, and from the diaries of S. E. Wight and Henry Philip Hosler, among others; from the handwritten memoirs (owned by Vandevere) of Washington Morse, the first man (1851) ordained to the ministry by a Sabbatarian Adventist; from a Systematic Benevolence Record Book; from the actual log kept by E. H. Gates of the good ship *Pitcairn*; and from personal letters written by various folk, leading and lay, including a series to Vandevere himself by S. P. S. Edwards, a physician who knew Dr. J. H. Kellogg and Elder A. G. Daniells well during their heyday.

Not every selection is assembled from such esoteric sources. Quite a number are taken from books by various pioneers, including well-known titles by Ellen White, the most notable of the church's founders. Most of *Windows* is, in fact, culled right out of the *Review and Herald*! It is amazing to the uninitiated how many fascinating people-things can be mined out of the good old *Review*. Having dug through seventy-two volumes (1850-1922) of the venerable journal, Vandevere

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October 20, 1870. Monday.

About 2.30 in the afternoon, the "Pitcairn" sailed out of the bay of San Francisco, towed by a tug. Three or four hundred of the brethren & sisters of Oakland and San Francisco lined the wharf, and three hearty cheers followed the vessel as she moved off, while handkerchiefs fluttered in the breeze as long as we could see a person distinctly. Two skiffs were towed by us for some distance, the nearer one being under the control of Bro. S. W. Curtis, and containing, among others, Dr. Chinnock, and his daughter. We had on board, in addition to our regular company, Mrs. Ella Dix, Mrs. M. J. Bahler & daughter, Mrs. Alvin, and Alta Weigman, who left us on the tug that towed us. About opposite the San Francisco wharfe the sails were set and the tug left us. Soon after this our vessel

One of the unique aspects of *WINDOWS* is that it includes original manuscript sources such as the daily log book of the *PITCAIRN*, first Seventh-day Adventist missionary ship.

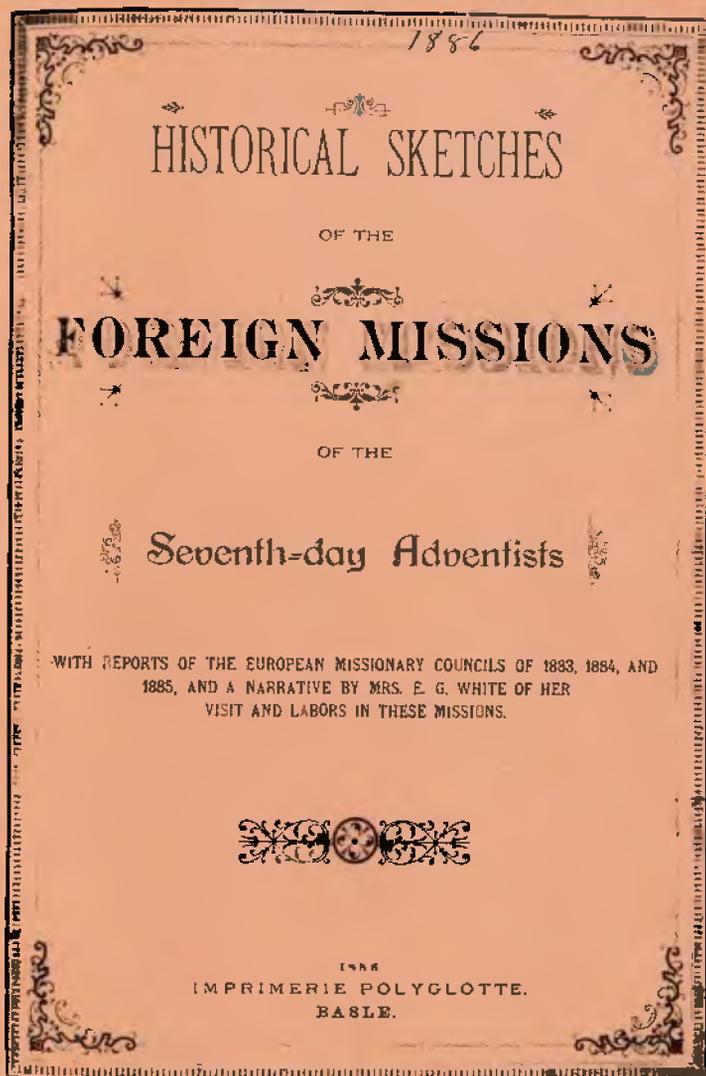
has done us a genuine favor by mounting so many jewels in so accessible a form.

Evangelist J. O. Corliss is found here looking back on his happy years with Joseph Bates, a man, he recalls, "who had a tender heart, and knew how to set wrongs right without 'fuss or feathers.'"

James White remembers the austerity of his own school days, when he lived "three months on corn-meal pudding and raw apples," and compares it with the abundance at Battle Creek in 1880, where the "young gentlemen and ladies feast twice each day on the best grains, fruits, and vegetables, at the cost of about one dollar a week."



BASLE AS SEEN FROM THE OLD BRIDGE.



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One of the interesting books that *WINDOWS* quotes from is *HISTORICAL SKETCHES* printed in Basel, Switzerland, in 1886. It contains accounts of early Seventh-day Adventist missionary work in Europe as well as notes on Ellen White's travels during the first year she was in Europe.

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J. H. Haughey deplores the spiritual austerity at Battle Creek in 1898. "It does almost make my bones rattle," he shudders, "to think of the things that are going on." W. W. Prescott on February 12, 1902, describes the situation at headquarters as "wicked" indeed — but merely shrugs it off: "We cannot turn that over [reform it] in a day." (The Sanitarium burned down on February 18, the Review within the year.)

S. W. Rhodes writes to *Present Truth* in the early days: "Glory to God! for salvation that can be felt in the flesh." And in 1957 S. P. S. Edwards remembers Ellen White with deep affection: "We all called her Mother. She was much more than a mother to all who knew her."

Spanning as it does the history of Adventism from 1844 to 1922, *Windows* predictably sheds light on Millerite reactions to the disappointment of October 22, 1844, and on attitudes of contemporaries to the re-orientation of the late 1840's and the development of organization in the 1850's and 1860's. There are chapters, too, on the atmosphere in which characteristic Seventh-day Adventist doctrines were developed, on "Civil War Worries," on Minneapolis and righteousness by faith, on fires in and farewells to Battle Creek, and on Joseph Bates, John Harvey Kellogg, James and Ellen White, and the "Daniells Decades" — to mention a few.

Happily, colorful trivia abound, including a solemn reference in a *Review* article to a meeting in a country hall that couldn't begin until a sleepy dog was routed out of the pulpit in front of a crammed congregation. But as already has been indicated, the primary color of *Windows* is serious enough. James White provides a crystal-clear explanation of the oft-misunderstood "shut door" concept, and we are enlightened to hear denominational leaders in the 1860's speak of that much misunderstood missionary, M. B. Czechowski, as a "noble-hearted" man. Peering through another window in England we watch Daniells and Kellogg debate the new no-debt policy for two hours. But it is through panes smoked with sadness that we observe Kellogg in the 1920's, having given up faith in the prophetic health, unwittingly undermining the faith of his staff in his own concepts of health.

If we are delighted to find a volume with so high a percentage of people-color, we sometimes wish the publishers had allowed the introductions which frame each window to be a little larger. When J. O. Corliss, long years after the event, "recalls" that it was John Couch who heralded October 22 at the Exeter Campmeeting in 1844, it would be helpful if space had permitted a reminder that the great new message had really been delivered by Samuel S. Snow. A warning might well have been flashed over Hiram Edson's "memory" that the *Day-Dawn* of Canadaigua conveyed his sanctuary insight to Bates and the Whites; most probably it was the *Day-Star* of Cincinnati. Crosier most likely did not ride around on horseback visiting believers the day immediately following the disappointment but on the next day following that, after he and others had had a chance for the all-night Bible study he speaks of. Rather than nominating Edson and his friends as the first group to combine the basic Seventh-day Adventist doctrines of Sabbath, Second Coming, Sanctuary, and Spirit of Prophecy, there is greater likelihood that Otis Nichols or H. J. Gurney was the first "Seventh-day Adventist." One regrets that Canright is omitted from the list of men who

consummated the tithing doctrine, and that "new theology" is left undefined. But such items are not cracks in the windows. They are "seed bubbles" in stained glass, stimulating research and discussion.

Two typographical mistakes might be mentioned in anticipation of a good sale and an early second edition. On page 49 it would appear that "tired" should be "tried." On page 67 the correct title is *The Seventh Day Sabbath a Perpetual Sign*.

Perhaps the most valid reaction to this book is the question, "With all *this* lurking in the woodwork, how much more is there?" Which is another way of asking, "How about a second bank of windows, Dr. VandeVere?"

*Noting that there have been disagreements in Seventh-day Adventist theological views in the past, the author of WINDOWS gives quotations from both THE LAW AND GALATIANS by G. I. Butler (1886) and THE GOSPEL IN GALATIANS by E. J. Waggoner (1888). The two views represented by these pamphlets were discussed more fully at the 1888 General Conference held in Minneapolis.*

courtesy: James Nix

