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Founders'
Golden Anniversary
Bulletin



1874-1924

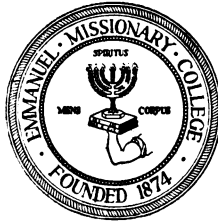
Founders' Golden Anniversary Bulletin

of

Battle Creek College

and

Emmanuel Missionary College



1874-1924

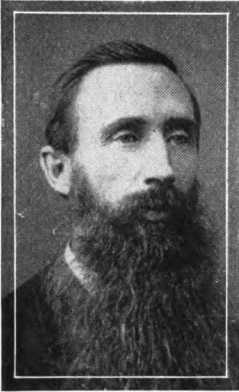
Emmanuel Missionary College Bulletin

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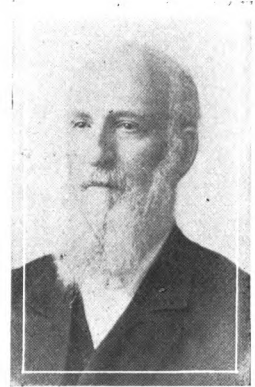
The Founders of the College



G. H. BELL



MRS. E. G. WHITE



JAMES E. WHITE

DEDICATION

IN MEMORY OF THE STRUGGLES AND SACRIFICES MADE BY THE FOUNDERS OF THE COLLEGE, THIS FOUNDERS' GOLDEN ANNIVERSARY BULLETIN IS REVERENTLY AND AFFECTIONATELY DEDICATED. IT IS OUR HOPE AND PRAYER THAT THE FRUITION OF THEIR UNSELFISH DEVOTION TO THE ESSENTIAL PRINCIPLES OF CHRISTIAN EDUCATION MAY BE ABUNDANT UNTIL THE COMING OF OUR LORD AND SAVIOUR JESUS CHRIST.

“Of all institutions in our world the school is the most important.”
E. G. W.

**Presidents of Battle Creek College and of
Emmanuel Missionary College**

SIDNEY BROWNSBERGER	1874-1881
ALEXANDER McCLAREN	1881-1882
W. H. LITTLEJOHN	1883-1885
W. W. PRESCOTT	1885-1894
G. W. CAVINESS	1894-1897
E. A. SUTHERLAND	1897-1904
N. W. KAUBLE	1904-1908
O. J. GRAF	1908-1917
C. L. BENSON	1917-1918
FREDERICK GRIGGS	1918-

Our Aim

To prepare for Christian service.
“True education has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, mental, and the spiritual powers.”
E. G. W.

What I Have Seen of Denominational Progress

W. A. Spicer

“**W**HAT I have seen of Denominational Progress” is surely an appropriate theme for this Sabbath morning in the midst of these Semicentennial exercises.

We have seen wonderful things since the days of 1874 when the third angel's message first lifted its wings for the flight across the sea.

In the fourteenth chapter of Revelation John says that he saw the coming of the judgment hour in heaven above in 1844. He saw a movement rise and spread swiftly through the world symbolized by an angel flying in the midst of heaven to every nation, kindred, tongue, and people. In the vision, he heard the message that was proclaimed by a voice crying “Fear God and give glory to Him for the hour of his judgment is come.” He saw the people who were raised up by that message come, and the people who were to carry that message to every nation, and kindred, and tongue. He saw it with the eye of a prophet in holy vision, and when the year 1844 brought the hour of God's judgment then appeared the beginning of this Advent Movement.

It was in November 1848 that Sister White rose one morning and said to her husband, James White, “I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world.”

We thank God for the wonderful fruitage which has come since those days, and somehow, when we think of the times past and of semicentennials, I think the best lesson we can get out of these memorials is to endeavor in all earnestness and seriousness before God to catch the inspiration that led the pioneers as they laid the foundations of this work.

Then came the move westward to old Michigan, the establishment of the printing work in Battle Creek, then the sanitarium work, then the college work, which occurred in 1874, and was the old Battle Creek College. I believe some of the others doubtless have the history more correctly, but I know it was there in '75 and '76. Well do I remember how my youthful heart thrilled in '76 when for the first time in my life, I think, I saw a great flag, the United States flag, flying over the old Battle Creek College, in that centennial season.

I am to speak of what I have seen of the progress of the work in my short life. In the strength of voice that God gave to her in her middle age, Sister White used to call the youth of this denomination to dedicate their lives to the third angel's message and meet Jesus in the armor of active service. God guided the founders in the early times. It is wonderful to see how the foundations were so truly laid, when in these early days we see how God led and gave a vision of the really hallowed character of our work. Somehow I cannot remember, in the old days sitting in Battle Creek College, that we heard very much about our obligations to carry the message to every nation, kindred, tongue, and people. I can remember hearing how all nations would come to the United States, and thus all the nations would hear the truth. God founded the old Battle Creek College to be the mother of hundreds of schools that today encircle the earth. God founded this school to be the training center for workers to carry the message to the ends of the earth. This was the primary object to be secured in the establishment of the College. The Lord called for the College

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to train our young people to go forth in the word of the living God. Thus did it begin to function in the early days.

I used to see men like Elder Underwood, preachers whose voices thrilled our hearts as we heard them tell the messages fresh from the field,—men of the seventies, bearded men,—Elder O. A. Olsen, Elder R. F. Andrews, Elder Sanborn, and many others were in my class when I was a boy. While the early fathers did not say much of going to China or Africa in my early days, God shaped the program of our work for the training of the soldiers of the cross, the missionaries of Christ, who would go over the sea into all the lands. This is a missionary movement. It is born that way. It is born of this vision flying in the midst of heaven with face set toward every tribe and tongue. Without that, it would not be at all. This is bound to be a missionary movement, and we thank God for this providence that founded Battle Creek College in the old days to be the parent institution for many a college, or an academy, set as points of light in the dark world, north, south, east, and west. The old world is dying before our eyes. We see God working with new power. We live in a new time these last few years. Oh, I have not time to tell you what I have seen, in the development of our denominational progress, but you know in the last few years we have seen things that would have filled the hearts of the pioneers with joy.

Brother E. H. Wilcox wrote me from Titicaca, from among those Indians, that he had given instruction to the mission stations to restrict their baptismal classes to five hundred, for in some of their classes they numbered nearly a thousand. They violated the rule, and when he went out for the baptismal service at one of the stations he found nearly a thousand in one class, and as he examined them one by one, he found six hundred twenty ready for baptism in spite of his rule that it should be not more than five hundred.

I started to talk about this and forgot to mention Roumania. Nearly one thousand new baptisms last year. We had ten thousand conversions in Europe alone last year. Think of it, we worked and worked for years thanking God for ones, and twos, and threes, and tens, and now we have hundreds and thousands. Over in Russia for five years, our brethren were kept away from us, with hardly a word. I feel safe to say not a word. We heard nothing. I said, at least in my own heart, that we must not be discouraged if we hear that we have lost heavily in Russia. When the war broke, every worker in Russia was either in prison or exiled in Siberia. Persecution and war, revolution, and counter-revolution, famine, and pestilence. Our churches were scattered hither and yon, and I said in my heart "We must not be discouraged," but lo, after five years when the curtain was drawn the first message came, and it said "You tell our brethren that we think our members have just about doubled."

Last summer I spent in Europe. Really, it is wonderful to see God at work—troubled Europe, distressed Europe,—the nations are distressed over there,—but God is at work giving the word to God's people, just as he said he would do. We read in Volume IX of the closing days: "Fearful tests and trials await the people of God. The spirit of war is stirring the nations from one end of the the earth to the other. But in the midst of the time of trouble that is coming, . . . God's chosen people will stand unmoved. Satan and his host can not destroy them; for angels that excel in strength will protect them."

One of our brethren in Czecho-Slovakia, the leader of the colporteur work says: "Difficulty, of course we have difficulty, but we do not mind that. Our colporteurs get into prison, but that does not hurt us. We call the prison the colporteur's rest home. When he gets tired along comes a policeman and puts

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Words of Welcome

William Guthrie

Friends, and students: In behalf of the Board of Trustees of Emmanuel Missionary College, the successor of the old Battle Creek College, I welcome you. I welcome you to all that this College has to give if you are young. I welcome the students of Battle Creek College, many of whose faces I see here tonight. I welcome those who have given to this College of this world's goods. I welcome you to the joys that will be the result of its work in the work done by its attendants in carrying abroad this blessed message to earth's remotest bounds. I do not come to you as a worldly educator would come or as the chairman of a board of a worldly school. I do not come pointing out the great achievements from the worldly viewpoint that have been or shall be attempted by the attendants of this institution, but I come with this scripture: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;"

This institution does not stand for the worldly idea of education. It stands for that education without which no man is truly educated. There is more in the study of the Bible, there is more in learning how to win a soul to Christ, there is more in learning how to turn the heathen head-hunter into a peaceful citizen before whom you may lie down in peaceful sleep than there is in solving the greatest problems relating to nations. It is for that kind of education that this institution stands, an education that turns its attendants, and its patrons, from the things of this world to the things of the world that is to come, an education that points not to those things that are passing day by day, all of which perish without use, but an education that looks beyond into the great eternity where the life of men measures with the life of God, an education that fits those who possess it to lift men out of the gutter, turn them from the habits which ruin men, and gives them an appetite for those things which save their souls and makes better citizens in this life and fits them for the world beyond.

It is our privilege and our responsibility to carry the science of truth with all that it does, with all its deeds and performances, to a lost world until in every nation and among every kingdom the gospel message men have heard and made their decisions either for or against the invitation of the great Master. It is for that you have spent your money in the building of this school first in Battle Creek, and for which you have spent your money to reerect it here in Berrien Springs. You have spent your money in putting your children into this institution for no other purpose, I trust, than that they may be prepared in the great science of soul winning, the science of carrying the love of God to a lost world.

I welcome you to this school with which I have been acquainted now for thirty-five years and to which I owe what little I am in value to the cause of God. My training began in the autumn of 1889, only fifteen years after the College had its birth in Battle Creek. As I look out over the world and see those who are bearing the burdens, the responsibilities of the third angel's message, I can see many of whom were my schoolmates from 1889-93 in Asia, Africa, China, in the islands of the sea, in Europe, and in America. Their heads, some of them, are white the same as mine, and because of this we welcome you all the more into the folds of this school and its work. Upon us and our children is the responsibility of advancing the work of God and carrying the science of Christian love to earth's remotest bounds.

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Half Century of Educational Progress

C. W. Irwin

I SHALL endeavor to give you a very short and very brief account of our educational work from a historical standpoint. I shall try to make this so brief and so clear, if I can, that you can carry it with you.

It is a fact that Professor Bell opened a school in Battle Creek in some upper chamber back in 1868. I understand that Professor Bell conducted a small school. There were two or three church schools in those days that were held prior to the opening of the Battle Creek College.

Today we have 1259 primary schools, 123 advanced schools, making a total of 1382 schools. We have 1718 elementary teachers in our schools, 1159 teachers in our advanced schools, a total of 2877. We have students in our elementary schools all over the world now, 34,034; and students in our advanced schools, 15,505; making a total of 49,539 students in our schools of all the grades; and if I had the facts up to date this would run over 50,000 students in our schools. We have seven times more students in our schools than we had members of this denomination in 1874. In other words, for every member that we had in 1874, we have seven students in the schools today. When we get those facts before us, we feel like saying, "What hath God wrought!"

I remember very distinctly when I was in Australia, there was a great merchant in the city of Sydney who adopted as his trademark (underneath a large tree), "While I live, I will grow." I said that is what has been happening to our schools these fifty years. They are alive, they have been growing, and they live in proportion as they do grow, and they will not be alive unless they do grow.

I divide the growth of our institutional work so far as our schools are concerned into decades. From 1870 to 1880 is the first decade which represents the founding of our educational work; in other words, the founding of Battle Creek College. 1880 to 1890 is the next step, an expanding step in which we founded academies; first of all, the Healdsburg Academy, and following that the South Lancaster Academy and then other schools were established. It was an expansion period to some extent. Then we come to the third great period, 1890 to 1900. During that time our schools increased from seven colleges and academies in 1890 to twenty-five in 1900, and our church schools increased from nine in 1890 to two hundred twenty at the end of that period. I would denominate that as the great decade in the expansion of our school work, 1890 to 1900. During that time Union College was established in 1891; Walla Walla in 1892; and Australasian Missionary College in 1894. Then we began to spread out in foreign lands.

You will notice that these academies were not academies in the ordinary sense of the term. They were all training schools. Coming on into the next decade from 1900 to 1910 we have a rapid increase in the number of conference academies which have made feeders for our colleges. Notice that the church school era was during the period 1900 to 1910. We have seen a growth of over two hundred schools in that ten-year period, and of course that growth has gone on from that until the present time.

During this time mission schools were established in foreign lands. From 1910 to 1920 on up to date we have the establishment of three foreign seminaries

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The College Exhibit

J. D. Lecklider

When one thinks of college, his mind naturally turns to studies, long lessons, and cramming for examinations, involving a long gruesome process which is so fatiguing that the student's paramount desire is for the arrival of the next vacation.

The ordinary visitor with this universal conception of education is somewhat naturally surprised to find overalls taking the place of the shoulder harness of the football player, and the boys scrubbing the cows instead of finding employment in rubbing down an athlete who has been so fortunate as to be pommelled into jelly.

The founders early conceived the idea of the threefold system of education, the harmonious development of the head, heart, and hand—or in other words, the intellectual, the religious, and the industrial.

In order to give the proper emphasis to the manual, as well as to depict life as it actually exists, an exhibit was arranged to tell the story.

The various historical periods of the College were well illustrated by Professor Sorenson. It is interesting to note that in 1875 the curriculum consisted of a Classical, an English, a Special, and an Intermediate course; while nowadays, in order that round pegs may fit into round holes, the student may have the choice of nineteen courses, thus making it possible for anyone to prepare himself for the line best suited to his needs. An enlarged photograph of each of the presidents of the College hung on the walls, the latest being that of President Frederick Griggs.

A job press taken from the printing plant was installed, which permitted spectators to view the actual process through which each pamphlet goes before reaching the mail bag. Besides the ordinary printing, the department makes a



DELICIOUS FRUITS AND FRAGRANT FLOWERS WERE ATTRACTIVELY EXHIBITED

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THE ATTRACTIVE ART EXHIBIT WAS DISTINCTLY APPRECIATED

specialty of art and vari-colored press work, which is second to none. The efficient methods, combined with the up-to-date appliances which have been installed, make it possible for The College Press to outbid even its closest competitor, with the result that a large share of the job work for the surrounding country comes to the College.

What has become of the graduates of Emmanuel Missionary College? Does it pay to make the sacrifice for our children that they may have a Christian education? Could you have looked at the world-wide map and seen those places indicated by stars where our graduates are, you would say "It is cheap enough."

Men and women who can measure up to the tests of efficiency are wanted today. That is possible only when their health and strength allow them to put forth their greatest efforts, unhindered by physical weakness. The kind of food, the manner in which it is prepared, and the attitude with which it is eaten, determine to a large degree the happiness and usefulness of an individual.

So, it was with a great deal of interest that the exhibit of the Home Economics Department was viewed. There were found samples of the foods rich in iron, to make good, red blood and rosy cheeks; those having a large percentage of calcium, needed to make good teeth and strong bones; the tissue-building foods; the energy-producing foods; and those showing some of the foods containing the vitamins A, B, and C. An interesting feature of the exhibit was that of an ideal ration for one day. This emphasized the protein requirement which is so often overlooked, yet is so necessary to health.

Actual articles of clothing were also on exhibition, showing the careful, neat, and artistic way in which the students of this department are taught to do their sewing. The millinery bills of the young women who take the work in millinery, must be greatly reduced, for there were hats which were made in class. They are taught the wisdom and economy of buying good material.

Why are prices high this year, while next year the same articles will sell below cost? The Economics department assumed the burden of disclosing this
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Education and Missions

J. L. Shaw

WHY IS it that Battle Creek College with perhaps as few in number as any institution in the world has had so wide an influence in all the corners of the earth? It is because we are stewards of a message, but there is something more. We have been given the program of carrying the message, and that is what has speeded it on in one line and another. We established publishing houses; we established sanitariums, and we established Battle Creek College and the other schools that have been established because God spoke. Thus a small people whose hand is in God's hand, following His program, have been led on, until we have hundreds of schools and believers in all parts of the earth.

I am to talk a little of education and missions. They are very closely connected. You may have worldly education without missions, but you cannot have Christian education without missions. You cannot have missions without Christian education. They are joined as the hand is united to the body. When missions fail, the school fails, and when the school fails, the mission ends. They are united, and how remarkable it was in this work that when J. N. Andrews fifty years ago was on the water going to Europe, the walls of Battle Creek College were being built.

I stood last summer looking up at our publishing house at Basel, Switzerland, the old publishing house that has since been sold to other parties, but I could not help but think what God hath wrought in these years since then, until now the message is represented in all the countries of Europe. Battle Creek College was the training center for the beginnings of our work in Europe. Brother Conradi, an old Battle Creek student; and O. A. Olsen, Brother Holser, Brothers Johnson and Anderson and many others were also from the old school.

I had the privilege last summer of dropping in at the Watford school about nineteen miles from the great throbbing city of London. I think of Professor and Mrs. Salisbury, of their earnest efforts in establishing this school which has meant so much to the British Isles. That school in turn has been a training center which has supplied West Africa and East Africa.

Then I went into Denmark. There is another school. Those who have attended it have gone out in the field to serve the Lord. I went up into Christiania, Norway. They have started a school only recently, with a dormitory, class rooms, and chapel. There they are training those Norwegian boys and girls to carry the message.

I dropped over into Germany. I wanted to see our school out at Friedenau. We have heard so much about it. They had been through hard times—a very hard experience. They took me to the school, and it shows how a school suffers when it does not have the missionary outlook. It is a great cross to those men and women because they could not go on to the mission field, but we assured the brethren that God had a way out of it. We went through the buildings, the inside walls were covered with mold, because they could not buy coal; yet the students went to school, sitting there in cold rooms studying. We went to the dining room, a cold, dreary place, but we said, "Hold on, brethren, there is a way out, and I thank God the way is coming out." They have already sent missionaries down into Abyssinia, into Malaysia, and into Korea.

Then I went over to our French school, which looks out over the blue waters of Lake Geneva—it is a delightful place to train boys and girls. It did do my

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heart good to see them training these young people to carry the message among their people.

Recently I had a letter from W. H. Anderson. He is one of our pioneers of old Battle Creek. He has been out there thirty years, pioneering first in Bulawayo, then up to Barotseland, then down to Bechuanaland. At this time he is starting out on a new undertaking. He said, "I thought the brethren would think after thirty years of pioneering in Africa that I had done enough, but they said, 'No, we want you to take this west coast tract of Africa.'" They organized it into a Union mission and he outlined his program to go up there this year and put up three new mission homes. What is it that leads that man to do it? It is because he has faith in God's word. In so far as this College gives men that vision, it is a success.

I dropped down into South America to that school out at Sao Paulo. There Thomas Steen is working. He is a student from this institution. He is out there in charge of that school, and he has a fine company of young men and women in attendance. Then I went down to Argentine to see our school down there. Jesse R. Marshall is in charge of that school. He and his wife were just learning Spanish. He was just getting ready to give his first chapel talk in the Spanish language, but already he has won the hearts of those people.

Alongside of this school is another. They call it a sanitarium, but it is a school. There we have a little sanitarium, and I said to Dr. Habenicht, "Why in the world have you developed a school out here in the heart of Argentine three hundred miles from Buenos Aires?" I went around with Brother Habenicht and saw what he had been doing. There is a fine fifty-bed institution with a nice operating room. It surely has been a training center. At Lake Titicaca I found missionaries trained in our schools. At Lima, Peru, I saw another training school, in charge of Harry Lundquist. Then we went up on the tops of the Andes. If you want to see how missions, schools, and education are united, go to the top of the Andes and see our work among those Indians. Why, it is the most inspiring scene I believe I ever saw in the way of education and missions. I never saw so many schools run by native people in a limited area as around Lake Titicaca. The only thing is we cannot keep up with them. We were up there three weeks and forty different delegations came to us and said, "We want a man to open up a school. Send us a missionary from America."

At the present time we have between fifty and sixty schools around Lake Titicaca, and they are paying for the teachers and we are training them. I am glad to tell you that we have a training school just getting into operation in a good strong way and the Lord is blessing the efforts there.

Do you know what our greatest need is? It is not money. What is it? It is spirit-filled men and women who have a training to carry this message to somebody else. That is our greatest need. As we give our hearts to that thing, there is abundant work for us. The Master has said, "The harvest truly is great." I think we ought to pray for that power to lay hold of our young men and women that will give them no rest day or night until they are thoroughly consecrated for the finishing of the work in the earth, to go anywhere that God wants them to go, and do anything He has for them to do.

Battle Creek College by One of Her Sons

Professor J. H. Haughey

EVERY great reformatory movement must have a righteous cause, a real mission! it must have its adherents, its work, its organization, its institutions, its regulations, or it could never be crystallized into a power for good.

The Seventh-day Adventists began as the smallest of all peoples, but their inspiration was from on high, their mission from above; namely, to give the last message of warning and of salvation to a lost world. Their cause was righteous; it had its adherents which became a church with its organizations and institutions which were destined to effect a mighty reformation among the peoples of the earth.

When the adherents to the faith numbered about seven thousand, the leaders began to recognize that the young people in the denomination should receive special training to fit them for positions of responsibility in connection with this great work. At this time, the same voice which had been heard since the beginning of the message in counsel, instruction, encouragement, reproof, and correction; which was heard before the printing of the fundamental doctrines of our faith, and which was heard before the establishment of a health institution, spoke in no uncertain terms with reference to the educational work.

The following statements are characteristic:

"And of all institutions in our world the school is the most important."—"Fundamentals" page 226.

"When I was shown by the angel of God that an institution should be established for the education of our youth, I saw that it would be one of the greatest means ordained of God for the salvation of souls."—"Testimonies" Vol. IV, page 419.

"The Lord opened before me the necessity of establishing a school at Battle Creek that should not pattern after any school in existence."—"Fundamentals" p. 221.

Just fifty years and one week ago today, I entered the north door of the east Review and Herald office building to become a son of Battle Creek College. At this time, Professor Sydney Brownsberger, M.A., was principal, Goodlow Harper Bell was in charge of the preparatory school, Elder Uriah Smith was Biblical lecturer on the distinctive doctrines of our faith, and Mrs. Joseph Perry and Miss Flora Camp were teachers in the grammar school and the primary grades.

The history of an educational institution does not consist of the history of its magnificent buildings, its capacious halls, its voluminous libraries, its costly furniture, or elaborate scientific equipment, however valuable these may be; nor even of a long list of salaried teachers, nor of the enrollment of a large number of advanced students. It consists rather of the ideals, the principles, and the character of its founders, of its boards of trustees, of its faculties, of its students, of its alumni, and of all those who go out from its halls into the great school of life. It consists in the amount of consecration and thoroughness of the work done by the pupils and teachers.

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The name of Elder James White appeared as president of the Battle Creek College until one year before his death in 1881. His interest in every young man and woman in the denomination, whether they were connected with the Battle Creek College or not, entitled him to this position. Of all the presidents of Battle Creek College, save one, it was my privilege to be associated, as either their student, their fellow teacher, or as both fellow teacher and student. Concerning all these men, as well as concerning the members of their faculties, it may be truthfully said that they were of strong character and of iron will; men who had convictions and the courage of their convictions. The following are terse sayings of theirs:

JAMES WHITE: "Oh, for a little sanctified common sense! If you want an education to prepare for the world's work, go the world's schools. We cannot compete with them in that business. If you want to fit yourself for a place in the work of God in this world, Battle Creek College is the place for you."

SIDNEY BROWNSBERGER: "When addressing the educated, be brief. Do not repeat yourself in thought or word. In making your prayer to God, you need to address Him but once, 'Our Father,' as in the Lord's prayer."

ALEXANDER McCLAREN: "Be thorough, be natural, cultivate common sense. My parting word to the College is that it constitute a chair of good common sense."

W. H. LITTLEJOHN: "Do not pass judgment until you have heard both sides of the question."

W. W. PRESCOTT: "There is nothing in this world so real as the religion of Jesus Christ."

G. W. CAVINESS: "If you want to get out of a well, better be a fox than a goat; if you want to win a race, better be a turtle than a hare; if you want to be a success, be like the frog that kept on kicking until the cream became butter."

E. A. SUTHERLAND: "Are you of good courage? Courage, Brother!"

N. W. KAUBEL: "Attend strictly to business, let nothing interfere."

O. J. GRAF: "First things first." Motto number one.

C. O. BENSON: "God throws out a challenge to you, young men and young women. Accept the challenge. Make the best of every opportunity."

FREDERICK GRIGGS: "Others." Motto number two. "Be on time. Control circumstances, or they will control you. Be on time, or you are in danger of being late at the gates of heaven, at the everlasting doors."

G. H. BELL: "If you would learn a thing perfectly, repeat it until it says itself." A description of a good student: "He is not necessarily clever but he is a plodder. He is thorough and knows what he knows; he does not take the laurels on graduation day, but he is always climbing. His fellow-student who is considered brilliant, seems content with his attainments. The first rises as it were on eagles' wings, higher and higher, while the second moves out on the level plain, and later descends into the valley. The second looks up and sees his former comrade, rising above him, then a speck in the sky, and finally, rising above the clouds, he disappears from view." "The only royal road to learning is hard study. It is narrow and steep, but high, and is traveled by every successful man."

GENERAL: "Education is but a preparation of the physical, the intellectual, and moral powers for the best performance of all the duties of life."

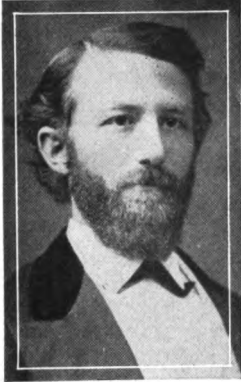
INTELLECTUAL: "Begin at the lower round of the ladder of progress and climb diligently round by round." Manuscript, May 17, '03.

PHYSICAL: "Of all the positions of importance in that college, the first is that of the one who is employed to direct in the preparation of the dishes to be placed before the hungry students."—"Fundamentals," page 226.

"And work performed in the open air is tenfold more beneficial to health than in-door labor."—"Fundamentals," page 73.

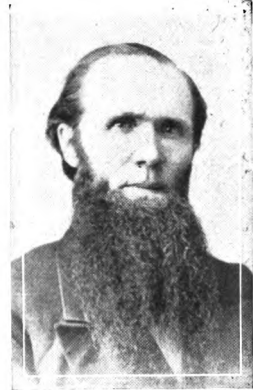
SPIRITUAL: "The heavenly Visitant would have opened the understanding,
(Continued on page 58)

Presidents of Battle Creek Collge



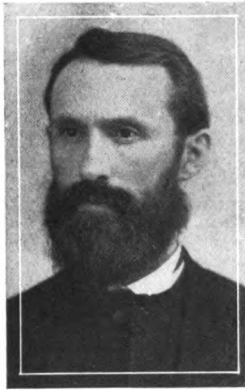
SIDNEY BROWNSBERGER
1874-1881

“When addressing the educated be brief.
Do not repeat yourself in thought or word.”



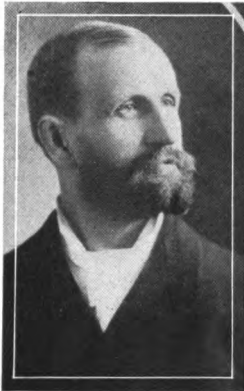
ALEXANDER McCLAREN
1881-1882

“Be thorough, be natural, cultivate common sense.”



W. H. LITTLEJOHN
1883-1885

“Do not pass judgment until you have heard both sides of the question.”



W. W. PRESCOTT
1885-1894

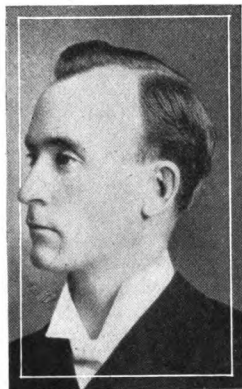
“There is nothing in this world so real as the religion of Jesus Christ.”



G. W. CAVINESS
1894-1897

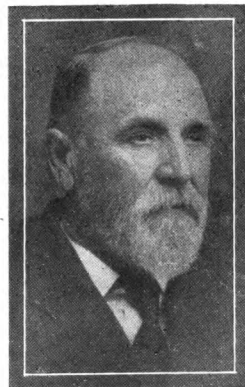
“If you want to be a success, be like the frog that kept on kicking until the cream became butter.”

Presidents of Emmanuel Missionary College



E. A. SUTHERLAND
1897-1904

"Are you of good courage?" "Courage, Brother."



N. W. KAUBLE
1904-1908

"Attend strictly to business, let nothing interfere."



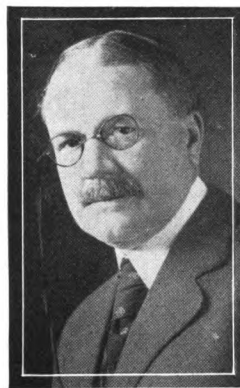
O. J. GRAF
1908-1917

"First things first"
(School motto)



C. L. BENSON
1917-1918

"God thrusts out a challenge to you, young men and women; make the best of every opportunity. Accept the challenge."



FREDERICK GRIGGS
1918-

"Others" (School motto) "Control circumstances or they will control you."

From City to Vineyard

P. I. Magan

ONE Sabbath day Dr. Sutherland and I were scheduled to preach in the towns of Corunna and Owosso. We spoke in one in the forenoon, and then started on foot to the other in the afternoon. It was a very hot summer day, we were tired and weary and sat down in an old ditch by the side of the road and began to talk about the future of Battle Creek College. It was in that ditch on that Sabbath day that the idea was first expressed between us that the time had come to make a move and get the old school out of Battle Creek for its safety's sake.

We must bear in mind that from the very earliest days during which the spirit of prophecy had spoken about the location of the old Battle Creek College, it had been spoken and written that the location in Battle Creek was not ideal. The ideal thing in the very beginning would have been to put the school a goodly distance from the town in the country, just as in this place where you have your school today. Sister White expressed many fears and great doubts in regard to the ultimate outcome of establishing the school in Battle Creek.

As the years went by in Battle Creek, perplexities began to multiply. I think it is clear to the older ones here that somehow our Adventist centers as they grow old and enlarge always gather perplexities to the workers in our institution. The happiest days in all the world are when one can start an institution in a new place.

As time went on in Battle Creek, perplexities began to increase. The school had grown larger than in the earlier times, and all kinds of questions involving complications of different sorts were coming up because an attempt was made to carry out the very things that have been done so well in this place. It was just about as easy to carry out these things in the city of Battle Creek as it would have been for Israel of old to have followed the advice of Pharaoh to worship their God in the land of Egypt. The system of farming and industry that you have in this place was becoming truly impossible. I suppose in a certain way it was true that as the temple had to be destroyed in the days of old a couple of times at least, so our temple ideas have to be undermined and torn down in this work of the third angel's message. If you put yourselves back in those days and try to visualize a little bit the general feeling of the entire denomination in regard to Battle Creek you will realize something of the problem which confronted the men upon whom was laid the burden of moving the school out of this place.

Then it was we gathered together in the chapel of the old school one morning and asked the Lord to help us to get to work amongst ourselves and raise some money with which to pay for our own debt. You must remember in those days money was not as plentiful as it is today. A man will spend fifteen hundred dollars or two thousand now for an auto to ride in, but in those days if a man could buy a fifty-dollar bicycle he was doing very well, or badly, as the case might be. I suppose there were very few in those days who owned as much as a horse and buggy. The students and teachers raised three thousand dollars that morning at the chapel service. Our beloved Professor Haughey led the company by donating his salary for two years, and I think probably this was the most generous gift, all things considered, that was ever made by a teacher in our schools. That was a remarkable meeting. There was one young woman there who gave one thousand dollars. Now that meeting was a little thing, but it was the story of that meeting when it reached Australia that led Sister White to make a gift of the book "Christ's Object Lessons" for the relief

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of our schools. By means of that book we paid off almost four hundred thousand dollars worth of debts on our educational institutions throughout the world.

Battle Creek College at that time was very hard up. We had tried to pay off a considerable portion of our debt, but when it came to the fact of selling the school and realizing any money with which to move it elsewhere it was a different question altogether. You will be surprised to know that after the general conference in 1901 on a memorable day when Sister Ellen G. White announced in the tabernacle that the school was to be moved that there was only a very few hundred dollars in the treasury of the old school. I remember very well at that time Sister White was attending the conference, and I had a room at J. H. Kellogg's on Manchester Street. Her home was across the street. About half past five in the morning one of our workers came over and said Sister White wanted to see me. I dressed as fast as I could. At six o'clock I was over there. I remember her sitting in her room. She said to me, "You remember when you and Brother Sutherland talked to me about moving Battle Creek College out of Battle Creek I told you at that time not to do it. Now I am ready to tell you to do it. What we will do with the old plant I do not know, I think possibly we may be able to sell it to the Sanitarium, I do not think even then that we will be able to realize enough to pay off anything on the principal. Perhaps we will get enough to pay its debts. We will have to go out single handed—empty handed. It is time to get out now, for great things will soon be happening in Battle Creek."

I had no idea what she was talking about then, and I had no idea what the next few years would bring forth, but I do remember that early morning when we got the word to get out. Then, as someone said to me, I think she not only came down to the tabernacle to meet and talk before all the delegates of the general conference that the time had come to move, but all the delegates and congregation in the tabernacle were called upon by a rising vote to give their verdict and their assent to our moving out. That night a public statement was made that the move was to be made.

After that, two of the teachers went down to the old city bank in Battle Creek and borrowed three thousand dollars over their own signatures to get money to crate the furniture, library, seats, beds, bedding, kitchen utensils, and the old bell away from Battle Creek and down here to Berrien Springs. There were sixteen cars. I think the pipe organ came just ten days before the fire at the Battle Creek Sanitarium. I remember that when we moved our stuff to Berrien Springs this place had not been purchased and there was not so much as a dollar with which to buy it. We were going to hold a summer school in what was known as the Indian Fields. [Located at north end of interurban bridge.] It was a place the other side of the village, just about where the dam is now. We brought that stuff here over the M. B. H. & C. Railroad, "Many Bumps, Humps, and Curves" or the Milwaukee, Benton Harbor, and Columbus. It was never in Milwaukee in its life, and never was with Columbus. It was also known as the tri-weekly, as it went up one week and tried to get back the next.

We unloaded our stuff at the Indian Fields and stored our things in all the barns and sheds that were available in Berrien Springs. I have often wondered what the people of the village thought about Seventh-day Adventists, but at any rate they never sent us to Kalamazoo.

It was not until after that time that we made the bargain with Ed. Garland and gave him a five dollar bill to bind it. I have often thought that he must have had a great deal of faith in Seventh-day Adventists to accept so

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From Infancy to Youth

E. A. Sutherland

YEARS before Emmanuel Missionary College was born on the banks of the St. Joe River, plans were in existence in God's mind for this institution. God always lays the foundations for His works deep and far in advance of time as men see the time. My experience in the founding of the Walla Walla College greatly helped me to appreciate the importance of practical education.

The Battle Creek College faculty in 1898 demonstrated its interest in the practical side of education by securing an eighty acre tract of land about a mile from the campus, where agriculture was carried on by the school, but at great disadvantage because of the distance. This land was the gift of friends who became responsible for one acre each, at fifty-six dollars per acre. The faculty also established a number of industries on the campus, such as tailoring, dress-making, broommaking, and printing.

This was a step in the right direction, but possibly the most far-reaching result of the effort was the realization of the helplessness of that body of teachers to carry the movement to completion in those surroundings. A strong educational work along practical and literary lines combined is an impossibility in crowded city quarters, with city environments, and city-minded teachers. The germ of rural education was growing, and in 1901 it was agreed by the Battle Creek College board and the General Conference that the institution should be moved to a tract of land where there would be freedom to develop those industries which one of the leading spirits in the founding of Battle Creek College had in her mind for the institution.

It required a stretch of faith to tear up a well-established institution, one whose history was closely intertwined with that of other departments of denominational work, especially from the time headquarters had been established in Battle Creek, and to attempt to establish that institution in the midst of new environments and along practically untired methods. It required faith on the part of the founders of Emmanuel Missionary College similar to the faith of the Pilgrim Fathers who left the home land for unexplored shores of America. But the move was made, and there was always a satisfaction in the thought that of all the institutions in Battle Creek, the College was the only one that escaped damage by fire.

The little village of Berrien Springs was entered with sixteen carloads of freight, personal possessions of the College. There were no buildings ready for its reception and these belongings were stord in every available barn and building in the town. The move was made in the early part of July. Summer school had been advertised for a camp on the shores of Gull Lake, near Battle Creek, and plans had to be revamped quickly. The West Michigan Conference furnished tents, and the summer school—two hundred strong—was conducted on the banks of the St. Joseph river in a beautiful grove south of Berrien. The church school movement was still in its formative period so this summer school brought together young men and women who were just consecrating themselves to the cause of Christian education. The move made not a break in the work. The summer session was pronounced a success.

In September, the regular session opened in the county buildings, the corner horse and the jail supplying offices and class rooms, while the students were housed in the old hotel Orinoco, near the river at the foot of Main Street in the village. On the banks of the St. Joseph, about two miles from the village, lay the tract of two hundred seventy-two acres, purchased as the future home of the College. It was a beautiful spot, as near an ideal location for a school as

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way that has been chosen by the denomination for its educational work. In the fall of the year that first winter and spring the school went forward in spite of some difficulties, while out on the farm workmen were busy in the construction of the first buildings of E. M. C.

That there might be no break in the school work, temporary quarters such as tents and simply constructed cottages, were put up in the grove where the summer session of 1902 was held. Here, too, was built the pavilion for chautauqua work. Not a few of our older church school teachers date their entrance to this work to that session in the grove.

The first substantial structure on the farm was the "Manual Arts Building" headquarters for the woodworking department, in the basement of which the student body was fed for some time. Later, the building was converted into rooming quarters for boys. Next followed the printing office, then "Domestic Arts Building," and then the chapel.

It was an unusual experience for teachers educated very largely for intellectual work to carry on a school, with a number of industries and a heavy building program, with student labor. A number of the young men who worked on these buildings in those days learned their trade so well that they walked into positions of responsibility in some of our other institutions. There is no question but that the experiences of the pioneer days at Emmanuel Missionary College contributed much to the education of workers who were destined for positions of responsibility.

The publication of an educational journal, which had been begun in Battle Creek, was continued without a break after the move to Berrien Springs. The typesetting and press work was done in a little shop on Main Street until facilities were provided for publishing work at the farm.

A correspondence school was carried on for a number of years, forerunner, one might judge, of the Fireside Correspondence School, organized later at the Washington headquarters.

It was the farm school on the St. Joe river that set in operation a plan which divided the time of each teacher between indoor and outdoor activities, between class work and manual duties, or responsibility in some industrial department. In those days, the teacher of mathematics, Professor Haughey, had charge of the vineyard, and the head of the English Department was in charge of the small fruit.

Emmanuel Missionary College has been in a position, to a greater degree than almost any school in our midst, to set the pace for combined intellectual and practical education of workers for the Master, meantime upholding the high standard of the literary and scientific work. It is a training station for Christian workers; its highest ideal is the training of missionaries.

It is not surprising that from its midst some found courage to respond to the call of the South. Had it not been for the faith and courage developed here, probably we would never have dared to start the Nashville Agricultural Normal Institute, at Madison, Tennessee. There is a close relationship between the two institutions, the relationship of mother to child. The spirit of Battle Creek College in its strongest days has been transmitted to Emmanuel Missionary College, and from there it reached to Madison.

I can do no more than wish for Emmanuel Missionary College continued prosperity and the further development of the plan of education for which it was established. I can foresee for it continually increasing influence if it remains true to the great principles of education delivered to us by the founder of the mother school at Battle Creek.

The Past Twenty Years of Achievement

Justus G. Lamson

OTHERS far better acquainted with ancient history than is the writer have told you the interesting things from the day in 1874 when a few men with a big vision signed the necessary papers to bring into being our pioneer College. It is left to me to pick up the threads of the story at about the year 1904 and bring the account on down to this Fiftieth Anniversary.

The summer of 1904 brought some perplexities. The period of transition may be said to be over. A new location had been found, purchased, and the College was settled in its new home. Several buildings had been erected, and people were becoming accustomed to the new name.

The thought of the founders of the re-christened school had been to keep away from all the old beaten paths in education. Prominent on each page of the calendars for the years 1902 and 1903 was the thought, "Emmanuel Missionary College stands for educational reform." Old courses were abandoned, old ideas cast aside; everything was to become new wherever instruction had come defining evils, the evils were to be put away; wherever counsel had been given as to what should be done, there was to be an honest effort put forth to bring that thing to pass. No matter how revolutionary a course might appear to be, with hearts of courage, the faculty undertook to go ahead. No regular preparatory school was conducted. Students of mature years who had not been privileged to enjoy many educational advantages were formed into classes for elementary study, but the call went out for mature men and women for those who had high ideals and who desired the necessary training to carry a message to the world.

The incentives to study so prominent in other schools were repudiated. The love for preëminence in class work, development of class spirit; the rewards and emoluments so often held before students; the desire for display and preferment which abides to a greater or lesser degree in every human heart; the promise of promotion and all graduation glories,—all these were laid aside.

The school promised that certificates of scholarship would be given, stating the actual work accomplished by the students, and after some practical field labor satisfactorily done, the student would be recommended to the proper persons as competent to go into the needy mission fields; but the policy of the school was stated in these words, "Degrees and diplomas are not granted."

At this particular point in the history of the school, those circumstances arose of which others have informed you and the leaders of the school felt called upon of God to go to another field and open up the work in a new place, leaving the further responsibility for the success of this institution upon the shoulders of others.

At this crisis, Elder N. W. Kauble of Illinois was asked to take the responsible position of president and he entered upon his duties almost immediately. The prospectus issued for that year was not one that would appeal to the masses of young people, for we find the following paragraphs, which give a hint of the idea of the faculty: "All students are expected to be Christians, having a definite object in view." "Examinations in the common branches are conducted on the first and second days of each term." Certificates of standing were promised all those who attended any classes and there were three main divisions: intellectual classes, industrial training classes, and practical missionary training classes. The historian is not informed whether the faculty of this beginning

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year of a new order of things were the same as to the manner of living as the old Battle Creek College faculties, or not. Of them it was stated in the calendars that "all of its professors and instructors are hygienists." But at any rate, the school in 1904 started out with the best wishes and prayers of its many friends. Some had misgivings, and it may be there are some who were hopeful that the school would come to grief. Every old student and teacher, as well as prospective student watched with keen interest the turn of affairs. Would the old standards be inaugurated? Would there be a reversal of the plans and policies of the preceding administration? Would the people upon whom the support of the school largely depended, accept without question the continuance of the system inaugurated on the removal of the school, or would they demand a return to former ideals? It is interesting indeed to follow the school year by year and see how step by step, plans were changed; other ideas originated and other systems inaugurated.

At the time we are beginning this epoch in the history of the school, there were four main buildings: "Study Hall," now called the "Administration Building"; The "Advocate Publishing House," now known as "The College Press" building; The "Domestic Arts Building," now called "Birch Hall" and the "Manual Arts Building," now known as "North Hall." Beside these there had been erected "Shamrock Lodge"; "Brooknook" on the west side of the vineyard; "Memorial Hall" in the grove, and several smaller buildings for the accommodation of teachers and students. Several academies in surrounding conferences had been established—these were a direct outgrowth of the educational idea as fostered at first at Battle Creek and transplanted to Berrien Springs.

An Educational Board, consisting of the educational secretary of the Union, several members of the faculty of Emmanuel Missionary College and the superintendents of the church schools had been organized and was a live working board, looking after the interests of the teachers, providing for their training, certification, and positions. In the College itself, the cooperation plan was stressed. "Students and instructors form a cooperative body." "Members of the faculty are school room instructors and field instructors at the same time." "Students divide their time between work and study." The idea was that each student should feel that the property here belonged to him. The thought was that if each student considered the property as his own, he would take good care of it and thus lighten the burden of the faculty; that teachers were not to put themselves on the opposite side of the fence and then each side try to see which one could take advantage of the other. It was to be a family arrangement and the family element was to be brought into the management in every way. The idea took root in the minds of a number and some very peculiar situations and arguments came up as the result. The historian particularly calls to mind a visit to the school a year later, when the president related a case of discipline where a young man had taken a young lady out for a ride, with neither permission nor chaperon. Upon being called to task, the student said, "Are we not taught that all this property here is our property?"

"Yes," replied the teacher.

"Then," said the student, "I do not see how you can discipline me for all I did was to take 'my horse' and hitch him to 'my buggy' and take 'my girl' out for a ride." This did not seem to be the sort of cooperation designed by the faculty and little by little we find the word "cooperation" dropped from the calendar.

In so short a space as allotted to only one part of such a fine program as is

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Pioneer Pilots in Christian Education

W. C. White

[Note: Initial efforts at Christian Education and facts concerning the establishment of Battle Creek College submitted to the BULLETIN by W. C. White, son of the Founders.]

MEMORIES AND RECORDS

I remember very distinctly some conversations in which James and Ellen G. White took part, about sixty years ago, regarding the efforts and struggles of a young man named Robert Holland, who undertook, some time prior to 1858, to conduct a private school in Battle Creek for the children of Seventh-day Adventists.

Robert Holland had been a public school teacher and he gathered a small group of children, and began his work with the hope that the tuition would furnish him a moderate support. In this he was disappointed.

His discipline was weak and unsatisfactory, and the brethren, who were more free to criticise than to pay tuition sufficient to keep the teacher in necessary food saw the premature effort die of starvation.

A DULY AUTHORIZED EFFORT

Early in 1858, it was planned that a school should be conducted by one in whom all the church had confidence, who could be depended upon to enforce strict discipline.

In the "Review and Herald" of January 14, we find the following notice:

SCHOOLS AT BATTLE CREEK

"Bro. J. F. Byington designs commencing a school in Battle Creek the first day of February, 1858, for the benefit of the children of Sabbath keepers in the place, and also those abroad. Much anxiety has been expressed by several brethren and sisters in other towns in regard to sending their children to a good school in Battle Creek. This, and the wants of our children, has induced us to invite Bro. Byington to open a School here." . . .

(Signed) "Elder James White."

During the year 1862, the city of Battle Creek built a new school building, known for years as Number Three on Champion Street, at head of Cass Street. This was in the center of the section where most of the Adventist families lived. Teachers of superior merit were chosen, and urgent appeals were made to the Seventh-day Adventist parents to send their children to this school.

Quite generally our people responded to this request, and reasonably so, because great effort was made by the teachers to conduct the school in harmony with Christian principles.

After three years of this satisfactory experience, the older students began to pass from Number Three to the High School, and parents became perplexed and anxious as they observed that the worldly and irreligious influences were molding the characters of their children.

In 1866 the Health Institute was established, the work at the Review and Herald was expanding, and the church had grown to a congregation of nearly four hundred. And at such a time God sent a man of His choosing to Battle Creek to be a teacher, and assist in laying the foundation of our Battle Creek College.

Godloe H. Bell, a young teacher from east central Michigan came to the Health Institute a confirmed dispeptic, and there recovered his health. He also embraced the faith, and began teaching grammar and writing to the young people employed in the Review office. Thus his ability became known to the Church and in 1867 the Church employed him to teach a day school.

The financial burden of the school led to its abandonment by the Church after one year, and its was carried another year by Brother Bell at his own

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financial risk. After this, for a couple of years, the day school was discontinued.

At this time, 1869 and 1870, there were a large number of young men and young women of superior ability employed in the publishing house and the health institution. They were constantly pleading for educational advantages. Early morning classes in penmanship, and evening grammar classes were eagerly attended, but the necessity for instruction in Bible doctrines, and the sciences, was urged upon the leaders in the cause.

At such a time, Elder and Mrs. White came back to Battle Creek, after two years' residence in Greenville, and entered heartily into planning, and preparation for a school that should grow into training school for Christian workers, and finally into a denominational college.

With the utmost degree of earnestness and zeal, they were joined in their labors for a school by Elders Butler, Haskell, Smith, Waggoner, and Andrews.

With more than ordinary discernment, they saw the many difficulties that would surround the school, and they worked untiringly to secure such conditions at Battle Creek, the heart of our work, as would safeguard the spiritual interests of the proposed school.

For a period of more than three years, a plan presented first in a testimony to the church at large by Sister White, and afterwards advocated by leading men, and finally embodied in General Conference resolutions, providing that men of sound principles, broad experience, and true devotion, be selected and brought to Battle Creek, to take part in the management and work of the institutions, and general interests centering there. In response to this effort, some fifteen families moved to Battle Creek.

The Battle Creek church was instructed most thoroughly regarding its responsibilities, and thus a firm foundation was laid for right influences.

In the "Review and Herald" of August 27, 1872, we read the following from the school committee appointed by the General Conference:

"Vigilant efforts will be made to have all the influence without and within of the right kind; and we shall trust God to work in matters which human foresight cannot discern, and restrain where human influence cannot reach.

"We cannot feel otherwise than that the school has an important place to fill in the work of God, and that it must therefore succeed. The Way for the people of God to sustain it, is first for those to come, who have been called upon, to stand as a body-guard around this and the other institutions located here; and secondly, for those to patronize it who need its immediate benefits.

"School Committee."

In May, 1872, the committee again reports. "The school must commence at the earliest point practicable. Two brethren are coming from Europe, to be educated in the English language, and become more fully acquainted with our faith, who are now probably on the way. . . .

"And a word more may be necessary as to the nature of the school. It is not designed to be a local affair, designed for the children of Sabbath-keepers here in Battle Creek. If it were such, the Battle Creek church would take it wholly upon themselves, and no appeal would be made to brethren abroad. There are schools here already of a secular nature, probably as good as can be found in the United States. But this movement is designed for the general benefit of the cause.

"School Committee."

It should not be forgotten that the first steps taken, such as the forming of a corporation, the raising of funds, and the purchase of a site were during the time when Elder George I. Butler was president of the General Conference, and Elder and Mrs. White were spending most of their time in Colorado and California.

What part, then, did James and Ellen White act in this pioneer effort of the denomination in Christian Education? They knew the magnitude of the task before the leaders in the cause, and they gave the utmost of their strength to the work of arousing in our people the sense of duty, and the determination

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to act. They labored untiringly by voice and pen to teach the need of immediate action. They gave counsel regarding the character and aims of the school to be established, and they sought to find a suitable location.

In 1872 Mrs. White wrote her first great article on Proper Education. It dealt in a very decided way with many of the wrong principles, and the defects in our popular educational institutions, and gave wise counsel regarding our duty to the little children, the youth, and the advanced students. Here are a few of the pointed paragraphs.

Regarding the over-crowding of young children, she wrote:

"Many parents keep their children at school nearly the year round. These children go through the routine of study mechanically, but do not retain that which they learn. Many of these constant students seems almost destitute of intellectual life. The monotony of continual study wears the mind, and they take but little interest in their lessons; and to many the application to books becomes painful. They have not an inward love of thought, and an ambition to acquire knowledge. They do not encourage in themselves habits of reflection and investigation."

SELECTING A LOCATION

In the spring of 1872, and again in the spring of 1873, Elder White gave much thought and time to the finding of a suitable location for the school. I well remember the animated discussions at his home over the question, and the long drives through the country, and the examination of many farms.

The Foster farm near Goguc Lake was considered the most favorable location, but the price, fifteen thousand dollars, seemed too much. Thus, providentially, there came an opportunity to purchase the old fair grounds, fifty acres, (if I remember correctly) for ten thousand dollars.

Elder and Mrs. White were enthusiastically in favor of securing this location, for in it they saw the possibility of developing a school with lands to cultivate and several educational industries, that would train students in mechanical arts, and help them along with their school expenses.

The Health Institute was needing more room and larger buildings, and it was proposed by Elder White that a part of the fifty acres could be used as a new site for the Sanitarium.

In the "Review and Herald" of July 8, 1873, he wrote:

"The eight Institute cottages can be sold for residences, and the Fair Ground can be purchased for the Institute and School grounds. The citizens are interested, and offer assistance. One says he will give five hundred dollars, many others will help liberally. But in obtaining a charter for a medical department of our school, etc., they can help us more.

"We hope to see the Battle Creek fair grounds thus occupied, and buildings and improvements located to the amount of one hundred thousand dollars in 1874. If it can be done, the friends at Battle Creek may count on us for a hundredth part of the sum. Before a single dollar was laid out for the Institute, Mrs. White plead with the men in power at that time to purchase the Fair Grounds, and when they rejected her pleadings, she wept bitterly. In consequence of a terrible sickness, we could not stand by her side in work." Shortly after the publication of this proposal, Elder White broke down from overwork, and fled to Colorado and California for his health.

His associates were more conservative in their view, and hesitated about buying so much land. Our people failed to see the advantages of having abundance of land for the teaching of agriculture, and for the development of industries, and action was deferred.

Agreeing with Elder and Mrs. White in the conviction that the Health Institute and the school ought to be located near each other, and dreading the

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thought of moving the Sanitarium, the School Committee sought and found a location close at hand.

January 1, 1874, Elder Geo. I. Butler wrote :

" OUR NEW SCHOOL GROUNDS

" Yesterday the writings were drawn conveying, to those that have charge of school matters here, a site for our proposed school buildings. These grounds lie in front of the Health Reform Institute, on the opposite side of the road, and comprise twelve acres. They were purchased of Mr. Erastus Hussey; and it is not too much to say that they form the most beautiful site for school buildings that can be found in the city of Battle Creek. They are tastefully adorned with a large number of fruit, evergreen, and other ornamental trees; and by their high, commanding position, when suitable buildings are erected, a person can easily view at a glance nearly the whole city.

" Our institutons here will all be within easy access of each other, and within easy access of the church. This is an item of no small importance."—" Review and Herald " January 6, 1874.

ERECTING THE COLLEGE BUILDING

At the camp-meetings of 1873, Elders Butler and Haskell, had done violent work in securing pledges of money to establish the school. They were successful beyond our fondest hopes. Then with the securing of a location, the way was open for the erection of the building. The gathering of funds, and the work on the building went on encouragingly, and every effort possible was made to have it ready for occupancy by January 4 of 1875.

Elder and Mrs. White returned from California in September. They were well pleased with the building, though sorry about the location. Shortly after their return home, a meeting of the school board was called, and Professor Sidnev Brownsberger was present. Then Mrs. White read to them the testimony on proper education. All listened with deep interest. They recognized it as timely. They also admitted that is called for a broader work than they had planned, and that their beautiful location so convenient and near did not provide for all that was called for.

One said, " Well, Brother Brownsberger, what can we do? "

He answered, " I do not know anything about the conducting of such a school, where industries and farming are a part of the work. I would not know how to conduct such a school."

Then it was agreed that the work of the school should be organized on the ordinary lines and that the matter of the industries should be studied with view to their introduction. But no definite steps were taken regarding industries till many years had passed.

Between 1895 and 1900, Mrs. White was the guiding spirit in the development of the Avondale School for Christian workers. This school was located in a tract of fifteen hundred acres, and in its fifth year had sixteen industries, which keep busy more than sixty students during the summer.

When the time came that the faculty of Battle Creek College were convinced that this institution should be moved to Berrien Springs, she heartily approved. She rejoiced that a goodly sized farm was to be its home. When pressure was brought to bear upon the board, urging them to sell part of the land to pay debts on the buildings, she protested most emphatically, and she greatly rejoiced to see the plans and working of Emmanuel Missionary College developed in harmony with the light given her in 1872 regarding the successful way of conducting our colleges.

W. C. White

Threefold Education

Hon. Thomas E. Johnson

IT IS always a very great pleasure for me to meet with people who are interested in problems of education. It perhaps is a particularly interesting time to meet with you on a day like this and it seems to me that I can not fully express to you my pleasure at being asked to come and take part with you in this celebration.

Education has always had three aims. There is the social aim, the vocational aim, and the cultural aim. By the social aim of education, I mean that the educative process is being used to prepare men and women for a place in society. We are citizens of this country, of this township, of this village, school district, congressional district, judicial circuit. Now I am not using social in the commonly accepted term, but rather in a broad sense as referring to all the relationships which individuals bear to one another in human society. We must be prepared to function properly in those social groups wherever they might be. We must be prepared to fit into that particular station in life in which we find ourselves.

The second one that I wish to speak about is the vocational aim. Education has always been vocational. I know you are thinking that is not true. A man said to me, "Johnson, that is all nonsense. What about the education of the middle ages?"

I said, "My dear man, what was the purpose of the gentleman of the middle ages?"

He said, "He did nothing." So education fitted him for just that.

We have always had a vocational aim in education. The only difference is that we realize it now more keenly than ever before that it is not only necessary to find a place in life, but it is necessary to find a person fitted to do one job and do it well. We want to have our boys and girls so trained that they will find their places in the world, not as square pegs in round holes, but rather as round pegs in round holes, and square pegs in square holes. It is just as essentially American that we may find such an institution under the sun that they may be enabled to do the work that is theirs and do it to the glory of God, as it is that they should be able to perform properly and acceptably the duties that might properly be said to pertain to the affairs of war or to the state.

Then there is a third side, the cultural. The cultural has meant many things, but as I use the word—I mean the education which enables us to use properly and to good advantage our leisure time. Now that does not seem to some people as being a very important matter. I can imagine someone here, perhaps a farmer, wondering about that. He is wondering whether or not he is going to have any leisure time to use to good advantage.

Cultural training includes a good many things, and one of the main things that it includes is religious education. We know today that religion and religious education is just as much an essential part of the training of the man and woman as is a knowledge of the A. B. C's. Without that training, we cannot hope to have a successful nation.

There are certain things which must be done quickly and done well, and I know of no other of those things so important as the one I have just mentioned; they are, giving to our children, the children of America, adequate training in the principles of Americanism.

What is education trying to do today? It is trying first to furnish leaders. Do you realize that the men and women who were to draw the portraits, who were to paint the pictures, who were to give the laws, build the buildings, con-

FOUNDERS' GOLDEN ANNIVERSARY

tribute everything that was worth while in physical, mental, and moral leadership in the cause of the civilization of Europe are lying buried beneath the soil of her beautiful fields? Where are the leaders of Europe in the future? The answer echoes and reechoes. We shall never forget it, the answer comes: We must get our leadership from America. I wish you could get that call. It comes more clear, more insistent than it ever came to apostolic ear, "America, send us leaders or we perish." That is something the schools of America must provide, but we are not all going to be leaders. Fifteen or twenty percent of the people are going to be leaders, and the rest are going to be led. What is going to be done for the led? I stood on a busy street corner in a city and watched the people coming and going. What kind of people came? Are they well educated or ignorant? We have to provide not only for leadership but we have to stabilize those who are going to be led. The home, the church, the state, are the stabilizing elements.

Looking into the faces before me, one of any of these faces might be a Lincoln, or a Washington, or some great scientist, religious leader, or some great man.

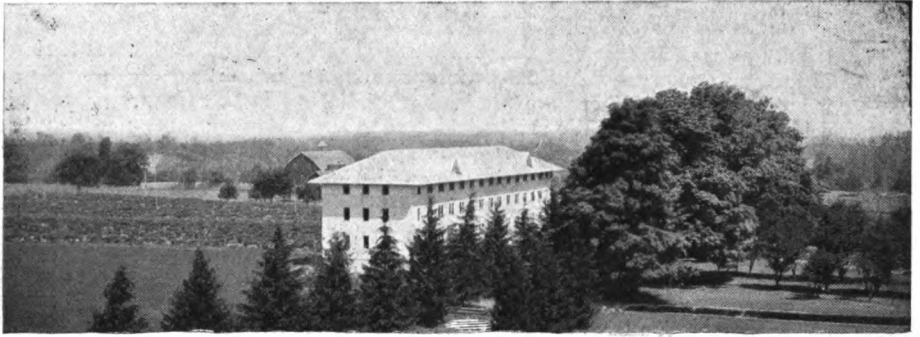
My father was a clergyman in Scotland. He held a revival and at the end of the series of meetings just one little boy signified his intention of living a different life, but that boy was Robert Livingston.

We love our children above everything else in the world. We fathers and mothers know that the first time that we look into the faces of our children we swear if God would give us the strength we would work off our fingers to the bone to give them the things that they should have, but it is greater still to equip them to do those things for themselves. Let us give them the best of all,—an education. Let us give them an equipment so that they will be ready to go out and give to the world by fair means those things which they demand of the world. Let us give to them the tools and equipment so they can choose wisely and well the places they want in this life, but having chosen, they can successfully maintain themselves on the plane which is to be theirs. Let us say to our children when they are through school, "My boy and my girl, life is now yours, you are now of age. Life is like a great granite cliff. Education is the tool in your hands to climb that cliff and cut your name as deep as time and God will let you."

Congratulations

Letters received from two former presidents, Professor W. W. Prescott and Professor O. J. Graf, told of their sympathy with the plans to celebrate the Fiftieth Anniversary of the College, and expressed satisfaction with the efforts of the College in striving to maintain the true principles of education.

Elder Lycurgus McCoy, who is now in his eighty-ninth year, closed his letter of congratulation, with these words: "Our prayers and hopes shall go with you and your associates."



I was born in Toledo, Ohio;
Was attuned to a note of good cheer;
My true mission in life was not dreamed of,
Nor foretold by a prophet or seer.
I was moved from that place to a city,
In the eyes of the world, quite remote,
And was lifted high up in a belfry
Of a school in those days of small note.

I rang first in the month of December,
In the year eighteen seventy-four.
Peering down through the trees on the campus,
I could count only a few score;
Yet I rang with the same earnest vigor
As though hundreds would answer my call;
In the many long years that then followed,
God rewarded me well for it all.

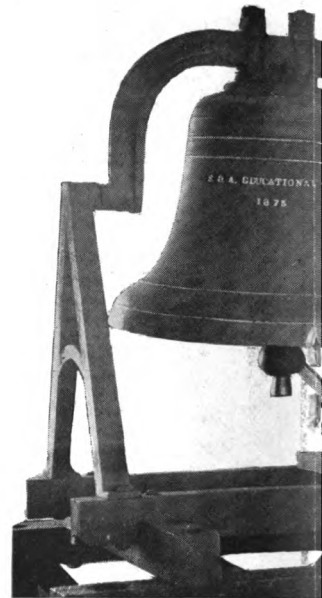
They came over from many a country,
From dark Africa, China, Japan,
From the isles of the sea, from Siberia,
From far India's rich coral strand;
And they came with the one noble purpose:
For to learn this world message to give
To their people across the great waters,
That they also might look, see, and live.

One fair day a strange rumor was floating,
(It was only just talk I felt sure,)
That the College must move from the city
To a place in some lone quiet moor;
For the servant of God had thus spoken,
That the city with evil is rife;
Go away from its many allurements;
Get away from its perils and strife.

But methought could this grand stately structure
Built of brick and of stone so secure,
Be transferred with its solid foundation,
And be placed in some far distant moor?
When a voice in the stillness of midnight,
Spoke to me, as it were face to face,
And replied, "It's the stones which are lively
That our God would remove from this place."

An Autobiography of the College

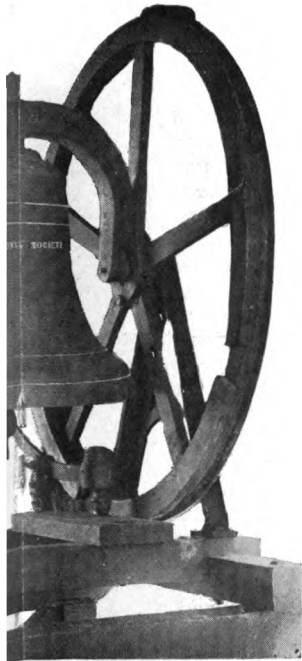
Mrs. J. H.





biography the Bell

I. Haughey



Then a feeling of sadness swept o'er me,
Such that no words of mine could e'er tell;
And I bowed my poor head in sore anguish,
Sighing, "What will become of the bell?
Must I ring for some secular calling,
For some cause that I never could love?
And my faith in this third angel's message
Be allowed no more daily to prove?"

Am I really too old to be useful?
Are my steps also feeble and slow?
Has my heart become cold, lost its first love,
So they do not invite me to go?
It is true I've grown gray in the service,
But my voice is as clear and as strong
As at first when I sounded my message,
Come along, come along, come along!

Could I speak in their own tongue or language,
Could I half of my true feelings tell,
I would ask them to think of me kindly,
And remember this lonely old bell.
That same voice to me spoke again, softly,
"There is One who all language doth know;
Upon Him, weary heart, cast thy burden—
Unto Him with thy deep sorrow go."

I awakened one morning at daybreak,
There were footsteps and voices below;
A soft zephyr these words to me wafted,
"This true faithful old bell, too, must go."
I then shook off my sackcloth and ashes,
And with oil I anointed my head,
And I lifted my heart in thanksgiving
Unto Him who rules all things, instead.

Then they bore me so cautiously downward,
Crated me with the tenderest care,
Think you not that our God did remember
And give answer to true, humble prayer?
Thought not now in so lofty a belfry
Still I'm singing the same good old song,—
Will not cease till our school work is finished;
Come along, come along, come along.

(Concluded on page 37)

The Outlook

President Frederick Griggs

THE outlook for Emmanuel Missionary College is bright. It is bright because the institution is founded for the promulgation of a winning message. These are dark times in which we live. Many hearts are failing them for fear. The forces of evil are becoming stronger and more rampant, but the third angel's message, the great message of salvation for this time, is being heralded with increasing power. It is a triumphant message. It is, because this College is established to prepare men and women for the promulgation of this triumphant message that the outlook is bright.

A messenger does not make a message, but the message makes the messenger. John the Baptist, Paul, and Luther did not make their messages; their messages gave them a place in the sun. So it is with this College. It has a bright and winning future because of the work which it is set to do.

The fifty years' history of this College has been interesting. When it began its work, the third angel's message was just crossing the sea. The year that the institution was established in Battle Creek our first foreign missionaries were sent out. We hardly speak of men going to Europe today as foreign missionaries, but they were at that time. Today the message girdles the earth, and the light of our institutions of learning shines around the world. Our foreign mission endeavor and the growth of our educational work have gone hand in hand.

Undoubtedly God was in the moving of the College from Battle Creek to Berrien Springs. While the College did a great work in Battle Creek, yet because of the city environment which grew up around it, it did not have the opportunity to carry forward the education of the hand as well as of the head and heart that it would have and does have here. Located as we are in the fertile St. Joseph valley, we have the very richest of nature's environments and endowments. We are responsible for the wise use of the resources given us by the present location.

During the last few years, the College has had a marvelous growth due, in part, to the result of the practical working out of the threefold system of education. As we have introduced vocational studies worthy of scholastic credit, there has been an increase in our enrollment. I believe we have graduated men and women who are the more fully qualified to carry forward the gospel work committed to us.

It is our purpose to strengthen every feature of our work. We are determined to keep abreast with the best intellectual standards of education, to teach the vocational subjects so that they shall be deserving of high scholastic credit, and to make this institution an opportunity for work to the ambitious young men and women who do not have the means for an education. Above all, we are determined that our College shall maintain a standard of Christian experience which gives meaning, direction, and efficiency to all other student activities. The word "Emmanuel" means "God with us." This we always wish to be true. The outlook for Emmanuel Missionary College is bright.

Our Alumni

Charles W. Marsh

I consider it a great privilege to be present and to hear the story of the struggles, trials, and triumphs of the early days, from these who have been founders of our College. The thorough understanding of the phases of its development helps us all to appreciate more deeply the true worth of the institution. I feel very youthful as I think of the years represented by these men who have preceded. However, the younger generation can point also to men who are bearing heavy burdens in the cause of God.

I appreciate the privilege of representing the Alumni of our College at this gathering. We feel ourselves to be the object of all these fifty years of endeavor. It was not the production of fine buildings, nor the beautifying of the grounds, nor the operation of a model farm with high grade stock, nor an equipment of fine scientific apparatus, nor library, which was the object of the establishment of this school. These simply were the means to an end, and that end was to produce men and women fully rounded out, and prepared to take their places in finishing God's work. The Alumni of the Berrien Springs phase of Battle Creek College present the accompanying record:

Graduates since 1908	353
Graduates entering denominational work	336

What E. M. C. Alumni Are Doing

Graduates engaged in the ministry	32
Graduates engaged in educational work	181
Graduates engaged in medical work	5
Graduates engaged in the publishing work	7
Graduates engaged in secretarial work	17
Graduates engaged in other lines of work	50
Graduates taking advanced work	44
Students and teachers in mission fields	122

There have been some who have felt that the educational work has claimed too many of our graduates, but I wish to say a word in defense of this. When we consider the fact that a large per cent of the losses of the denomination by apostasy comes from among the youth, and couple it with the fact that a very large per cent of the youth who attend our school remain faithful and eventually enter active work in the cause, it will easily appear that the work of the teachers in our schools is ministry in a high sense.

A fund of over one thousand dollars was given to aid in the construction of Maple Hall, and at a recent meeting it was voted to continue the building up of a scholarship fund to be lent to worthy students who find themselves in need of temporary funds to continue their school work. The Association is now incorporated, and is authorized to receive donations for this worthy purpose. It is hoped that in a few years a fund of ten thousand dollars may be in hand. It is proposed that as gifts come in from individuals, the amount be published in the college Bulletin as a scholarship fund under the name of the donor. This should appeal to many friends of the College as a most worthy object for a gift.

We are planning for a grand reunion of the Alumni in the spring of 1926. Many representatives from the foreign fields will be in attendance at the General Conference in Milwaukee, and we hope to have the largest representation at our annual "Alumni Day" that year we have ever had.

Founders' Orchestra Concert

At 8:15 P.M. April 19, the New Auditorium was crowded almost beyond capacity by eager residents, students, and visitors to attend the Semicentennial concert of the College Orchestra.

The program began with the march "Independencia," by Hall. It reached its climax when the overture, "William Tell" was played. This number has many technicalities which are very difficult for those not expert musicians. Due to the able leadership of Professor Thorpe, and the ability of the orchestra members, it was effectively played.

The orchestra this year has twenty-eight members. The various instruments played are: six first violins, six second violins, two cellos, two clarinets, a flute, an oboe, two trumpets, a trombone, three bases, two horns, drums, percussion, and piano.

During the intervals which occurred, Mrs. Sidney Smith sang several selections.

Professor Thorpe is to be congratulated for the success of his orchestra.

"The Messiah"

As a fitting climax to the Founders' Day program the presentation of the great masterpiece, Handel's oratorio the Messiah, was given on Monday evening March 21. The college chorus of one-hundred twenty-five voices together with the college orchestra under the direction of Birt Summers, gave a splendid rendition of this work at its initial performance.

Perhaps no other work is more universally performed than this; for many years it has been the custom in our larger cities to give annual performances of this work at the holiday season.

It is to be hoped that Emmanuel Missionary College will continue to make this an annual affair. The following soloists of our College ably assisted:

Mrs. Sidney Smith	soprano
Miss Jeanette Richardson	soprano
Miss Evelyn Lien	soprano
Miss Martha Hutchinson	soprano
Mrs. Lela Buechel	contralto
Mrs. A. A. Fellows	contralto
Mr. Harold Mikkelsen	tenor
Mr. Ernest Hurd	tenor
Mr. Prescott Fairchild	tenor
Prof. Harry E. Edwards	bass
Pres. Frederick Griggs	bass
Fanchon Kyle-Summers at the piano	

Memories of the College Bell

Frederick Griggs tells a reminiscent story about a quartet in which he sang at the College. We will let him tell the story in his own words:

"When I was in Battle Creek some of us boys got up a male quartet composed of Fred and Frank Howe, Wallace Newton, and me.

"We went to President Prescott to obtain permission to organize as a quartet. 'But,' said he, 'I have a suggestion to make. I found a song the other day that was sung at the funeral of General Sherman, and it had words set to "Taps—Put Out the Lights." I think if you will have Fred Howe, who is something of a poet, write some words that would fit it, it would be appropriate to sing.' So Fred Howe set his pen to work and produced the words. I have forgotten the first two or three verses, but I remember the last one. It went like this:

Though in many far off lands we may hear the distant chimes
Pealing out from moss-grown towers old and gray,
Yet we never can forget all those happy golden times,
When we listened to the bell that seemed to say,
"Put out your lights, go to bed,
Go to bed, go to bed,
Put out your lights, go to bed, go to bed."

The quartet sang the song to the delight of the diners at the Founders' Banquet.

Autobiography of the College Bell

(Concluded from page 33)

There are fields, golden fields, standing waiting;
Some have lost the gilt tint of their hue,
And the grains are e'en falling and wasting,
For the laborers now are so few.
Come along with your worn Gospel sickles,
Make them sharp for a short and quick work;
Do not stand in the market place idle,
Nor from this urgent duty now shirk:

Lest the crown that for you was intended
Should be placed on some other fair brow.
"Get ready" is therefore the watchword,
For the time that's appointed is now.
I must bear to the youth a clear message,
And to those in their prime and age, too,
There is work for us all in this warfare,
Who prepare and have faith to go through.

When your sickles you've thoroughly sharpened,
And your faith is established and strong,
Then adieu,—this my last admonition,—
Speed along, speed along, speed along.
Though the promise delayed is unfailing
When each nation and kindred shall hear
Of the wonderful news of His coming,
He will then in His glory appear.

So away, speed along on your mission;
When at last the vast work is complete
All the angels will shout "Hallelujah!"
And will cast their bright crowns at His feet.

Founders' Banquet in Honor of the Guests

Sunday, April Twenty -- After-Dinner Speeches

President Emeritus H. L. Stetson, Kalamazoo Baptist College

Friends: It affords me very great pleasure in behalf of the oldest institution of higher learning in Michigan, to bring greetings and congratulations to you on this Fiftieth Anniversary. The original charter of the Kalamazoo College dates April 22, 1833. It has been the pioneer in the work of Christian education in Michigan. I think as former president of the Association of Presidents of Michigan Colleges, that I can bear congratulations from them to you on the achievements which you have already made during these fifty years.

I am very glad that you throw the emphasis in education where I believe it ought to be placed; namely, upon the Christian element. There has come about in this country within recent years an enormous emphasis upon education; and I sometimes fear that secular education has received the most of this support. To my mind, there is nothing so essential for the prosperity of this country, or for the Kingdom of Jesus Christ, as that education which is shot through and through with the principles given to the world by our Lord and Saviour, Jesus Christ.

I was very much interested as I went through the building where you have your exhibits. It is a very fine exhibition of what you have done, and what you are trying to do; and the part that interested me most was that of diet—the food; not because I am personally very finicky about my food, but because there are two things, of which if you will give me control, I will entirely control: the destinies of humanity. One of them is advertising, or propaganda, and the other food—its quality and quantity, and the way in which it is served, for food is fundamentally life. I have found in my experience in dealing with young people, that one of the most important things in their development intellectually, morally, and spiritually, is nutrition. I have never been able to find a young man or a young woman whose body was lacking in nutrition who could be a first class person. I hope that into all of our institutions there will be introduced in the near future this matter of hygiene—the question of preparing and serving the right kind of food to people as they need it.

There is one other thing about which I would like to say a word; namely, religious liberty. The most of you know that we Baptists have stood for that in this country, and the world over, and have fought some very hard battles to get it. Some of you know how our people were imprisoned for preaching and teaching the gospel of religious liberty. I know that you have stood, and still stand, for religious liberty, and that same earnest, determined spirit that the state shall have nothing to say about religious belief or practice is needed today; for more than one attempt has been made by those in authority to have something to say concerning our religious faith and practice. We stand together in that matter, and have a service to perform for America that religion shall not be dictated by politicians.

I am very glad to be with you today, and wish you large success in the future, and hope that you may celebrate every Fiftieth Anniversary as long as our country stands.

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Dr. P. T. Magan, Los Angeles, California

I feel very thankful for the privilege of being here today, of meeting so many old friends, and of hearing so many good things.

I want to refer for a moment, if I may be privileged to do so, to the kind words which we heard from our friend, President Stetson of the Kalamazoo Baptist College, for I cannot help but feel that we Seventh-day Adventists owe a great deal to the Baptist people. The Baptist people have baptized with water, and as far as human beings can, with the Holy Ghost; and of all the people in this great land they have been baptized with fire themselves far above everyone else.

When things go hard and I feel like running away at times from my post, I always take comfort in a little story I read many years ago in the works of one of the judges on the supreme bench at one time in the state of Rhode Island. He wrote a good deal in regard to Roger Williams, who to my mind is the ideal Baptist of all time. You remember how Roger Williams with his wife and baby at one time had to leave his home one stormy night, because his brethren who should have supported him were starting to persecute him. He went on down to Narragansett, now Providence, Rhode Island, and lived in tents and amidst the Narragansett Indians. He received a little message while there from some of the orthodox ministers of Massachusetts which ran something like this: "It seemeth passing strange unto us, Brother Roger, that thou, a minister of the Holy Gospel of Jesus Christ, should leave thy holy brethren in Massachusetts and go to sojourn amongst the Indians in Narragansett. It seemeth unto us that it be much more comfortable for that body of thine, and more delightful for that soul of thine, if thou wert to have remained and dwelt among us."

To which Roger replied: "My Brother: It seemeth strange unto thee that I should choose rather to sojourn amongst the Narragansett Indians than in Massachusetts. Nevertheless, it seemeth far more comfortable unto this poor body of mine, and far more joyful to this poor soul of mine, to dwell amongst the Christian savages of Narragansett rather than amongst the savage Christians of Massachusetts."

I always thought that Roger made a wise choice in that thing. He versed in a word the real principles underlying religious liberty of which our friend has spoken.

My mind, as far as the Battle Creek College is concerned, goes back to many fond recollections. By the way, Professor Howell did try a little fun on me this morning with regard to the dough which I used to mix in a little room in the basement of the old building. Strange to say, this is the second time that this has been told on me recently. I was invited to the annual dinner of the Surgical Society of Los Angeles County at the Biltmore Hotel, and I was asked to make a speech on professional ideals. I was warned that that body of men, supposedly the most scientific and dignified on all the Pacific Coast, would not expect funny stories, but something very dignified and very sedate. I endeavored in what I had to say to see to it that I did what was required of me. After I had finished speaking, another gentleman was called upon to make a speech. He did not stick to his text as well as I did, and he told this story about the dough. He said, "You people have heard Magan speak very eloquently tonight, but I want to tell you where he got his training. He and I were members of the same school," referring to Battle Creek College. Then he told the story of how I used to mix the bread, and said I had a good friend by the name of Walter Irwin, who used to clean out the cream cans. He said that Magan would get done mixing the dough, and then Irwin and Magan would

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stroll into the refrigerator room, and first Magan would lay on his back under the spicate of the refrigerator while Walter worked the spicate, and then they would reverse. "Now gentlemen, and ladies, I just want to tell you where Magan learned all about professional ideals."

But that is just a little incident. I do not tell stories. I well remember my first morning at the chapel exercises, in the old chapel on the south side of the main building. The faculty all looked so dignified. They looked terrible in their dignity to me. Professor Prescott was the appearance of majesty personified; Professor Kelly, of the wonders of science; and my dear old friend Professor Haughey, of the wonders of calculus. His hair was black, as was also his beard, and I wondered if I ever could be as wise as I thought he was—and still think he is. Professor Lewis was the teacher of English, always observing and ready with his subject.

I remember very well the vesper meetings and religious meetings that we used to have Sabbath evenings in the old chapel. I shall never forget the first one that I ever attended there, when President Prescott came down from the rostrum and welcomed me. I was a stranger, but many came and welcomed me to their homes. You know life in those days was a very simple thing. Some one was talking to me not long ago and was telling me how different students are today to what they were then, carrying the idea that our students seek more after the things of the world now than they did then. Well, that may be; but I do not like to think it, and I do not want to believe it. I do draw this great lesson from it, that the world has mightily changed since those days—twenty, thirty, thirty-five years ago. That change has come so gradually that there are not many of us realize the stealthy way in which it has stolen upon us.

I believe that the greatest thing that any of us can do is to be true and firm and loyal to the same principles, the same ideals, and to that same faith to which those men and women who taught us so nobly and unselfishly gave their lives. To my mind, the greatest thing in the world is to decide early in life to give your life to Christ, and when once done, everything else follows in its train. Those men and women set us that example, and I am thankful that it is the privilege and lot of so many here to have it in their hearts to follow in their footsteps.

Mrs. N. H. Druillard, Madison, Tenn.

I am so glad you called on me, for I want to tell you that I am enjoying every moment I am here.

I think that you are all so well acquainted with Dr. Sutherland and Dr. Magan that I will tell you that they were fortunate when they were boys in having lots of relatives and aunts.

Dr. Sutherland's work at the college was to hang out the clothes on the clothes line, and I went out one day to see how he was doing it. He was studying his Latin grammar which he held in his hand. He picked up something in his hand, put it on the line and stuck a pin in it. I said, "Ed, that is not the way to hang out clothes."

He replied, "I am so busy with this grammar, that is just a means to an end." I thought it was impossible to teach him anything about hanging up clothes. Dr. Sutherland has greatly changed. If a boy or girl would hang up clothes that way, he would surely send them where they could learn to hang the clothes out properly.

We hear a great deal of the Battle Creek College and of this College. It is wonderful wherever I have gone and stopped where there are any of our people, I always find some one from Battle Creek College or from here. I want to tell you the half has never been told, or never will be told, until we meet around that great table, miles in length, where we will be counted worthy to be something of what Battle Creek College has done.

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FOUNDERS' GOLDEN ANNIVERSARY

Dr. A. E. Sutherland, Madison, Tenn.

For the last few years it has been my work to teach people how to live; and one thing that I have tried to impress upon people, after they have eaten a large meal, is to keep very quiet and not do very much thinking. This occasion, of course, is a violation of the principle that I have been trying to follow for some time.

It is a little hard to think about some of the things that might be interesting to you, especially of the various experiences that have not been published. But I think that our time is very limited, and it might be that we would have to spend too much time here if we undertook to go into the old Battle Creek student days. It might bring about a good many interesting things that we would want to investigate.

I could not help but think of the first meal that I ever had on this school farm. Dr. Magan and I, I believe, were the first two persons who were here for that privilege. It was about twenty-three years ago. We stood under one of the black walnut trees and ate black walnuts for our dinner, as we were looking for a site to which to move the Battle Creek College. It hardly seems possible, as I have been going over the place today, to see what wonderful things have been accomplished.

The beautiful plant we have here, to me means simply the development of the great principles of Christian education. I feel that to be connected with an institution of this kind is a great privilege.

I enjoy being here with you. The work that has been done by the school during the last twenty-three years is going throughout all the world, as surely as Battle Creek College influenced our institutions all over the world to a certain extent, so Emmanuel Missionary College is bringing the schools back again into line with God's plans.

Professor J. L. Shaw, Washington, D. C.

I do not know how you can ask any one to make a speech after he has eaten two pieces of birthday cake.

I was going to request that President Griggs ask the ladies to speak, but he has done that already. I was thinking of the value of coeducation. I am speaking of the fine company of ladies that attended Battle Creek College. I really think we ought to propose a toast to those ladies, and for the excellent judgment which they had. They came from every state of the Union, and they have been willing to go to every corner of the earth. They have kept our feet from slipping a good many times.

One thing I do think we ought to impress more strongly than we do at the present time, and that is the health of the men and women that we are training for mission fields. We are bringing back many from the foreign fields because they cannot endure the conditions; and we are bringing back probably more because of the health of the wives of our missionaries. Really it is serious in the advance of our message. I wish we would do more in our colleges to build up the health of the students and to instruct them in lines of healthful living. Especially do I wish we could make a better class of women to go out to the mission fields and endure the trying climate we have to meet in the advance of the message. For many years, we have been instructed along industrial lines. Really, I think this school is ahead of anything I have seen so far. As I have gone around, I am profoundly thankful to God for what I have seen. Now I wish you would give more attention to the health of your students, and the instruction to the ladies whom we are going to send to the mission field, to keep our men from slipping.

FOUNDERS' GOLDEN ANNIVERSARY

Professor W. E. Howell, Washington, D. C.

Not long ago I read this little couplet:

“Uneasy lie the heads of all who rule;
His worst of all whose kingdom is a school.”

Now if I were to sum up in a one-minute speech my impression of Emmanuel Missionary College, I would say that I want to congratulate Emmanuel Missionary College on having a suitable head, and on having a united faculty, and on having a sober student body.

A little time back I was at the Pacific Union College, while Professor Irwin was its president, and they were having a little round of school talks. When they got through, it occurred to some one to inquire if old Battle Creek College had representatives there, and we called for them, and there were seventeen people who stood up in that group at the Pacific Union College who had been students in our old Alma Mater. I think at that time there were four on the faculty of that college who were old students of Battle Creek College, and I felt the influence of that good old school as far at the Pacific Coast.

In 1920 when I was in South America, we had a general meeting at Buenos Aires, and before the meeting was over some one discovered there were a number of representatives from Emmanuel Missionary College present. We made a call one day just to find out and there were sixteen responses of those in that group who had come from this institution. Within a year after I returned from there, I knew five more who went into the South American field, and I heard some one say that they number up to some forty from this one school in that field.

I thank God again that this school is living up so worthily to the old instruction. She has well maintained the reputation of the old school and is improving upon it without doubt. What gives the strength to a school of this type and to the young men and women who come out of it? I think no one will question it to be the living Christian principles and ideals that are inculcated into their young lives and young minds in the daily life of the school.

I feel like joining Dr. Stetson in the prayer—Long live the Christian college.

Elder William Guthrie, Berrien Springs, Mich.

Toastmaster and friends: I am very glad indeed to be here this afternoon. I have thoroughly enjoyed this from the very first up to now, and I presume that you have enjoyed it up to now better than you will from this time on.

I am glad, however, for what this College stands. There is nothing, I think, that the world needs more than the proper kind of education. I wish to draw just a little illustration of the two kinds of education in the world—Christian education, and that which is merely intellectual.

Not very long ago I read a report of a very famous scholar who understood thoroughly many of the lines of science, who could speak fluently in several different languages, but somehow the education that he had received did not make him a loyal or satisfactory citizen. I have read of others who have been so expert in science that they have carried in the hems of their garments saws so tiny that the authorities have not been able to keep them twenty-four hours in the cell. The bars were sawed off and their prisoner had escaped. It is Christian education in the minds of men that often is influential in making of the man in the gutter a good husband, an intelligent and helpful father, and a splendid citizen. It takes the head hunter of the islands and makes of him a man by whom you may sleep peacefully and safely. It somehow transforms many individuals who otherwise would be of no value to the world into men whom you can trust, and with whom you would place your most valuable treasures. It is this latter kind of education that Emmanuel Missionary College stands for. It is for the advancement of this kind of education that the present

faculty and board of trustees put forth their efforts. It is because of this kind of education that young men and young women seek this institution from almost every state in our great Union.

If we should undertake to recall into one grand company the young men and young women, many of whom have grown old, that have gone out from this institution during the past fifty years, we would have a larger company than we have here this afternoon, and if we could have all the people who have been influenced to a better life, to nobler and purer purposes, we would have a company that we would be surprised to look upon. Only when on the other side shall we see and know the result of the work of this institution. Beyond the bounds of this world of tears and sorrows, and of death, we shall gather together in one grand company the results of the labor, the toil, and the success of this institution.

I bespeak for it in the future a nobler, a better, a purer, and even more successful career than in the past.

Professor Walter Irwin, Washington, D. C.

It is customary, I believe, for a man on such an occasion as this to tell a funny story. I wish to be excused from that because I cannot think of any funny story just now, and I believe it is due to the fact that my mind has been so filled with gratitude since I have been here for the benefit that I have received from the old Battle Creek College. When I think of those buildings back there in Battle Creek standing there as a mute representative of the old school, it calls to my mind an incident.

Now this is not a funny story, it is an incident that I heard a man tell one time. He said he was driving through the northern part of the state of Ohio with a companion who was a very learned man. As they were driving along the road this companion elaborated on the advantages of a college education. He had a great deal to say about the importance of a thorough education, and the literary value that a man received from having a college education, and he indulged in a deal of oratory which I cannot repeat. As they were driving past a house, he noticed a very old lady sitting on the porch and he said, "Now, for instance, look at that old lady there. She has gone through life and missed all the advantages of a college education. There she sits simply looking back over the broken record of the past. She has lost all the advantages of life. She has not imbibed the spirit of culture."—and he kept on in this strain.

Finally the driver said to him, "Do you know who that old lady is?"

"No, I do not know who she is."

"Well, that old lady is the mother of the Reverend Sherman, a man who has become very great as a minister of the Gospel. Furthermore," he said, "that old lady is the mother of General W. T. Sherman, one of the greatest generals this country has produced." He said again, "That old lady is the mother of John Sherman, famous Ohio lawyer. Now do you call that old lady an illiterate, uncultured woman when you think of the men she raised?"

I thought of that, with reference to the old College. A person who knew nothing of the College, and nothing of its profit and service to the world, might pass and make some such remark as this. Well, our Alma Mater does stand there, as it were, in contemplation of the past, but when we come to consider the men and women who are scattered in all the world today—men and women who are holding leading positions in Christian work, as officers of our General Conference, as presidents of unions, presidents of our colleges, men who are standing at the head of our sanitariums, to say nothing of the rank and file of teachers, in all parts of the world, surely the old College, if it could be represented as a mother, would have something to think about which would be a source of comfort in her old days.

FOUNDERS' GOLDEN ANNIVERSARY

Elder C. M. Sanders, Berrien Springs, Mich.

I thank God for this institution; I found Christ here, I went to the old Battle Creek College with one determination, and that was that I would not be a Seventh-day Adventist. But I thank the good Lord that I gave my heart to him there, and from the time I left the school I have been striving to get young men to see a higher ideal in life; to see that the only life that is worth living is the life that is hid with Jesus Christ.

The few hours I have been here with you, and the talks that I have heard, have created in my heart an earnest desire to do more for the work of education.

Doctor Harbeau

I said a few minutes ago that I would be exempt from this program, because I had a great deal of confidence in President Griggs' good judgment. My confidence has been misplaced.

I will have this to say, however, that I am very much delighted to be here with the rest of you today, and I have been delighted in looking over the exhibits. I think that many of us do not half appreciate what this school is doing. I was very much pleased and very much surprised with the exhibit.

The young people of today are the future fathers and mothers, and I think that every college in the country should place in its curriculum such subjects as child care, and the education that fathers and mothers should have in the rearing of children, and in helping other people to rear their children. I think that is one great lack in some of our own schools. Most of the colleges all through the country are establishing this.

Friday Evening Symposium

[Editor's Note: Following the "Words of Welcome" by President Griggs and William Guthrie, president of the College Board, then brief remarks were made.]

Professor J. L. Shaw

President of the College, and board: I would say that personally I heartily respond to this welcome as an old student of this institution.

Talking about what this school is to us in our work, makes me think of what it meant to me. I thank God for a Christian mother. She knew about Battle Creek College, and asked me if I wanted to go there. I said, "No, mother, I must support you." She kept on urging it.

One day while out for a walk we sat down. She read a little portion of the Bible to me, for there was no church out there, again she approached me and said, "I will help you."

"No, I'll not go," I answered.

Tears came into her eyes as she said, "The hope of my life is gone if you don't." She persuaded me to kneel down and pray. We did, and then it was settled.

Two weeks from that day I was on my way to Battle Creek College. It seemed that I was taken into a different world. The crisis had come. The work of God's cause has made a great impression on my mind. Those godly teachers who held before us the truth were a great inspiration to me, and in less than a year's time I went out from there with a different view of life. So Battle Creek has changed the vision of hundreds of men and women in various parts of this country. I have had the pleasure of meeting the old students of this institution in Asia, in South America, Africa, and in Europe. Wherever we find them, they are holding up the truth which makes our hearts glad.

FOUNDERS' GOLDEN ANNIVERSARY

Mrs. A. E. Sutherland

I spent eight years of my life in Battle Creek as a student and as a teacher. When the time came to move, we had very definite instructions from the servant of the Lord that we should move out of Battle Creek—we started to find a place. My husband and I rode all over this country on bicycles. We went both up and down the river. I went from down here on Lake Michigan to South Haven, I remember, on a freight train.

I will never forget the first time I stood out here on the bluff and looked across the river, and up and down this place. I never have for one moment questioned that the Lord himself selected this place for this school. I have had no more doubt of it than I have that He chose the present location in Tennessee, of which Sister White said definitely, "The Lord has chosen this spot for a school." We did not have that direct word for this place, but I felt it just as completely.

I went to Battle Creek College in 1888, knowing very little of Seventh-day Adventists. One Friday evening that winter Sister White came into the students' meeting, and she prayed a prayer that I never will forget. It converted my soul. Since that time I have never for any entire year been disassociated from Seventh-day Adventist school work. Since finishing school, I have taught at least a part of every year. It has been a long time, and I am more enthusiastic over school work today than I have ever been, because I see more in it than I ever have.

Elder R. A. Underwood

When I received the invitation, Brother Chairman and Chairman of the Board, to attend this meeting, I said to myself, This is a great temptation to go to Michigan, but, I thought, I can't go. Just a few hours before I started, things turned so I decided to come.

Brother White was the first man to put his hand upon me and say God wants you in the ministry. It nearly knocked me down. It was over fifty years ago I started in the ministry. I have an anniversary with the anniversary of the Battle Creek College. Two years later my wife resigned the position as secretary-treasurer of the Ohio Conference, and we left for Battle Creek. I expected to "take a course," as students generally say.

Not long ago I heard Sherwin Eddy before three thousand students from the University at Lincoln advocate throwing away the Bible—throwing away the Christ. I asked two or three questions, and finally he turned to me and said, "Old gentlemen, this is for students, not old men."

I said, "If you please, Brother Eddy, I am a student." I have been a student ever since I went to Battle Creek College. I was permitted to stay only one year. The brethren said time is too short. We must have you in the ministerial work in Ohio, and they overpersuaded me. Of course, they loaded me down with responsibilities at one thing and another, and I did not get back. I look back to that one year of opportunity in Battle Creek College as of more value to me than any year of my life, because I received a vision from such men as Professor Brownsberger and Professor Bell. I learned how to study.

As I look over the world, I see the men that have stood at the head of our work in foreign and home fields and have cast a great influence, and they are almost entirely students of Battle Creek College. Our young men who go out from Battle Creek College and our other colleges are the men and women who mold and shape the work of our other institutions. I thanked God for them the other night as I listened to that good man—for I hope he wants to be good. He told the people if they accepted this book, holding the Bible up in his hands, as reliable in its entirety, the world is doomed. My friends, we say to accept this Word as it is in its entirety is the salvation of the world. It is our only hope.

The Early Schools Among Seventh-day Adventists in Battle Creek

Edson White

[Editor's Note: Mrs. C. N. Sanders calls attention to the fact that in 1854, in Iowa, Brother Hart, the father of R. A. Hart of Battle Creek, made up his mind that his children should not attend the public school. He hired a Christian teacher and conducted a Seventh-day Adventist school.]

In 1865 the first Adventist school in Battle Creek was conducted by Mrs. M. M. Osgood in the little dwelling house just west of the Negro church in the west end of Battle Creek. It ran about one year. Henry, Edson, and W. C. White attended.

Then, around the corner to the east, had been built a small church on the back end of the corner lot owned by S. T. Belder, the brother-in-law of Mrs. E. G. White. Here the school was taught by Mary Louise Morton-Maxon-Davill, who is now in her 92nd year and living in the James White Memorial Home in Plainwell, Mich. She taught one year.

The next teacher was Robert Holland, who taught two years.

The fifth and sixth years were taught by J. F. Byington, who was the son of Elder John Byington, the first president of the General Conference.

Then the church school was discontinued as the new union school by the city was opened only a few hundred feet north of the place where the church school had been previously held, and the children of the Adventists attended the public school.

G. H. Bell came to the Sanitarium and accepted the truth about 1866, where he soon began to tutor a class in an upper room of one of the buildings. Here were brought together a number of young people, among whom were J. H. Kellogg, E. R. Jones, Homer Aldrich, Bert Loughborough, and J. E. White and others who later occupied positions of responsibility in the cause.

The reputation of G. H. Bell as a teacher went abroad, and members of the Battle Creek Church and others outside, called for a general school to be taught by Professor Bell.

The first printing office building on the corner of Main and Washington streets had already been moved to the back of the lot previously occupied facing Washington and Kalamazoo streets. This building was completely overhauled and refinished inside and outside. The upper floor was converted into a school room, and the lower floor was fitted up for a home for Professor Bell. Here the school was conducted for several years until it had outgrown its capacity. From here it was taken to the wooden church, located where the Tabernacle was later erected.

The school increased in size and there was a constant demand for advanced instruction. Our people were anxious to have their children take college work under our own teachers.

Then a duplicate of the (new) Review office building was erected by the side of it to the east, and Prof. Sidney Brownsberger and other teachers were brought into the work in conjunction with Prof. Bell. The school was conducted here until 1874, when the first college building of the denomination was completed just opposite the Sanitarium, which became for a time the leading school of the denomination.

Reminiscences of Sidney Brownsberger

Madison, Tenn., April 15, 1924

President Frederick Griggs,
Berrien Springs, Mich.

My dear Professor Griggs:

I sincerely regret that my physical condition is such as to forbid my acceptance of your kind invitation to attend your celebration. However, in compliance with your request, I will offer the alternative, and give you some conditions and personal experiences during the first years of Battle Creek College.

While in my freshman year in Michigan University, in the spring of 1866, I first heard of the existence of such a people as Seventh-day Adventists. At that time, through the reading of tracts, I accepted the special Biblical doctrines held by Seventh-day Adventists. I had been hungering for truth ever since my conversion two years before in a Methodist school in Ohio. Yet I did not become associated with the denomination in church relationship or as a worker until I came to Battle Creek in the fall of 1873 to engage in the educational work.

On arriving at Battle Creek, I found that the only available building for school purposes was the Seventh-day Adventist church. Professor G. H. Bell had been conducting a school in this building during the preceding year. In the body of the church, drop shelves were attached to the back of the pews on which to place books while in the act of studying. The gallery also was used for the primary grades.

In this room, with Miss Mary Welsh as assistant, on September 19, 1873, I began my work as teacher in Battle Creek. We had an enrollment of about one hundred pupils. During the extremely cold weather that followed, it was impossible to heat that large room comfortably with the two ordinary stoves which were provided. Fortunately, the third office building of the Review and Herald was finished in time to be occupied by the school at the opening of the second term. At this time Professor Bell, after having spent the summer and fall at his home in northern Michigan, resumed his connection with the school, taking charge of the English Department.

At a session of the General Conference, November 15, 1873, a committee was appointed to select and purchase a site for college campus. This committee consisted of Elder Geo. I Butler, Elder S. N. Haskell, and Harmon Lindsay. Elder James White, Ira Abbey, J. N. Andrews, and Uriah Smith acted with this committee in the purchase, on December 31, of the Judge Graves' property of twelve acres. This committee had viewed other sites, some of which were located outside the city. Notably, the one near Goguc Lake, about two and one-half miles out, was regarded with much favor. The property finally purchased, presented, in the estimation of the committee, advantages and certain facilities superior to any other site available. They felt that its proximity to the Health Institute and the Publishing House provided mutual benefits to students and workers in these institutions.

It is reported that Sister White wept because of her disappointment over the committee's selection.

While school was in session in the office building during the spring and fall of '74, the work of putting up the new school building was progressing rapidly. In December of the same year the new college building was occupied. We had 125 students in attendance and a faculty of seven teachers. The dedication of the new building took place January 5, 1875; and by vote of the Board, the name Battle Creek College was chosen.

FOUNDERS' GOLDEN ANNIVERSARY

In the year '79, a class of four was graduated from Battle Creek College, of these, three were graduated from the Normal Course, and one, Eli B. Miller, who became a member of the faculty the following year, was graduated from the Scientific Course.

The class of '80 numbered ten,—one from the Classical Course (Professor Wood's father), two from the Normal Course, and the others from the Ministerial course. Among the latter were Richard Conradi, Webster Reavis, Leroy Nicola, and Isaac Morrison.

In '82, George W. Caviness was a graduate from the Classical Course.

To determine the prosperity and success of any enterprise, it becomes necessary from time to time to take an inventory of the assets and liabilities. This celebration of the Fiftieth Anniversary of Battle Creek College affords an opportune time for taking an inventory.

In taking this inventory of our assets, let us be careful to recognize the Bible as an essential element in our system, and let us assign it a value only to the extent its wonderful power has been appropriated in molding our own characters and those of the young people who have come under our instruction. In Volume V, we have the following testimony: "The religious interest should be constantly guarded." p. 11. "The strength of our College is in keeping the religious element in the ascendancy." p. 14. "It is the degree of moral power pervading the College, that is a test of its prosperity." p. 31.

It is not an easy thing to place a right estimate upon ourselves and our work and to decide just how much credit we deserve in applying that "essential part of an education,—the religion of the Bible." We are too prone to substitute the power inherent in our human endowments and scientific training. I have often thought of how paradoxical to the understanding of Pilate must have been the statement of Christ, "Thou couldst have no power at all against me except it were given thee from above." Pilate had affirmed, "I have power to crucify thee and have power to release thee." Did not Pilate have the power of Rome to back him? Had Pilate known that the Man before him possessed all power in heaven and earth, and that he himself was only acting a part in God's program that had been assigned him, Christ's declaration would not have seemed to him contrary to fact.

Were I to pass by without mention the valuable services of Professor G. H. Bell during the years of my connection with Battle Creek College, I would neglect one of the most important factors that contributed so much to the success of the school.

We were intimately associated for nearly eight years. Though our temperaments were almost opposites, the love we both bore to God and His work gradually covered all our differences, so that the last six years of our labors together were not marred by disagreements.

When I came to Battle Creek a half a century ago, the College fifty years hence was to to me an impossible conception; and since it is now a reality, it is a very interesting one. What I have written is an expression of my conception of what the Lord desires Battle Creek College to be.

I have unbounded faith in the mission and destiny of Battle Creek College, knowing that "The Lord is with you while ye be with him; and if ye seek him, he will be found of you."

Your friend and brother,
S. Brownsberger

Letters of Sympathy and Appreciation

STATE OF MICHIGAN
EXECUTIVE OFFICE
LANSING

ALEXANDER J. GROESBECK
GOVERNOR

April 19, 1924

My dear Dr. Griggs:

Your kind and courteous invitation to attend the Founders' Day exercises of your Institution has been received.

It has been my hope that I would be able to be present but I find that it will be impossible for me to be away at that time.

I greatly regret my inability to be a guest at this event but desire to extend to you, as well as other members of the faculty and the student body, my congratulations upon the development and progress of your excellent Institution.

May the next fifty years be as successful for your Institution as the past half century has been.

Very sincerely yours,
Alex. J. Groesbeck

§
UNIVERSITY OF MICHIGAN
ANN ARBOR
PRESIDENT'S OFFICE

April 19, 1924

President Frederick Griggs,
Emmanuel Missionary College,
Berrien Springs, Michigan.

My dear President Griggs:

I appreciate tremendously your letter of April 17 which has reached me today in regard to your Fiftieth Anniversary exercises.

It would give me the greatest pleasure to be with you. I am extremely sorry that it is simply out of the question because of engagements already assumed.

I want to congratulate you and the College upon the completion of its first half century of history. It is a notable record and augurs well for the continuation of the life of an Institution which has meant and will mean much to the lives of hundreds of young men and women.

Believe me, with best wishes and keen regret that I cannot be present
Very sincerely yours,

M. L. Burton

§
TELEGRAM

St. Joseph, Mich.

Frederick Griggs:

Congratulations to Emmanuel Missionary College reaching its Fiftieth Anniversary. Sorry I cannot be with you this afternoon.

Ben F. Eggert
(County Supt. of Education,
Berrien County, Michigan)

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FOUNDERS' GOLDEN ANNIVERSARY

President Griggs :

In my absence please accept my particular sympathy with your principles.

Fayette Avery McKenzie
(President Fisk University,
Nashville, Tenn.)

§

Adrian, Michigan,
April 18, 1924

My dear President Griggs :

I thank you for your cordial invitation to the Fiftieth Anniversary of Emmanuel College but found myself in a series of engagements that make it impossible for me to accept. Please accept my good wishes for a successful celebration, for the prosperity of the institution, and for the health and success of its President.

Heartily,
Harlan L. Freeman
(President Adrian College)

§

Berea, Kentucky,
April 18th, 1924

My dear President Griggs :

It would indeed be a great pleasure to me to be with you on this anniversary occasion; I am ever so sorry that I am tied up by appointments in and near Berea, I shall be thinking of you as you participate in the exercises of the great feast.

Sincerely yours,
Wm. J. Hutchins
(President Berea College,
Berea, Kentucky)

§

Kalamazoo, Michigan,
April 19, 1924

My dear President Griggs :

I appreciate very much your cordial invitation to attend the exercises connected with your Fiftieth Anniversary. Unfortunately, I am called east just at this time, and so am not able to attend. Dr. Stetson, however, will be with you and will bring you the greetings of Kalamazoo College.

With sincere good wishes for your continued success, I remain,

Sincerely yours,
Allen Hoben
(President Kalamazoo College,
Kalamazoo, Michigan)

§

Hillsdale, Michigan,
April 18, 1924

My dear President Griggs :

I regret very much that your letter to President Mauck did not come in time for us to participate in your celebration. Please accept the hearty compliments of the college upon your commemoration of your Fiftieth Anniversary.

Very cordially yours,
W. G. Spenser
(President Hillsdale College,
Hillsdale, Michigan)

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FOUNDERS' GOLDEN ANNIVERSARY
OSHAWA MISSIONARY COLLEGE
DEPARTMENT OF SCIENCE
J. B. CLYMER M. S.

April 17, 1924

Dear Professor Griggs:

Your invitation to the Fiftieth Anniversary of the establishing of Battle Creek College came yesterday noon, and I sincerely regret I shall not be permitted to attend. It is always a source of encouragement to meet our old associates at such a time. I have never been ashamed of having been a student and graduate of that school. It was while there that I decided to give my life to our own school work instead of the schools of the world.

My sincere wish is that it may continue to grow in its sphere of usefulness in the development of our young people for places in the message.

I always feel like saying, "hurrah for the old College."

Very sincerely,
J. B. Clymer

§
SOUTHERN JUNIOR COLLEGE
COLTEWAH, TENNESSEE

April 15, 1924

To the friends assembled at the Semicentennial Anniversary of our oldest School, greetings:

The five years spent in Battle Creek College (1888 to 1893) furnished the preparation for the thirty years spent since then in the class room and the mission field. I take this occasion to express to my old instructors my appreciation of their efforts to assist me in this preparation; and I dedicate myself anew to the cause of Christian education.

Sincerely,
F. W. Field

§
W. E. HOWELL, GENERAL SECRETARY

MISS SARAH E. PECK, ASSISTANT
ELEMENTARY TEXTBOOKS AND NORMAL

GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS
DEPARTMENT OF EDUCATION

MRS. FLORA H. WILLIAMS, ASSISTANT
ELEMENTARY EDUCATIONAL

TAKOMA PARK
WASHINGTON, D. C., U. S. A.

April 17, 1924

Dear Friends:

Did not duty call elsewhere, there is no place in all the world where I would so much like to be April 18-21 as at Berrien Springs.

Battle Creek College! The name touches a tender cord, for that old College has meant much to me. I send my greetings to the old teachers and students. As I look back now it seems that at the time of my first four years there, its curriculum must have been modelled to quite an extent after the institutions of the world for in those days, more than forty years ago, we had not received so much of the wonderful instruction on how to conduct schools that they might be of the greatest benefit to Seventh-day Adventist youth. But the school had an atmosphere which meant much to us all. Those four years changed the current of my life.

After teaching for several years, I returned to find a different Battle Creek College. More light had come. Four years of Bible instruction had been introduced and many other changes had been made. It was my privilege to spend three years more in study there.

I thank the good Father for my privilege at Battle Creek College.

Sincerely your sister,
Mrs. Flora H. Williams

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FOUNDERS' GOLDEN ANNIVERSARY

JOHN HARVEY KELLOGG, M. D.
MEDICAL DIRECTOR

CHAS. E. STEWART, M. D.
ASSOCIATE MEDICAL DIRECTOR

THE BATTLE CREEK SANITARIUM BATTLE CREEK, MICHIGAN

INTERNAL MEDICINE, A.
R. F. WAFER, M. D.
WILLIAM H. RILEY, M. D.

April 18, 1924

Mr. Frederick Griggs, President,
Emmanuel Missionary College,
Berrien Springs, Michigan.
My dear Friend:

I received your very nice letter some days ago and I am sorry that there has been a little delay in my reply to you. I was very much interested in the contents of your letter telling me of the plans for celebrating the Fiftieth Anniversary of the Emmanuel Missionary College.

It gives me great pleasure to express to you, and all others who may be interested, my high appreciation of the excellent training which I received in the Battle Creek College many years ago. I feel the influence of the College and the training which I received at that time had very much to do in shaping my life work. As I look back now and think of the outstanding features and influence that were brought to bear upon me while attending the Battle Creek College, I think I may say that there were:

First, the strong religious influence and Christian spirit and the spirit of helpfulness which pervaded the College and its work.

Second, the thorough instruction and the kind, friendly interest which the teachers all took in their students, and perhaps last, the thoroughness of the work.

I know that the training which I received in the College was thorough in every way, and the Christian influence was certainly very helpful to every one who came under its influence. I am sure it must be a great satisfaction to all those who have been supporting the College by their influence and financial support to know that the College has had such a successful career, extending back for fifty years, and that so many young people have been trained and educated to usefulness in life and that their characters have been influenced for good by the strong Christian influence of the College.

I would enjoy very much being with you during your Fiftieth Anniversary but I am sorry that I am denied this privilege. Assuring you of my high appreciation of the work which the College has done and is still doing for all who come under its influence and with my very best wishes for your future success, I am

Respectfully yours,
W. H. Riley

—§—

Portland, Oregon
April 18, 1924

Received a program of your Semicentennial week. I would give two hundred dollars cash if I could be with you, but it is impossible for me to get away at the present time. I dare say you will have a most interesting program. You see, I am one of the old-timers. I first went to Battle Creek College in 1884, so my reminiscences can extend back over forty of the fifty years. Long may the old school live and do the grand work it is now engaged in!

W. B. Holden

FOUNDERS' GOLDEN ANNIVERSARY

Hinsdale, Illinois.

April 13, 1924

Professor Frederick Griggs,
Emmanuel Missionary College,
Berrien Springs, Michigan.
My dear President Griggs:

Your letter concerning the celebration of the Fiftieth Anniversary of the founding of the Battle Creek College has been read with much interest. I thank you for the kind invitation to be present.

It was in Battle Creek College that I was converted and baptized and received my inspiration for my life work. Most pleasant memories of those school days still linger. The consistent, godly lives of our teachers, the high ideals kept before us, the true principles instilled into us, the companionship of noble young men and young women have proved a real comfort and strength to me when teaching in far away, lone Pitcairn, in Oakwood among the colored people, in the Australian Bush at Avondale, and on the mountain top at P. U. C in California. In the few years I have been teaching at Hinsdale, it has been my privilege to meet many old Battle Creek College classmates who are still in the work. May we all matriculate in the School of the Hereafter to study together throughout eternity.

Yours for the cause of Christian education,

Hattie Andre

§

Holly, Michigan,

April 17, 1924

Professor Frederick Griggs,
Berrien Springs, Michigan
Emmanuel Missionary College
My dear Brother Griggs:

The announcement of your Semicentennial Anniversary reached me last evening and immediately my thoughts flew back through fifty years to the time when, as a seventeen-year-old boy, I sat in the chapel of old Battle Creek College and listened to the dedicatory exercises. What wonderful changes have come into our educational work since that day! As we look at the way our educational work has grown from that small beginning, we can truly say, "What hath God wrought?" I am glad that I still live to remember that dedication of the old Battle Creek College, and I rejoice today for the splendid influence it had upon my young life.

My parents were poor and the few years that I attended school in that institution I had to make my way largely by doing odd jobs as best I could to get a little money to pay board and tuition. One thing has always been a regret to me, and that is that I failed to stay in the school long enough to get a good liberal education. This has been a handicap to me through my life. It seems to me now, if I had my life to live over again, I would bend every energy to the securing of a good education, for it is such a help at every turn of the road. Leaving school before I accomplished this has been a great regret.

Surely you and your faculty are doing a grand work at Berrien Springs, and are exerting a tremendous influence for good through the denomination.

Wishing you and your faculty every good thing from the Heavenly Father,
I am

Sincerely your brother,

W. B. White

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FOUNDERS' GOLDEN ANNIVERSARY

College View, Nebr.
April 13, 1924

Dear Brother Griggs:

I should like very much to be with you during the Jubilee Week at Berrien Springs. This morning I looked up my father's diary and found that on Monday, August 16, 1875, it was my privilege to visit Battle Creek College, the Review and Herald, and the Health Institute, as the Battle Creek Sanitarium was then called. From that day, I began to build in my mind a vision of some day attending Battle Creek College, and fourteen years later it was my privilege to enter that school. It was in that school that I gave my heart to God and decided to become a worker for Christ, and from the day this decision was made I have held to my promise and have enjoyed my work and have looked upon Battle Creek College as being almost sacred.

Yours most sincerely,
S. E. Wight

—§—

Portland, Oregon,
April 11, 1924

My dear Professor Griggs:

I well remember of giving Elder G. I. Butler ten dollars to assist in the construction of the first Battle Creek College building, which was also my first missionary offering to any general movement.

It was in that institution I received my inspiration from the Lord to devote my life to work in His cause. The inspiration has remained with me until the present hour. So I am greatly indebted to the College that is now holding its Golden Anniversary.

My hope for the future of the College is that sanctified zeal may actuate both faculty and students until its divine mission is accomplished.

Greetings to the brethren.

Yours in His service,
H. W. Cottrell

—§—

Albion, Mich.
April 16, 1924

Dear Professor Griggs:—

I am deeply interested to learn that our College has reached its Fiftieth Birthday. It was my privilege to spend some months in the College at Battle Creek as a student, and later to teach in the same institution at its present location. Of both periods, I have the most pleasant recollections.

Very truly,
W. E. Videto

—§—

Battle Creek, Michigan,
April 18, 1924

Dear Brother:

Your kind invitation of April 9 was duly received. We appreciate the occasion, and trust you will have a delightful time. Certainly any work that is preserving the integrity of the young men and women is worthy of the greatest regard. We hope that your efforts will continue in that line as long as humanity needs it.

Very sincerely yours,
C. D. Rhodas

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FOUNDERS' GOLDEN ANNIVERSARY

South Lancaster, Mass.,
April 14, 1924

Dear Brother Griggs:

Having spent much time as a student at the College, and having served as a member of the Board of Management in later years after the institution was moved to Berrien Springs, I have come to love my Alma Mater very dearly, and have observed its progress in recent years with great interest. The recent growth and the present strength of the College places it in an enviable position in our educational work.

While I am not permitted to be with you on this important occasion, my sincere desire is that the institution may continue to grow and serve as a mighty factor in our educational work.

Sincerely your brother,
E. K. Slade

—§—

Madison Tennessee,
April 14, 1924

Dear Professor:

While I have been greatly interested in your Fiftieth Anniversary, it has seemed to me that it would be impossible for me to attend, though I have had a great desire to come to Berrien for some time and visit the spot where Mr. Druillard is so quietly sleeping. It seemed I could not be spared from the office, but one of our nurses who has been away on a vacation has just returned and as she has worked with me in the office she can help while I am gone.

It will be a real treat to me to meet so many of the students that I knew at Battle Creek. Professor Brownsberger and I are the oldest teachers left. He does not think he is able to attend. As far as health is concerned, I am as well as ever, but it is hard for me to walk. But nevertheless, I have made up my mind to come.

I know I am going to enjoy every minute of my stay there. How many happy thoughts come to me as I think of the days spent in the Battle Creek College. There are also thoughts of sorrow, but through it all joy and thanksgiving comes to us in thinking of what an important part the College has had in developing workers to give the third angel's message. The workers have encircled the globe.

Thanking you for your kind invitation, I am

Very truly yours,
N. H. Druillard

—§—

Knoxville, Tennessee,
April 15, 1924

Dear Brother Griggs:

As a student and graduate of the old Battle Creek College, I want to express my hearty congratulations to the Emmanuel Missionary College at this time for the splendid work it is doing in continuation of the noble efforts made by the founders of the Battle Creek College. It happens that I was born the same year that Battle Creek College was built, so my lifetime extends through practically the entire educational history of this denomination, and when we stop to think of the thousands of workers that have gone out into the field and the many thousands of others that are now in training, we can only thank

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God for the wonderful way in which He has blessed and prospered our educational work.

Another thing upon which I wish to congratulate you, is the fact that so far as I know, Emmanuel Missionary College stands four-square for the fundamentals, and is endeavoring to uphold the system of Christian education outlined in the Bible and the spirit of prophecy.

Mrs. Kneeland, a Battle Creek student and also one of the early students at Emmanuel Missionary College, joins me in wishing you and your faculty and students, the richest of God's blessings during the coming year.

Very sincerely your brother,

B. F. Kneeland

§

A reminiscent letter from Professor W. E. A. Aul of Lincoln, Nebraska arrived too late for the "Bulletin" so an effort will be made herewith to summarize its interesting comments upon life as he saw it in the Old College.

Professor Aul, in his own unique and interesting manner, relates the incidents of his youth which sent him to Battle Creek College. He tells about the interesting personalities seen by him from his study seat in the recitation room. He says that the most interesting fact of the class in algebra was "a bright, small, chunky boy. To me, he seemed to KNOW as much about algebra as Elder Smith knew about the Bible; he sat at the end of the recitation seat, so that in my study seat (?) I could see the twinkle of his eyes when the teacher talked or some excellent work was done by his classmates. That boy was so keen and quick that it was an inspiration just to see him work; he went about his work with a determination that accomplished things, and yet it all seemed so easy for him. Earnestness was in every glance and movement. He caught and held me from the first; and it was a REAL pleasure to look at him DO things. Willie Spicer as a boy was the President of the General Conference 'in embryo,' for he was W. A. Spicer.

"The only other recitation I watched from my study seat that spring, was a teachers' training class in geography. Many future great teachers sat in that class. But only one captured me. He had a way of buttoning his coat and squaring his shoulders when called on to recite, that gave me the impression he knew as much about geography as little Willie Spicer did about algebra; and when he talked about the products of California in his even, melodious tones, I could just see the oranges ripening; for it was I. H. Evans. Eliza H. Morton was teacher.

"But no other student was the help to me that was Joseph H. Haughey, during 1881 and until we separated in June, 1882. Rooming and boarding at the home of his parents, brought me in daily contact with him. He was ideal in every way, and was a constant inspiration for fixing high ideals in my mind.

"In the spring of 1882, when he had finished writing his oration for the graduation exercises to be held in June, he wanted to know if he might take my time to read it to me before committing it to memory. (You see I had fully established the reputation of being a good listener even in those days.) I was delighted at the opportunity and honor; and will NOT claim any distinction at making any suggestion. It was remarkably perfect in my opinion.

"Then when he was ready to speak it, I had the honor of hearing his first effort. I told him that I guessed I would answer as well for an audience as a tree or a stump, and would gladly save him the time of going out to the woods where the residence of Dr. J. H. Kellogg was afterwards built. I must say, that under my listening care his oratorical ability improved wonderfully; and by the time of Commencement exercises, he was accorded first rank of that remarkable

FOUNDERS' GOLDEN ANNIVERSARY

class of 1882. I felt a wonderful inspiration in hearing him speak the words each time. Seemed to me I so absorbed the words that if he had become stage-struck that Commencement evening, I might have had the honor of coaching him. But he did NOT forget. Next to his parents, I think I felt the most pride in him on that eventful evening of June, 1882."

The Past Twenty Years of Achievement

(Concluded from page 25)

presented in this Semicentennial, it is impossible to recount the names of those who as members of the board and faculty contributed their share to the progress of the school in the past twenty years.

Elder N. W. Kauble remained at the head of the school until 1908, at which time Professor O. J. Graf was made president.

In 1910, the Lake Union Conference authorized the incorporation of the school under the general act for educational institutions, and courses leading to degrees were offered.

Continuously, during these years, progress had been made in vocational and industrial lines and more buildings, better equipped were constantly being added to this property. Professor Graf was compelled because of failing health to relinquish his work after nine years of service, and Professor C. L. Benson served one year, Professor Frederick Griggs became president in 1918 and has been the efficient leader of the school since that date.

This history amounts to but little unless one can deduce therefrom some lessons of philosophy or faith. The twenty years just closed has witnessed an almost complete reversal of the attitude of the school with regard to graduates and the granting of degrees. It has witnessed, in the main, a steady growth in favor of the three-sided education of man. The vision of those who moved the school into the country has been demonstrated to have been a vision from God. No such progress or success would ever have attended the work had the school remained in the city of Battle Creek. There has been, and probably will continue to be, differences in opinion as to the advisability and worth of the granting of literary degrees. Many men in the world, as well as in the denomination who have sponsored this school have serious doubts as to the real value of those emoluments and preferences which have been handed down from the middle ages. On the other hand, there are those who strongly insist that while a degree in and of itself is nothing, it is an understandable representation of a reasonable performance of assigned tasks. It does not appear in the history that has been given tonight that worldly standards are after all the main ones for which this College was established. The great object of the founding of this institution was to train men and women for the service of the Master, in the giving to the world the third angel's message of warning, and the giving of it in this generation. It is the conception of the historian this evening, that great credit is due those men who early received the vision of an education wherein the hands are to be trained as well as the head and heart. Much credit is due those who followed, who in spite of their differences of opinion, still adhered to the grand theme that the "all-round" man is the man after God's choice and best fitted for the highest service when God's plan is followed. The fact that so many young men and women have been enabled partially or wholly to pay their way through school is evidence of the advisability of the plan. They are in every continent and in many islands of the sea, erecting buildings, planting vineyards, sowing grain, providing for the physical necessities of the benighted, ministering to the physical

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needs of the diseased, dwarfed and discouraged human beings. The fact that these men and women can do these things better as the result of the practical training they received in old E. M. C., is another proof that God's plan is right.

Somebody had a vision, and it is necessary now for these men and women who are called to work in this great institution, to have and to continue to have a closer and more decided understanding of the times in which we live, so that they may teach the young men and women under their tuition the best way to do most quickly in these few remaining months, of this world's history, the greatest work that this world has ever been called upon to witness.

Battle Creek College by One of Her Sons

(Continued from page 17)

would have given wisdom and knowledge in all lines of study that could be employed to the glory of God."—"Counsels to Teachers" page 364.

"When teachers and learners shall consecrate soul, body, and spirit to God, and purify their thoughts by obedience to the laws of God, they will continually receive a new endowment of physical and mental power."—"Fundamentals" page 227.

During the first years of the Battle Creek College, the entire expenses of a student amounted to from \$75 to \$125 for forty weeks. At the present time, it is nearly \$500.

Elder Uriah Smith taught a class in shorthand, giving them twenty-five lessons, then leaving them to "scratch" for themselves. The class opened with a membership of sixty-three. Three of these became phonographic reporters. In a class of this number today, how many in Bible, history, English, language, or science, become illustrious, even in the study in which they major?

In the early days of Battle Creek College, the cultivation of the memory was far superior to that in the schools of the present day. Professor Bell, for instance, in speaking of one of the students, said that if the descriptive part of Gray's Botany were blotted out of existence, W. B. Gregory could reproduce it.

From the testimony of nearly all, the most important exercise of the day is the chapel service. It is here that the crystallizing, unifying, and stabilizing forces are most active. It is here that announcements are made of new policies, new regulations, and new school activities; it is here that plans are laid for reaching goals; it is here that new inspirations and aspirations are planted in many hearts and minds for future work. Here many criticisms and much fault finding are prevented or eliminated, and a unity of spirit generated which could not otherwise possibly exist. It is here also, that on special occasions, the spirit of God has taken control of the school and has resulted in the conversion of many souls.

All agree that the Friday evening or Sabbath afternoon prayer and social service is the crowning exercise of the week.

It is the thermometer which measures the spiritual temperature of the school. Many date their first Christian experience at these meetings.

SIMPLICITY: In its earlier days, simplicity characterized the College in all its works. The courses of study, the programs, the number of subjects allowed each student, the business management, the regulations, combined to make it the very essence of simplicity. The students in advanced classes corrected the papers of those in the lower, as in the English and the ancient language departments. The number of student activities in the Emmanuel Missionary College as compared with those of her immediate predecessor is about as ten to one. Are they ten times as effective?

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DANGERS: We can but little more than mention these. The location of the school was not the best for an all-round training. "If one-third of the time now occupied in the study of books, using the mental machinery, were occupied in the learning of lessons in the use of one's own physical powers, it would be much more after the Lord's order, and would elevate the labor question, placing it where idleness would be regarded as a departure from the work and plan of God."—Manuscript.

According to the instruction of the spirit of prophecy, books, whether ancient or modern, if infidel, atheistic, paganistic, agnostic, novelistic, evolutionary, or spiritualistic, if false science, or vain philosophy, or if mere historical or theological lore, should find no place on our library shelves or in the class rooms. They are a menace to the school.

It was wrong location, concentration, and resulting indebtedness of the institution, that necessitated the removal of the Battle Creek College. The following quotations greatly influenced the board and the faculty in urging its sale for the sake of moving into the country: "Our schools cannot be a success in this country [referring to Australia], or in any other country, unless separated a wide distance from the cities.—"Fundamentals" page 312.

Now, finally, your alma mater wishes to leave a word with you, her children who have gone from under her wings. In the person of her former inmates, teachers and students, she sees you, she follows you wherever you go; she expects much of you, her defects may be your defects, her mistakes your mistakes; but your successes she counts as her own. She sympathizes with you in all your difficulties, in all your struggles, in all your wrestling with hard problems, in your firmly standing for the right, and in your contending earnestly for the "faith which was once delivered to the saints." She expects everyone of you in your allotted place, the place best fitted for you, to do your best. She expects you to be an honor to your mother; to take her high ideals with you, to profit by your errors, to overcome evil with good, to repress every vice and cultivate every virtue; to grow strong in a strength not your own, and thus to turn defeat into victory. Always hold your colors aloft; never allow them to trail in the dust. Your mother loves all her children; more than this, she admires you for what you have done and for what you are doing. Your mission is the noblest; your work the highest. Lay hold with a firm grasp, go forward calm and serene, brave and strong. Falter not, endure to the end, and yours shall be the victor's crown.

The Class Letter of '94

The members of the class of '94 did not have any memorable class activities; but when parting time came we decided to try to keep in touch with one another by means of a class letter. The initial letter was sent from my home in Battle Creek in the summer of '94. Along with it went a list of the members of the class with their addresses, and a request that as each member received the letter, he should add his contribution, and send it on to the next. The member at the bottom of the list was to send the whole collection back to me, when I would take out my old letter, inset a new one, and send it on its way once more.

Frank Lyndon, originally from Australia, was the first to leave the United States. W. E. Howell served the cause for a time in Honolulu and later in Greece, and I spent the better part of eight years in the British Isles. Otherwise we have labored in this country. All have undertaken the responsibilities of married life except B. F. Bauer, who was in poor health, and was the first stricken by the hand of death. Since then, we have lost Mrs. Worthie Harris

FOUNDERS' GOLDEN ANNIVERSARY

Holden, our class poet, and John R. Low, who had returned to the teaching of his favorite subject, mathematics.

As the members were married, the names and often the pictures of husbands or wives would be inclosed, and later came pictures of the children. All our most outstanding experiences, and often our convictions, found a place in these letters, and the collection continued to make its regular rounds. At first it made the journey within the year. But with increasing age, its movements have been more deliberate. It is always somewhere on the way, however, and now that it has survived for thirty years it has come to be a permanent, not to say venerable institution. As the years go by, we read its contents even more eagerly, for the pleasing associations of the days of our youth. Soon it will contain pictures of grandchildren, and then we members of the class of '94 will know that we too are actually growing old, but none the less will we welcome the regular visits of our beloved class letter.

What I Have Seen of Denominational Progress

(Continued from page 9)

him into a rest home." What can you do with people like that, brethren and sisters? They have the third angel's message in their hearts. This is how Europe's thousands of souls are won every year.

I was at a meeting in Munich, Bavaria. There the bells of the St. Joseph Jesuit Church never ring in the daytime unless there is some special warning to be given. They began to clang violently one afternoon, and all the people rushed out of doors to see what the trouble was. The crier went up and down the street announcing that Father Ammon would preach every afternoon against the Seventh-day Adventists. Now do you know, it did not matter at all. It did not help them or hinder us. We have more Seventh-day Adventist members in the city of Munich, the art and music center of the world, today, than all the other Protestants have combined.

Down in Lisbon, Portugal, we have more Seventh-day Adventists than all the other Protestant churches combined. When the work first started even the few Protestants fought against us. One preacher warned his congregation: "You must not go near them," he said, "they are agents of Satan." One man had his curiosity aroused. He said "I have never seen an agent of Satan." He came to the mission house and heard his first sermon, and all he saw was our brother preaching from his Portuguese Bible. The next day he came again. Now his sons are our workers in Portugal.

Perhaps you have heard of that young Russian brother of ours,—a soldier who was brought down to Roumania, just a boy. When the army settled for winter quarters, this young soldier boy expected to find a church of our people. He did not find any. He was told that the Greeks had driven them from the city. He seemed to hear from heaven the voice of God telling him to "build me an altar in this place." It troubled him. He said, "Lord I do not know how to build it." Then, one day, he started out with his Russian Bible. He did not know how to give Bible readings, but he called at one home and said, "May I read the Bible to you?" They said, "That is a good book, you may read it to us." So he read the first three chapters of Genesis and had prayer and went away. He thought that Genesis was pretty far back, so in the next house he read the first chapter of Matthew. It is mostly genealogy. He stumbled through it until he got to the last part of the chapter where it says "And thou shalt call his name Jesus for he shall save his people from their sins." The mother of the house began to cry. She wanted to be saved from her sin. She wanted to know how. That Russian lad told her how to come to Jesus. He went on telling the truth as best he could and when he went

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away, the mother of the house said, "Do you not think he might be an angel that God has sent, he is so fair, has such a good face." No, he is not an angel, just a young Seventh-day Adventist lad out trying to help somebody. He knew the truth, and was trying to help others find it. The result of this boy's work was that before he left forty souls were keeping the Sabbath. The priest got track of it and went to the authorities, and said, "You must drive them out." The official said, "We drove them out once, and a boy went out and read the Bible in their homes and there are more Adventists here than when we drove them out. If this is what the Bible does, we will let them alone." So at the command of God, the boy built an altar. I will tell you the experience of one lad in Roumania whose father was a Seventh-day Adventist preacher. During the war he died. On the night he died he wrote a letter to his wife saying, "Bring up the children in the truth to meet Jesus when he comes." The mother told the children, and the little boy and girl both promised they would be faithful. The little girl died; then the mother took the disease. She called the little boy and reminded him of the father's dying charge, that he was to be faithful to meet them when Jesus came. He said, "Mother, I will be faithful." Then the mother died. The priests came and found the little boy bereft. He was a little boy of twelve years. They said, "We will take him and make a priest out of him." They thought it would be a fine revenge to make him a priest. They said, "We will beat the adventism out of him." He would not work on the Sabbath. They would beat him so furiously that it became a scandal to the neighborhood, and the authorities got hold of it.

They took him to court where the judge said, "You must be a bad boy or they would not treat you so."

The little boy said, "Sir, my father was a Seventh-day Adventist preacher. He died in the service of his country. The last thing he did before his death was to send word to my mother to bring up the children to obey God. Before my mother died, I promised her I would obey God and keep the Sabbath. I will, and they cannot make me break it, not if they kill me."

The judge said, "Little boy, you are a very brave boy, I believe you will be a Seventh-day Adventist preacher yourself some day. I will set you free."

Here is a man, a chief over in the Philippines who said to a company of workers: "You are here, we understand you. We like it, we want you to come and teach. You have given us a little light, we want a big light. Will you not come?" We have not yet come. This was three years ago. The Catholic priests have tried to come, but they say, "No, we are waiting for the people with the big light." Does it mean anything to our young people and to our fathers and mothers of Israel?

Again, down in British Guiana recently an Indian from the border of Brazil by the side of the Amazon walked and canoed two hundred miles to our brethren to ask for someone to come and teach them. Back in the days of 1844 the Advent message found root, and ever since that time they have been waiting for the "God-man" to come.

We have seen wonderful things in the development and progress of the message. The end is just before us. Let us give our hearts, our lives, our all, for service for the finishing of the work which God has given in the days of old to our fathers. The old generation is passing. The old pioneers are passing. The Lord is to lead His people into the land, I believe, in our time. Those of us who were children in those days are getting along in years, and it is time for us who are young to give our hearts, our lives, our strength, and our means to the finishing of the work which God began in the days of our fathers.



EVEN THE CANNING, ENGLISH, AND MISSION DEPARTMENTS WERE EXHIBITED

fact by various charts, showing that the price is changed not by someone who corners the market, but by its demand and supply.

The magical wand of science causes "the desert to rejoice, and blossom as the rose." That land which formerly was discarded because of its non-productive power, now becomes the home of luxuriant growth. Various plants were on exhibit showing a few of the results.

The average cow gives five quarts of milk a day, while Professor S. A. Smith, through careful selection, has been able to bring the production of the college cows up to twenty-five quarts per day for a year, and in one instance to forty-eight quarts.

No doubt, it was an imposition which the mother hen felt quite keenly, that she must demonstrate how useless she had become in raising chicks. The iron brooder easily cares for five hundred, while she feels her hands are full with a mere pittance of fifteen chickens.

The Art Department appealed to the aesthetic sense of the visitor. The beautiful pictures, the hand painted cards which bedecked a portion of the walls, were charming; but when it comes to transforming weeds, tin cans, and curios from the five and ten cent store into articles which the wealthy are proud to possess, it is nothing short of marvelous.

Perhaps it was a step from their sphere into that of the Art Department, but the mechanical shop was on hand to demonstrate its ability to beautify the home by its products. A table made by one of the boys showed rare ingenuity. The top consisted of three hundred twenty-three pieces of thirty-nine different kinds of wood, collected from various parts of the world. They were so well arranged and fitted that it would have been difficult to distinguish the pieces but for the various colors and shades. The words "Arise Shine" were wrought into the pattern just as naturally as if it had been printed there. The Department, however, specializes in commercial work, making screen doors, ironing boards, clothes racks, built-in bookcases, etc.

FOUNDERS' GOLDEN ANNIVERSARY

"Emmanuel Missionary College is proud of its Music Department." The curious musical instruments exhibited, together with the more common ones, were of interest to music lovers. Dr. Summer's nineteen compositions were on display. We are indeed fortunate in having such a master to head our Music Department.

In order that Professor Smith's bumper crops be not wasted, the cannery was established. When the local market prices fall, the cannery puts the produce in a marketable form for the following winter. Last year 69,202 quarts were canned, having a total value of approximately ten thousand dollars.

The various language departments were well represented by posters, costumes, and various scenes. The melodies emanating from the victrola purchased from the proceeds of a program presented by the French pupils, were thoroughly enjoyed.

It was quite surprising to see the dexterity and cleverness exhibited by the children in the Training School. Under the tutelage of competent teachers their work showed artistic ability. It was shown that if a pupil becomes interested in the line adapted for him, the studies also become interesting and the problem of the teacher is cut in two.

"The message to all the world in this generation." That has been our motto for decades, but when the facts present themselves at our feet, we gasp and utter "impossible." While we were conjecturing how it could be done, the Lord was working and declared that it should be done. By radio, it is possible for ten million to "listen in" to Emmanuel Missionary College. In other words, should the average minister preach to five hundred people a series of sixty sermons, and then proceed to deliver the series to the next five hundred, and to the next, it would take him over three thousand years to reach the people that can get the same message given to them in two months by means of radio.

From City to Vineyard

(Concluded from page 21)

little to bind the bargain for this place. I just tell you this incident to show you that it took a little bit of faith to move and leave good solid brick buildings, and go out like Abraham of old not knowing where we were going to land. It was while holding this school there in the Indian Fields that we made the bargain and bought this place,—known as the Richardson place, which embraced the Point and bottom lands. It belonged to Garland and Richardson. They were the two men from whom we bought it. We look back on those days as happy ones. We didn't have much, but we didn't pity ourselves.

As I look out over these beautiful fields and orchards today, over all the good buildings, perhaps not as many as you want, or as many as you would like, but good enough, nevertheless—good enough for Adventists—I can not help but feel God had looked down very graciously upon the little beginning that was made at that time. If each and every one of us will only be true to the ideals which brought us here, then God will continue to smile on this place until all the light and all the glory that He desires shall shine forth from it, shall be fulfilled.

FOUNDERS' GOLDEN ANNIVERSARY

Educational Progress

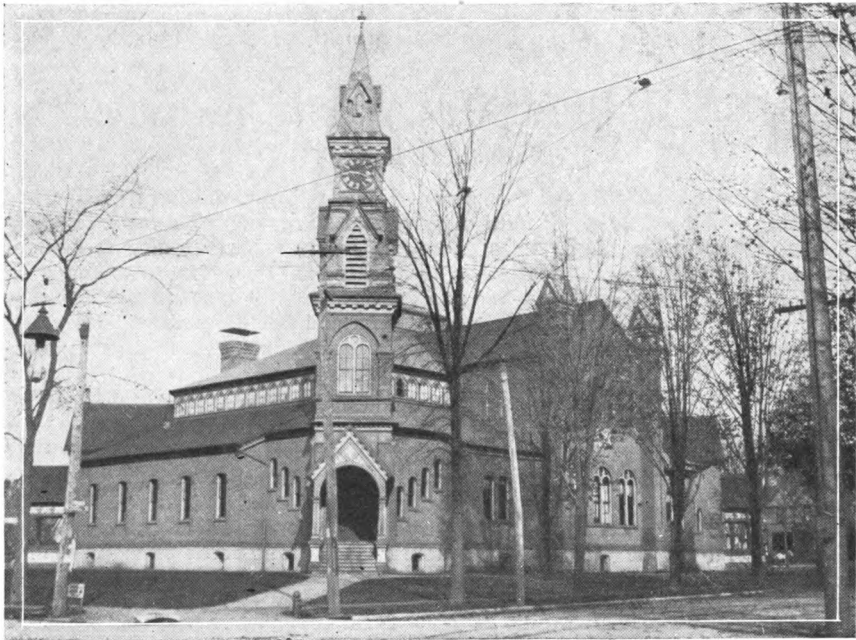
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and the establishment of more and more church schools and academies, but we have stopped now as far as colleges are concerned and we feel we have enough. We have almost overdone that question, but there is no end to the growth of the establishment of church schools and there is some room yet for growth in the establishment of academies.

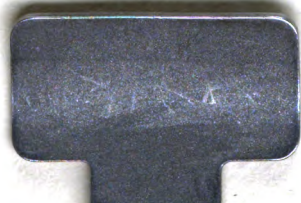
I feel very much encouraged over our school work. If we should drop from our denominational work, all the workers who have been trained in our schools, where would we be? Our schools have been a very important factor in our world work, and I know you will continue to pray that they will be blessed, continue to work on, and be great salvation agencies for our young people, and at the same time will prepare more young men and women to go out and act as strong, perfected missionaries in the cause of God.

Word from Elder A. G. Daniells

"From the time I heard of your plans for the Fiftieth Anniversary of Battle Creek College I have wanted to be present. It was in that grand institution that I got my inspiration for my life work. It was there I received some of the richest experiences with God in all my life, and I would like to be present, not so much to say things as to listen and to join in humble appreciation of the great work that institution has rendered to the cause of God."



THE OLD TABERNACLE AT BATTLE CREEK



The Birth of the Founders' Day Idea

IN TIMES of strenuous activity when immediate aims and purposes are more prominent than remote principles and policies, those basic and ultimate objectives of a cause are often submerged and forgotten until only the present is appreciated.

During the late World War, it was customary as well as necessary that the presidents, kings, secretaries of state, premiers, and chancellors of the great powers declare frequently the aims, objects, and purposes of their participation in the great conflict. Without this declaration of principles, armies lost heart, nations lost their morale, and the success of the cause was jeopardized.

God gave us the first great example of "Founders' Day" when He gave us the Sabbath. We observe this day of rest in order that our confidence in the authority and almighty power of the Creator might be revived. When the ideals and purposes of the Founder of our world are forgotten, man is plunged into the bypaths of sin. Likewise, when the guiding principles and divine inspiration which guided the founders of this College shall perish, our work, our preparation, our fighting, and our prayers shall be in vain.

It was, therefore, in a faculty meeting early in February of 1923 that the idea of the permanent establishment of Founders' Day was voted. It was voted that each year this day be counted as a day of recess when "our confidence in eternal principles of Christian education" should be revived; and when there should be awakened within "our youth a re-assurance of the principles for which the founders struggled."

March 11, 1923, therefore, saw the first observance of Founders' Day at the College. Upon this occasion several addresses were made, pictures of the founders were unveiled, relics were displayed, and a renewed consecration to the principles of Christian education was taken by the students and faculty.

It was at one of the committee meetings in preparation for this first celebration that the discovery was made that in the following year, March 11 would mark the completion of one-half century of service by the College. Plans were immediately discussed whereby from April 18 to 21, 1924, a more complete celebration could be held of which this Bulletin is but a partial report.

Program

Semicentennial Week--April 18 to 21

Friday Evening

- 7:30 "Words of Welcome" *President Griggs*
William Guthrie, president College Board

Sabbath

- 11:00 "What I Have Seen of Denominational Progress" *W. A. Spicer,*
president General Conference Seventh-day Adventists
4:00 "Education and Missions" *J. L. Shaw, treasurer, Seventh-day*
Adventist Board of Missions
8:15 Concert by the College Orchestra *L. P. Thorpe, conductor*

Sunday

- 10:00 "Battle Creek College by One of her Sons" *J. H. Haughey,*
professor of Ancient Languages
"Autobiography of the College Bell" *Mrs. J. H. Haughey*
(Read by Professor H. L. Pearson)
12:30 Founders' Banquet in Honor of our Guests
4:00 "From City to Vineyard" *Dr. Percy T. Magan, a former Dean*
7:30 "Early Days in the Country" *Dr. E. A. Sutherland,*
a former President
"The Past Twenty Years of Achievement" *J. G. Lamson,*
a former Dean

Monday

- 10:00 "The Outlook"
"Our Alumni" *President Griggs*
Charles W. Marsh,
president of the Alumni Association
2:30 Address: by the State Superintendent of Public Instruction
Hon. Thomas E. Johnson
8:00 "The Messiah" *Handel*
(The College Chorus and Orchestra, Dr. Birt Summers, director School of Music)

Words of Welcome

President Frederick Griggs

The management of the College, board, faculty and all the students of the College welcome all of our friends here tonight. We welcome you to all of the exercises of this happy occasion. Naturally, as we have come to this hour, we have many considerations as to its meaning. We have thought much of what this occasion means or should mean to us. My mind has gone back to a similar occasion that took place yearly in ancient Israel. God commanded that every year his people should assemble and remember the occasions where his presence was especially manifested, so it is fitting that we should recount the bountiful manifestations of God to us.

Seventh-day Adventists believe in the nearness of our Lord's coming, his literal coming to earth. We have been proclaiming this nearly a century and this institution was established as a part of this proclamation. It was established as a means of giving to our young people a Christian education.

A Christian college has a distinct place in the world. Every denomination has such colleges. Every denomination believes or should believe that it has a message and a work in the world. Believing that, these denominations recognize that their young men and women must be educated. Not only should young people be educated to the proclamation of the message that their people would have them give, but it is a duty to train and rear their children and young people in the faith of Christ. Go into the eastern world and you find men and women educating their children in their faith. This is natural and right. It was for this purpose, that this institution came into being fifty years ago.

It occurred to me that if the founders of this institution could have looked forward to this hour, they would have been astonished. They believed that the coming of Christ would take place long before this hour. But God has led on step by step, and the great world work has marvelously opened.

How little did those who founded this institution realize their obligations to the heathen world—to those great lands that know not Christ! A marvelous work has been carried forward in the spread of the gospel for fifty years, but our vision has become enlarged.

The Saviour's great commission is being realized more fully by Seventh-day Adventists today than it has ever been realized. That is the great work that rests upon this institution.

So it does seem fitting that we should come together on this the Golden Anniversary humbly to thank God for the blessings and privileges that have been over this College during its life. We do not come here to boast, indeed, we have nothing of which to boast at this time. We come here to worship God, to thank Him for all good things that He does for us. His mercies are abundant, and He is blessing this institution. It is growing. It is developing, but it is in His hand and not man's hand. We must recognize that, and give Him the glory and praise that is due Him.

The educational work of Seventh-day Adventists began with this institution. We have hundreds of schools, churches, elementary schools, academies or high-schools, seminaries, and colleges of all descriptions around and all over the world, and it is compassed in the life of this institution.

I trust that we shall go from this occasion with a higher idea of what God is seeking to do for the world through us. We should gain a higher conception of education in this great world movement. This is the purpose of our committee as we welcome you to this occasion.

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