

## —The Advent Historical Timeline

**“We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.”<sup>1</sup>**

This outline of our history tells the story of God plan and our response to His authority:

- 1830-1844 • Millerite Movement. God separates a distinctive people for ministry.
  - (1840-1844) First Angel Sounds.<sup>2</sup>
  - Second Angel Begins to Sound. Consistent with most protestants, Millerites identified Babylon in the book of Revelation as the Papacy.
- 1844
  - (Spring) Fredrick Wheeler Accepts the Sabbath. Millerite preacher, Fredrick Wheeler influenced by Rachel Oaks to keep the Seventh-day Sabbath, He is joined by William and Cyrus Farnsworth.
  - (Summer) Second Angel Sounds. Consistent with most protestants, Millerites identified Babylon in the book of Revelation as the Papacy. “The proclamation. ‘Babylon is fallen,’ was given in the summer of 1844, and as a result, about fifty thousand withdrew from the churches.”<sup>3</sup>
  - (Summer) T. M. Preble Accepts the Sabbath. Preble, who traveled with Miller, accepts the Sabbath a few days before the Great Disappointment.
  - (October 22) The Great Disappointment.
  - (October 23) Cornfield Vision. Hiram Edson sees the heavenly sanctuary application to Danial 8:14 while crossing through a cornfield.
  - (December) Midnight Cry Vision. Ellen Harmon receives her first vision identifying the Midnight Cry with the Millerite Movement, and showing Adventists on the narrow path to heaven.
  - The Third Angel Begins to Sound. “When Christ entered the most holy place of the heavenly sanctuary to perform the closing work of the atonement, He committed to His servants the last message of mercy to be given to the world. Such is the warning of the third angel of Revelation 14.”<sup>4</sup> The third angel’s message has to do with the *seal of God*—the Sabbath of the decalogue, and the *mark of the beast*—the opposite, keeping Sunday as the Sabbath; and that those who “keep the commandments of God,” can only do so if their righteousness comes through faith in Jesus.<sup>5</sup>
- 1845
  - (February 28) Sabbath View Published. T. M. Preble began publishing a column and tract about the Sabbath question.
  - (April) Sanctuary View Published. Edson, Crosier, and Hahn publish their view of the sanctuary in a few issues of the Millerite periodical: *The Day Dawn*.
  - (May) Joseph Bates Accepts the Sabbath, after reading Preble’s tract. He travels to New Hampshire to meet with Fredrick Wheeler.
- 1846
  - (February 7) The Day Dawn Extra. Enoch Jacobs, editor of *The Day Dawn*, publishes an *Extra* with an expanded and refined version of the sanctuary view.
  - Sanctuary Vision. A few weeks after Jacob prints *The Day Dawn Extra*, Ellen Harmon receives a vision confirming the correctness of Crosier’s view of the sanctuary as published by Jacobs.
  - Joseph Bates Accepts Crosier’s Sanctuary View.
  - J. N. Andrews Accepts the Sabbath, after reading Preble’s tract. He would later be the first to write a book-length defense of the Sabbath.
  - (August) Marriage of James White and Ellen Harmon.
  - (Autumn) The Whites Accept the Sabbath. After studying a tract on the subject written by Joseph Bates.
- 1847
  - (April) Sabbath Vision. Ellen White receives a vision confirming the Sabbath, its connection to the three angels’ messages, and that it would play a key role in final events.
- 1848
  - (April) First Sabbath Conference. Conference called for in Rocky Hill, Connecticut. Leaders begin hammering out Bible-based doctrines.

<sup>1</sup> Ellen G. White, *Last Day Events*, p. 72.

<sup>2</sup> Ellen G. White, *The Great Controversy*, p. 355, 1884 ed.

<sup>3</sup> *Ibid.*, p. 380.

<sup>4</sup> *Ibid.*, p. 432.

<sup>5</sup> Revelation 14:12.

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- (August) Second and Third Sabbath Conferences. Held in Volney, New York and Port Gibson, New York.
- (September) Fourth Sabbath Conference. Rock Hill again. The Sabbath Conferences brought general agreement (with confirming visions) on eight specific points of doctrine:
  1. *the imminent, personal, premillennial second advent;*
  2. *the two-fold ministry of Christ in the heavenly sanctuary, whose cleaning began in 1844;*
  3. *the seventh-day Sabbath;*
  4. *God's special supernatural enlightenment through Ellen White;*
  5. *the duty to proclaim the three angels' messages;*
  6. *conditional immortality and death as a dreamless sleep;*
  7. *the timing of the seven last plagues;*
  8. *the final, complete extinction of the wicked after the millennium.*
- (November) Streams of Light. Ellen White receives a vision showing an expanding message going like "streams of light clear around the world."<sup>6</sup>
- 1849 •(March) Sabbath a Special Test. Ellen White receives a vision connecting the *open and shut doors* of Revelation 3 to the transfer of ministry in the heavenly sanctuary; showing light shining from the sanctuary on the Sabbath; and that the Sabbath had not been a test before the new light, but that from then on it would be a special test of loyalty.
- 1853 • First School. Martha Byington began the first church school in Buck Bridge, New York.<sup>7</sup>
- 1858 • Final Atonement. Ellen Whites third book is published, *Spiritual Gifts*, volume I. In it she makes this statement:

"As the priest entered the most holy once a year to cleanse the earthly sanctuary, so Jesus entered the most holy of the heavenly, at the end of the 2300 days of Daniel 8, in 1844, to make a final atonement for all who could be benefited by His mediation, and thus to cleanse the sanctuary... "This atonement is made for the righteous dead as well as for the righteous living."<sup>8</sup>
- 1862 • Civil War Begins.
- 1863 • Health Vision. God gave Ellen White the famous health vision.
- (May 21) Organization. Official organization of 3500 members with the name *Seventh-day Adventist Church*.
- 1865 • Civil War Ends.
- Health Institute Vision. Ellen White is told that Adventist were to start a health institute for the care of the sick and to educate about health.
- 1866 • Western Health Reform Institute Established, in Battle Creek, Michigan.
- 1868 • Care for the Needy. Ellen White calls for Sabbathkeepers to bear genuine "fruits that are manifested in good works, in caring for the needy, the fatherless, and widows."<sup>9</sup>
- Goodloe Bell. Bell opens a "select school" in Battle Creek.<sup>10</sup>

"Bell was solid for Spirit of Prophecy principles and a strong advocate of vocational training, which he also highly recommended. Not once did he ever deviate from them. Not only were the students to learn book knowledge, but also how to work at various skills and trades. However it bothered some people that Goodloe Bell tended to be strict, and, worse, that he had no degrees. Bell had studied in Oberlin College... was well-educated, and firmly believed that vocational work should be included in the curriculum. But Bell had not graduated from any school."<sup>11</sup>
- 1870 • Time Check. Ellen White writes, "We are... on the borders of the eternal world."
- 1872 • First Denominational School. The General Conference adopts Bell's school as a denominational school.
- 1873-1874 • Battle Creek College. General Conference voted to form an Educational Society, purchase 12 acres in the city of Battle Creek (near the Sanitarium) and construct a three-story building for a new Battle Creek College.

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<sup>6</sup> Ellen G. White, *Life Sketches*, p. 125.

<sup>7</sup> Vance Ferrell, *The Broken Blueprint*, p. 16.

<sup>8</sup> Ellen G. White, *Early Writings*, pp. 253-254.

<sup>9</sup> Ellen G. White, *Testimonies for the Church*, vol. 2, p. 24-25.

<sup>10</sup> Ferrell, p. 17.

<sup>11</sup> *Ibid*, p. 19.

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- (1874) State Sunday Laws. The *National Reform Association* begins pressing for the enforcement of state Sunday laws.
- 1875 •Sidney Brownsburger. Fresh from the University of Michigan, Brownsburger was elected president of Battle Creek College, Bell was placed in charge of the English department, and Uriah Smith became Bible teacher. "Brownsburger believed in a classical (liberal arts) curriculum; he demanded that only that be taught."<sup>12</sup>

"Brownsburger... taught a curriculum little different from that of other educational institutions. This was largely because Brownsburger, according to his own testimony, knew nothing about operating a program that included industries and farming."<sup>13</sup>

"It was a difficult problem for the new school to adjust itself to the plan of education outlined by Mrs. White in 1872. The education of the day was classical, the main emphasis being placed on a knowledge of the classics, mathematics, ancient languages, philosophy, and certain science. Her message called for an education that would include practical training and character training. Just how to accomplish this baffled many of the early educators of the Seventh-day Adventist Church."<sup>14</sup>
- 1878 •Time Check. "Our feet are on the borders of the eternal world, and every probationary moment is more precious than gold."<sup>15</sup>
- 1879 •Time Check. "We are standing upon the very borders of the eternal world. We have no tome to lose."<sup>16</sup>
- 1880 •Growth Check. Church Membership at about 16,000 do to revival and missionary efforts of the 1870's.
- 1881-1883 •Brownsburger Resigns. Battle Creek College closes for a year because of disagreement about whether the college should provide a classical or practical education.
- (1881) Time Check. "I have been shown that we are standing upon the threshold of the eternal world."<sup>17</sup>
- 1882 •South Lancaster Academy Established. S.N. Haskell urges the brethren in New England to start a college in Massachusetts. South Lancaster Academy (college-level) began under the direction of Goodloe Bell. The curriculum that Bell provided did not include classical studies.

"The course of study will embrace English Language; Mathematics; Geography; Human Physiology and Hygiene; and Bible History; together with practical instruction in Tract and Missionary Work, and in the most useful of the Agricultural, Domestic and Mechanic Arts... But of all studies, the Bible ranks highest... a practical knowledge of the laws of health is all-important... Pupils will be expected to take but a few studies at a time, thereby mastering them the more rapidly."<sup>18</sup>
- Healdsburg College Established. California. Under the leadership of Brownsburger.

"After leaving the headship of Battle Creek College in the spring of 1881, [Brownsburger] became sick. While convalescing that summer, he declared that he recognized his error... Arriving at Healdsburg that fall, he fully endorsed the blueprint program his associates arranged, even though he himself was still learning more about it."<sup>19</sup>

During the first year, Brownsburger wrote,

"The commencement of this year has been one of unusual anxiety to many friends of the college. An untried field of responsibility was entered upon in uniting physical employment with mental labor, and every step is the development of the system was watched with intense interest... Almost from the very first there has been a steady increasing interest on the part of the students, in the practical workings of this new system, and I doubt there is one of our number who would willingly return to the old method... The students are hard at work at their various employments, and they are happy because they are faithful."<sup>20</sup>
- 1884 •Final Atonement and the Investigative Judgment. The 1884 edition of *The Great Controversy* is released, with this statement linking a final atonement with the investigative judgment:

"In the typical service, only those who had come before God with confession and repentance, and whose sins, through the blood of the sin-offering, were transferred to the sanctuary, had a part in the service of the day of atonement. So in the great day of final atonement and investigative judgment, the only cases considered are those of the professed people of God.

<sup>12</sup> Ferrell, p. 20.

<sup>13</sup> Emmett K. Vande Vere, *Adventism in America*, Gary Land, ed., p. 70.

<sup>14</sup> General Conference Department of Education, *Lessons in Denominational History*, p. 181. 1942.

<sup>15</sup> Ellen G. White, *Review and Herald*, August 8, 1878.

<sup>16</sup> Ellen G. White, *Review and Herald*, January 2, 1879.

<sup>17</sup> Ellen G. White, *Testimonies for the Church*, vol. 5, p. 18.

<sup>18</sup> Ellen G. White, *The Review and Herald*, March 7, 1882.

<sup>19</sup> Ferrell, p. 26.

<sup>20</sup> Sidney Brownsburger, *Review and Herald*, January 15, 1884.

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- 1885
  - *Adventists Arrested*. Five Adventists, (one a minister) were arrested for working on Sunday.
  - *Time Check*. Ellen White writes: "We are on the very verge of the eternal world."<sup>21</sup> "Eternity stretches before us. The curtain is about to be lifted."<sup>22</sup>
  - *J.O. Corliss in Australia*. He and some helpers arrive in Australia to start a mission there.
- 1888
  - (1888) *The Blair Bill*. Introduced in Congress for a national Sunday law.
  - *Righteousness by Faith*. Jones and Waggoner present *Righteousness by Faith* at the General Conference. Despite Sister Whites strong endorsements, the leading brethren resisted the new emphasis on righteousness by faith. But even before the 1888 General Conference in Minneapolis, we were tampering with God's plan. On nearly every front, we were conducting the work according to human wisdom, and following our own human counsel.
  - *Latter Rain "kept away from the world."* Our actions at the Minneapolis conference actually *prevented* us from obtaining the Holy Spirit Pentecostal power needed to lighten the whole earth with glory.

"An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord's message through brethren Waggoner and Jones. By exciting that opposition, Satan succeeded in shutting away from the people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. The light that was to lighten the whole earth with its glory was resisted, and by actions of our own brethren has been in a great degree kept away from the world."<sup>23</sup>
- 1889
  - *Benevolence*. Dr. Kellogg impressed with some benevolence work he observed while on a trip to New York City. This was later reinforced through his familiarity with the well-known city mission work of Dr. Dowkonnt.<sup>24</sup>
- 1890
  - *Time Check*. "We are upon the very borders of the eternal world."<sup>25</sup>
  - *Christ's Blood Didn't Cancel Sin*. Patriarch and Prophets first published. In it, Ellen White states:

"The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to cancel the sin; it would stand on record in the sanctuary until the final atonement; so in the type the blood of the sin offering removed the sin from the penitent, but it rested in the sanctuary until the Day of Atonement."<sup>26</sup>
- 1891
  - *Ellen White sent to Australia*. She was sent there by the General Conference.
  - *Union College Founded*, in Lincoln, Nebraska.
- 1892-1900
  - *Australian Mission*. This mission has been endorsed as being according to the inspired blueprint.
- 1892
  - *Walla Walla College Established*. Washington State, E. A Sutherland is principle.

"Sutherland set to work to educate the new facility into Spirit of Prophecy principles; and... the entire faculty took hold of them."<sup>27</sup>

"Sutherland convened his faculty for a week or more prior to opening day in order that its members might jointly study Ellen White's counsels on education. From the start, Walla Walla College demonstrated its commitment to health reform by serving only a lacto-ovo-vegetarian diet; it was the first Seventh-day Adventist school to take this step."<sup>28</sup>
  - (November) *Loud Cry Already Begun*. The *Review and Herald* contains the following statement from Ellen White:

"The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth."<sup>29</sup>
- 1893
  - *Christian Help Bands*. In six lectures, Dr. Kellogg presents a strong case for Christian Help Bands from the Bible and the Spirit of Prophecy at the General Conference.<sup>30</sup> Concept endorsed by Ellen White.
  - *The True Basis of Marking and Credits*. At the 1893 General Conference Session, W.W. Prescott stated:

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<sup>21</sup> Ibid. p. 460.

<sup>22</sup> Ibid. p. 464.

<sup>23</sup> Ellen G. White, *Manuscript Releases*, vol. 1, p. 130.

<sup>24</sup> Dave Fiedler, *D'Sozo, Reversing the Worst Evil*, p. 55

<sup>25</sup> Ellen G. White, *Manuscript 7*, 1890.

<sup>26</sup> Ellen G. White, *Patriarchs and Prophets*, p. 357.

<sup>27</sup> Ferrell, p. 49.

<sup>28</sup> Schwarz. p. 201.

<sup>29</sup> Ellen G. White, *Review and Herald*, November 22, 1892.

<sup>30</sup> See Fiedler, chapters 5-8.

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"The basis on which students should be encouraged to earnest work in securing an education is an important matter. You know to what extent it is coming to be a practice in educational institutions in almost every line. The marking system very generally encourages a feeling of rivalry. The basis of the work is thus made to be personal ambition. It is not so much to personal excellence, nor to reach any certain ideal, but to be above a neighbor. Of two students, with different capacities, one may by much less hard work take the higher rank, and yet his fellow student may do better work and be a better student. The True basis seems to me to be this: Everyone is endowed with certain capabilities and faculties. God has given him a certain ideal which he can reach by proper use of time and opportunities. He is not to be satisfied with the fact that he outstrips his neighbor. His effort should be to get what God would have him, and success is to meet the ideal the Lord has for him in view of his capacity and opportunity... The true basis of credit is not by comparing one with another to see if one secures better standing or more prizes than his neighbor, but to compare the actual standing of every student with the ideal which God intends he should gain."<sup>31</sup>

- 1897
  - Avondale Opens in Australia. "Avondale was to be the model school of higher grades for all the Adventist world. It was to be marked with simplicity, industry, devotion, adherence to the pattern."<sup>32</sup>
  - John Corliss in Canada. John returns to America and conducts evangelism in Ottawa, Canada according to the Australian model.<sup>33</sup>
  - Sutherland at Battle Creek College. The delegates at the 1897 General Conference are so please with what Sutherland accomplished in four years at Walla Walla, they voted to call him to Battle Creek College. He joined his old friend Percy Magan there. The *Review* carried an announcement that the school was offering short courses for mature students, missionary workers, teachers, bookkeepers, and canvassers. Those short courses were only 12 weeks in length.<sup>34</sup> The August issue of the school journal included a quotation from a Roman Catholic pamphlet: "The conferring of degrees was originated by a pope." The announcement was made:

"The College, under its new organization, ceases, with this year to grant degrees. Preparation for usefulness in the cause of Christ will be the subject constantly held before students, replacing the courses and diplomas of the past."<sup>35</sup>
- 1899
  - Medical Fraternity. Ellen White warns Dr. Kellogg that the medical fraternity had been represented to her as of the spirit of Freemasonry, and that they would call the Lord's prescription for Hezekiah quackery; and that the students in his institution are to be educated to leave drugs alone.<sup>36</sup>
  - San Francisco Mission. John Corliss sent to San Francisco to play "a key role in perhaps the most fully developed program of Gospel-Medical Missionary Evangelism ever carried out in modern times."<sup>37</sup> After visiting that mission, Sister White said:

"We have every reason to believe that the work carried on in San Francisco by brother Corliss and his brethren is the work that needs to be done. San Francisco is a center, and must be thoroughly worked. A much more extensive work should be done in this great and wicked city."<sup>38</sup>
- 1901
  - Reorganization. Ellen White began calling for reorganization, saying that "God calls for a decided change,"<sup>39</sup> where there would be "no kings"<sup>40</sup> in the Seventh-day Adventist church, and no "entrusting responsibilities to men who have had light poured upon them year after year for the last ten or fifteen years, and yet have not heeded the light God has given them."<sup>41</sup> The Church was reorganized. Ellen White endorsed the new plan saying, "God has brought it about."
  - Timeline Reset. By the time of the 1901 reorganization, our unfaithfulness had already seriously jeopardized the mission:

"God's people have been far behind. Human agencies under the divine planning, may recover something of what has been lost because God's people who have had great light did not have the corresponding piety, sanctification, and zeal, in working out God's specified plans. They have lost to their own disadvantage what they might have gained to the advancement of truth if they had carried out the plans and will of God.... Man cannot possibly stretch over the gulf that has been made by workers who have not followed the divine Leader. We may have to remain here in this world because of insubordination many more years, as did the children of Israel, but for Christ's sake His people

<sup>31</sup> W.W. Prescott, *1893 General Conference Bulletin*, pp. 357-358.

<sup>32</sup> Arthur Spalding, *Captain of the Host*, p. 651.

<sup>33</sup> See General Conference Daily Bulletin, February 22, 1899.

<sup>34</sup> E.A. Sutherland, *The Review and Herald*, November 1, 1897.

<sup>35</sup> *Advocate*, August 1898.

<sup>36</sup> Ellen G. White, *Letter 67*, 1899. (April 6, 1899).

<sup>37</sup> Fiedler, 161.

<sup>38</sup> Ellen G. White, *Manuscript Releases*, vol. 17, p. 41.

<sup>39</sup> Ellen G. White, *Manuscript Releases*, vol. 13, p. 195. (1901).

<sup>40</sup> Ellen G. White, *Manuscript Releases*, vol. 13, p. 201 (1901).

<sup>41</sup> Ellen G. White, *General Conference Bulletin*, April 3, 1901.

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- should not add sin to sin by charging God with the consequences of their own wrong course of action."<sup>42</sup>
- 1902
    - Growth Check. Rapid growth continued through the 1880's and 1890's. Membership at 75,000.
    - San Francisco Warning. Ellen White warned with urgency that "not long hence these cities will suffer under the judgment of God. San Francisco and Oakland are becoming like Sodom and Gomorrah, and the Lord will visit them in wrath."<sup>43</sup>
    - (February 18) The Battle Creek Sanitarium burns down.
    - (Spring) GC & The Living Temple. The General Conference Committee approved a plan to print and sell ½ million copies of Dr. Kellogg's book, *The Living Temple*, to fund the rebuilding of the Battle Creek Sanitarium. Later they change their mind because Prescott was concerned about its pantheistic leanings.
    - (December) Kellogg & The Living Temple. Kellogg orders an initial printing of *The Living Temple* from the Review and Herald. They were never printed because the Review burned down.
    - (December 30) The Review and Herald burns.
  - 1903
    - Reorganized (Again). The Church is reorganized again, effectively undoing some important changes made in 1901.
  - 1904
    - Sutherland and Magan Head South. They realized opposition to their efforts at Emmanuel Missionary College in in Berrien Springs, would eventually push them out, they head south. Ellen White had counseled them to start a new school in the southern states. They buy a 414-acre farm about fifteen miles from Nashville, Tennessee. Ellen White tells them that if they incorporate Madison as an independent organization, she would serve on the board.<sup>44</sup> This was the beginning of the *self-supporting* work.
  - 1905
    - College of Evangelists Established. Loma Linda, California.

"The work at Battle Creek is going down. God will reestablish His medical work in this place. We are farther from the true picture of medical missionary work than when we first began. God never designed that our work should blossom out in the great professional and commercial way in which it stands before the world. We have educated bedside nurses. He intended that we should educate missionary nurses to go into the homes of the people of the villages, towns, and cities, ministering to the people, singing gospel songs, and giving Bible readings. We must have men here who have had an experience in the early development of the work, such men as Elder Haskell, to help us build this on the right foundation."<sup>45</sup>
  - 1906
    - (October) Ellen White & The Living Temple. Ellen White sends letters to a group of leaders who were reconsidering *The Living Temple*. She clearly condemns the ideas presented in the book.
    - (April 16) San Francisco Vision. Ellen White awakes from a vision at 1:00 a.m. and pens scenes of destruction she saw in San Francisco.
    - (April 18) San Francisco Earthquake. At 5:12 a.m. San Francisco is hit with a major earthquake.
    - (April 20) Warning to Cities. Ellen White warned, "I am bidden to declare the message that cities full of transgression, and sinful to the extreme, will be destroyed by earthquake, by fire, by flood. All the world will be warned that there is a God who will display His authority."<sup>46</sup>
    - (July) Pacific Press Burns. The Pacific Press—freshly repaired after the earthquake—burns to a total loss. They abandoned all commercial printing after the fire.
    - (November 10) Dr. Kellogg Disfellowshipped.
  - 1907
    - (June 18) Madison Approved of God. Sister White writes:

"The Lord does not set limits about His workers in some lines as men are wont to set. In their work, brethren Magan and Southerland have been hindered unnecessarily. Means have been withheld from them because in the organization and management of the Madison school it was not placed under the control of the Conference. But the reasons why this school was not owned and controlled by the Conference has not been duly considered... The work that has been done there is approved of God, and He forbids that this line of work should be broken up."<sup>47</sup>
  - 1908
    - Healdsburg College Closed. This was because of too-little land, and later management that did not understand the blueprint of how to manage the finances.
    - Burden to Ruble:

<sup>42</sup> Ellen G. White, *Manuscript Releases*, vol. 20, p. 312-313.

<sup>43</sup> Ellen G. White, *Manuscript 114*, 1902.

<sup>44</sup> Ferrell, pp. 59-61.

<sup>45</sup> J. A. Burden, *The Story of Loma Linda*, p. 91.

<sup>46</sup> Ellen G. White, *Manuscript 35*, 1906.

<sup>47</sup> Ellen G. White, *Special Testimonies*, Series B, no. 11, p. 32. June 18, 1907.

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“Our understanding of the testimonies is, that while thousands are to be quickly qualified for thorough medical-evangelistic work, some must qualify to labor as physicians. We have been instructed again and again to make the school as strong as possible for the qualification of nurses and physicians.”<sup>48</sup>

• 1909

• Pacific Union College Established.

• Clarification on Charter. Elder Burden asked Sister White for some clarifications:

[Mr. Burden:] “Would the securing of a charter for a medical school, where our students might obtain a medical education, militate against our depending upon God?”

[Mrs. White:] “No, I do not see that it would, if a charter were secured on the right terms. Only be sure you do not exalt men above God. If you can gain force and influence that will make your work more effective without tying yourselves to worldly men, that would be right.”

[Mr. Burden:] “In planning our course of study, we have tried to follow the light in the Testimonies; and in doing so, it has led us away from the requirements of the world. The world will not recognize us as standing with them. We shall have to stand distinct, by ourselves.”

[Mrs. White:] “You may unite with them in certain points that will not have a misleading influence., but let no sacrifice be made to endanger our principles. We shall always have to stand distinct. God desires us to be separate; and yet, it is our privilege to avail ourselves of certain rights. But rather than to confuse our medical work, you had better stand aloof and labor with the advantages that you yourselves can offer... You must arrange this matter as best you can, but the principle that is presented to me is that you are not to acknowledge any power as greater than that of God. Our influence is to be acknowledged by God because he keep His commandments.”<sup>49</sup>

• Constant Danger. Speaking to 30 teachers at Union College, Ellen White says,

“There is the constant danger among our people that those who engage in labor in our schools and sanitariums will entertain the idea that they must get in line with the world, study the things which the world studies, and become familiar with the things the world becomes familiar with. This is one of the greatest mistakes that could be made.”<sup>50</sup>

• No Compromise. The same year she wrote,

“I am instructed to say that in our educational work there is to be no compromise in order to meet the world’s standards. God’s commandment-keeping people are not to unite with the world to carry various lines of work according to worldly plans and worldly wisdom. Our people are now being tested as to whether they will obtain their wisdom from the greatest Teacher the world ever knew or seek the god of Ekron. Let us determine that we shall not be tied by so much as a thread to the educational policies of those who do not discern the voice of God and who will not harken to His commandments... Shall we represent before the world that our physicians must follow the pattern of the world before they are qualified to act as successful physicians? This is the question that is now testing the faith of some of our brethren. Let not any of our brethren displease the Lord by advocating in their assemblies the idea that we need to obtain from unbelievers a higher education than that specified by the Lord.”<sup>51</sup>

• (December 9) State Charter Obtained. California requirements for a full, accredited medical school, required that it conform to the requirements of the *Association of American Medical Colleges*—an AMA subsidiary. AMA-approved accreditation was impossible; but partial approval sufficient to meet Loma Linda’s needs was available. Osteopaths had fought for recognition, and the State Legislature—instead of only approving osteopaths, “threw the gate wide open to for any school whose requirements for entrance to the medical course were equal to a high school preparation on the ten fundamental branches that underlie medical education.”<sup>52</sup> Under this accommodation, on December 9, the College obtained a charter from the State of California, signed and recorded in Los Angeles.

“[The College of Evangelists] is authorized to grant such literary, scientific, and professional honors and degrees as are usually granted by literary, scientific, medical, dental, or pharmaceutical colleges, and particularly the honors and degrees of Bachelor of Arts, Bachelor of Science, Doctor of Medicine [M.D.] Doctor of Surgery, and Doctor of Dental Surgery [D.D.S.], and in testimony thereof to give suitable diplomas under the corporate seal.”<sup>53</sup>

• 1910

• Asheville Agricultural School Established. The Asheville Agricultural School and Mountain Sanitarium later became Fletcher Academy, Inc., Fletcher, North Carolina. [*Self-Supporting*].

• (April) Must Not Confederate. Ellen White wrote an urgent letter to Elder Burden, warning him that our medical work, including Loma Linda, must not confederate with worldly organizations and should not seek to meet their standards.

<sup>48</sup> John Burden, *Letter to W. A. Ruble*, April 13, 1908.

<sup>49</sup> John Burden Interview with Ellen White, September 20, 1909.

<sup>50</sup> Ellen G. White, *Fundamentals of Christian Education*, p. 534.

<sup>51</sup> Ellen G. White, *Letter 132, 1909, Medical Ministry*, pp. 61-12.

<sup>52</sup> Burden Letter to W.A. Ruble, April 3, 1908.

<sup>53</sup> Charter of the College of Evangelists, 1909.

## GALILEE PROTOCOL

"It is not necessary that our medical missionaries follow the precise track marked out by the medical men of the world. They do not need to administer drugs to the sick. They do not need to follow drug medication in order to have influence in their work... Some of our medical missionaries have supposed that a medical training according to the plans of the worldly schools is essential to their success. To those who have been taught that the only way to success is by being taught of worldly men and pursuing a course that is sanctioned by worldly men, I would now say, put away such ideas. This is a mistake that should be corrected."<sup>54</sup>

- (July) *Company Evangelism*. John Tindall pioneers the concept of Company Evangelism in response to Ellen White's call for a "decided change from past methods of working."<sup>55</sup>
- 1911
  - (Fall) AMA Visits Loma Linda. Dr. Nathan P. Colwell, Inspector of Medical Colleges of the AMA, visited Loma Linda. "No request had been made for accreditation, and Colwell had not come to ask them to apply for it. He just wanted to see what the place looked like."<sup>56</sup> Dr. Colwell asked Burden why they were "starting a new school when there are already a hundred and fifty medical schools in the United State?" Burden said it was for three reasons: to prepare medical missionaries, to educate our own young people for our own work, to give them training in the special line of treatments we use in our institutions. His "reply was that he was in full sympathy with such a movement and that he saw the need for such a school."<sup>57</sup> Burden told him that, "Wherever we go we build our gospel plan on a threefold foundation. The spiritual, the mental, and the physical... 'Will you tell me, Doctor, to what school can we send our young people to equip them for this World mission work with this threefold preparation?' He replied that there was no such school in existence."<sup>58</sup> Coldwell said, "Mr. Burden, when I took my medical course it was to become a medical missionary... the medical got me, and the mission lost out."<sup>59</sup> He never did go to the mission field. "From that day Dr. Colwell became a friend of the College of Medical Evangelists."<sup>60</sup> Before leaving, Dr. Colwell told the leaders at Loma Linda that in view of the type of work they were doing, "they did not need AMA approval."<sup>61</sup>
- 1915
  - (February) *College of Medical Evangelists Accredited*. The Council on Education of the AMA granted CME a "C" rating. The decision and process to obtain accreditation began around 1910. God had arraigned it so that the State had already granted Loma Linda a charter to train physicians. He arraigned our special friendship with Colwell at the AMA, who had already told Loma Linda that AMA approval was not needed. In fact, when Colwell eventually learned that Loma Linda was trying to seek an approval rating from the AMA, he was astonished. He penned a memo in which he said, "They have gone and done what I told them not to do."<sup>62</sup>
  - (July) *Ellen White Dies*. She was 87 years old. Shortly before her death, she spoke with John Burden. "In talking with Elder John Burden before his death, he told me that, during his last visit with Sister White, she made the statement that God was going to lay her to rest in order to save her the heartbreaking experience of seeing her message to the church rejected."<sup>63</sup>
- 1917
  - (April) *Madison Accredited*. The Southern Accrediting Association accepted the Madison High School into its Association.
- 1924
  - Little Creek Sanitarium and Academy*. The Layman Foundation purchased a 185-acre farm on Little Creek. From this rural outpost, medical missionary work began in Knoxville, Tennessee. [*Self-Supporting*].
- 1926
  - (January) *P.T. Megan to Warren Howell*:

"If our people had wholeheartedly set themselves at the time to carry out God's simple plan of education, we might now be in a very different position than we are today. But our leaders, to a very great extent, urged the selling of land attached to the schools and doing away with a large amount of our physical work. This has been true of Walla Walla, Union College, and Washington Missionary College at Takoma Park. It has also been true in other places in a smaller degree. You have felt pained and saddened at all of this, and my personal belief is that you have honestly done your best to stem the tide. But as I see it, you have not been able to put your ideas across with our educators generally any more than E.A. Sutherland and I in earlier days."<sup>64</sup>

<sup>54</sup> Ellen G. White, Letter 61, 1910. April 27, 1910.

<sup>55</sup> Fiedler, chapter 18.

<sup>56</sup> Ferrell, 261-262.

<sup>57</sup> W.A. Ruble, in *The Medical Evangelist*, January 1912. Pp. 17-18.

<sup>58</sup> John Burden, letter to Dr. E.H. Risley, June 3, 1929.

<sup>59</sup> Ibid.

<sup>60</sup> Ibid.

<sup>61</sup> Ferrell, p. 264.

<sup>62</sup> W. Fredrick Norwood, M.D., *The Vision Bold*, p. 193.

<sup>63</sup> S.A. Nagel, Newsletter, July 1961.

<sup>64</sup> Percy T. Magan, *Letter to Warren Howell*, January 13, 1926.



## GALILEE PROTOCOL

- 1928 • Madison, a Junior College. The *Southern Association of Colleges and Schools* accredits Madison as a junior college.
- 1931 • Survey Commission on Education. The General Conference authorizes a survey to look into the issue of accreditation for our colleges.  
• Walla Walla and PUC. The way was opened up for these two senior colleges to seek accreditation—with some restrictions.
- 1933 • Madison, a Senior College. The *Tennessee College Association* accepts Madison as a four-year college, so they could do a premedical course.
- 1935 • Branson Report. The *Survey Commission* shares their findings on accreditation at the General Conference Autumn Counsel. Elder C. H. Watson (president) presided at the Autumn Council. Other leading men in those days included J. L. McElhany, W. H. Branson, and N. C. Wilson—all three of these men would become future GC presidents:

[Brother Rice is speaking] “Mr. Chairman, I do not wish to appear opposed to the resolution, But I remember 4 years ago, when I was talking to Elder McElhany about this matter when the vote was taken. He said, we will see the day when we will rue what we have done. Now we have accredited two senior colleges. Now we propose to recommend that another college be accredited, and that all junior colleges proceed with caution. If this is wrong, then how can it be right to recommend to accredit another? If we should not be tied by so much as a thread, why not cut loose?”

[Elder Watson] “...We recognize that very much of the urge for accreditation for educational work is come from the medical college, for it can only carry on its work on that basis, the basis allowed by the *American Medical Association*... Unless we decide to wholly discontinue that medical college, there has to be accreditation of the schools that prepare the students for entrance to the courses in the college. There is no other way...”

[Elder Watson also said] “The facts involve us in the consideration of whether or not we will continue with an educational program that has become more and more worldly or whether we will start an educational plan that is in harmony with the instruction we have received from God. The plan of accrediting our schools, adopted four years ago, has been a very strong contributing factor during these four years to our educational program becoming more and more worldly in its character, in its aim, in its determination to meet the requirements of outside accreditation bodies. These accreditation bodies have not only shown their determination, they are determined to control the program of our educational work and also the methods by which that program shall be carried out. There is no doubt about it.”

[Elder Piper (Union College board chairman)] “The policy provided in 1931, that we only select teachers with definite Christian experience to enter upon graduate training in the universities of the world. Experience has taught us this is impossible, for the moment we set the standards for teaching efficiency, with a university training, that moment every young man and woman who seeks to reach the highest in teaching, feels forced to enter upon training that will bring him to the highest place. And we have not been able to control it. We have such a situation here. As a result of this action, within the last four years, forty of our young people were in one university at the same time seeking training to help them reach their objective in education. If you can continue this program which destroyed our own denominational ideals of true education, then we are wasting our time by discussing the report of this commission. It gives some of us a burden, for it has shown itself to be beyond the control of the policy adopted in 1931. The medical college was at one time the chief urge for accreditation. It is a large part of the urge today; and, if it comes to a choice between whether we continue the medical college or go worldly, my vote shall be that we shall not continue our medical work; and as a leader in the denomination I am calling upon you, in the fear of God, to take this step to keep our principles of true education from being lost to us. That is my appeal. It is silly and useless for us to go to the world with any statement that God has given us the principles of true education and then take steps that will lead us to ignorance of those principles in the very near future...”

[Elder H.H. Votaw (Religious Liberty)] I think that Brother Watson's talk just now has risen to the height of his Tuesday morning talk, yet we are preparing to send boys to hell in three of our schools. If this is the plan, we have no right to set up two colleges—already set up, going to set up a third one (EMC), and do the very thing that we ought not to do... If this accreditation is wrong, it is wrong altogether... Let us face the thing... If it is wrong, let us quit it.”

[Elder E.K. Slade (Walla Walla board chairman)] “Mr. Chairman, I do not intend to take the position that accreditation can be abandoned now... It would be unfortunate to have a vote here on which we are divided so seriously... We don't want to make another mistake now by hastily voting something here that we feel is not agreeable to all. I think of Walla Walla College. Last year its enrollment was the largest. I suppose it will be larger this year... We, of the northwest, have visited our own people, and the educational people of the state up there. I don't know what they will think of us, or what they will say if we go back and say we have changed our minds. Really, Mr. Chairman, we are placed in an embarrassing place...”

The question was tabled. Within a few years, all our colleges in America were accredited. Before long, nearly all our academies and elementary schools followed suit.

## GALILEE PROTOCOL

- 1941 • Wildwood. Neil Martin begin plans to create a rural sanitarium and medical missionary institute using Hayward's 500-acre farm outside Chattanooga, Tennessee. W.D. Frazee and George McClure joined them in establishing Wildwood Sanitarium and Hospital. [*Self-Supporting*].
- 1945 • Growth Check. 210,000 members in the U.S. and Canada; 360,000 members elsewhere. 140,000 in church schools.
- 1947 • ASI-Adventist Laymen's Services and Industries. At the recommendation of the 1945 General Conference Fall Council, an association to promote the interests of self-supporting institutions was organization.
- 1950 • Stonecave Institute. Archie and Ruth Peek form a non-profit corporation and began developing a new training facility near Dunlap, Tennessee. [*Self-Supporting*].
- 1955-1956 • Evangelical Conferences. Barnhouse, an evangelical scholar, gave his evaluation of present-day Adventism in an article printed in *Eternity* magazine He based his evaluation on extensive meetings with prominent Adventist theologians concerning what we really believe. He wrote:
  - “Immediately it was perceived that the Adventists were strenuously denying certain doctrinal positions which had been previously attributed to them.”
  - “On the morning after the 'Great Disappointment' two men were going through a corn field in order to avoid the pitiless gaze of their mocking neighbors to whom they had said an eternal Good-bye the day before. To put it in the words of Hiram Edson the man in the corn field who first conceived this peculiar idea, he was overwhelmed with the conviction 'that instead of our High Priest coming out of the most holy of the heavenly sanctuary to come to this earth on the tenth day of the seventh month at the end of 2,300 days, He for the first time entered, on that day the second apartment of that sanctuary, and that He had work to perform in the most holy before coming to this earth. It is to my mind, therefore, nothing more than a human, face-saving idea! It should also be realized that some uninformed Seventh-day Adventists took this idea and carried it to fantastic, literalistic extremes. Mr. Martin and I heard the Adventist leaders say, flatly, that they repudiate all such extremes. This they have said in no uncertain terms. Further, they do not believe, as some of their earlier teachers taught, that Jesus' atoning work was not completed on Calvary, but instead that He was still carrying on a second ministering work since 1844. This idea is also totally repudiated. They believe that since His ascension Christ has been ministering the benefits of the atonement which He completed on Calvary.”<sup>65</sup>

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<sup>65</sup> Donald Barnhouse, "Are Seventh-day Adventists Christians?" *Eternity*, September 1956.