

The Christ of the Narrow Way

*A Heroic Mural
Based on the First Vision of
Ellen G. White*



Artist, Elfred Lee

Ellen G. White Estate
12501 Old Columbia Pike
Silver Spring, Maryland

THE STORY OF THE MURAL

In September, 1989, the Ellen G. White Estate commissioned Elfred Lee, a well-known Seventh-day Adventist artist, to paint a 30x8-foot mural based on Ellen White's first vision. The mural, which was unveiled on October 22, 1991, now covers the entire west wall of the Estate's reception area in the headquarters of the Seventh-day Adventist Church, Silver Spring, Maryland. So far as is known, the mural, which was sponsored by friends of the White Estate, is the largest painting of its kind in the Adventist world.

In the center of the mural is a larger-than-life representation of Jesus, with arms extended, and in the foreground is a narrow, rocky path leading to the Holy City. On this path a long line of people, representing numerous national, racial, and ethnic groups, is pressing forward toward the city. In the background, behind the inspiring view of Jesus watching over His people and encouraging them on their spiritual pilgrimage, are pictured personalities, events, and institutions that are unique to the Advent movement.

By placing Christ in the center of the mural, the artist has emphasized the truth that Christ, the living Word, is the sole means of salvation.

He is the center of Adventist thought, the source of, and authority for, every doctrine held by the church. Christ is not only the Lord and Leader of His people, but with outstretched hands He invites all to receive His righteousness and accept His Lordship.

The mural is composed of three panels. The center panel, as already described, features Jesus as the dominant figure. It also portrays the Bible, the ten commandments, the three angels of Revelation 14, and the inspired writings of Ellen White. Panel one, to the left, pictures people, events, institutions, and activities connected with Adventist history in the 1800's, beginning with the Millerite movement. Panel three, to the right, focuses primarily on happenings in the twentieth century. It also features prominently a sculpture of the Good Samaritan by noted Adventist sculptor and artist, Alan Collins. This sculpture, which stands on the campus of Loma Linda University, provides a visual portrayal of the mission of the church: To heal the physical and spiritual wounds of a suffering world by presenting Christ and the teachings of the gospel.

Brief statements about each of the 85 elements in the mural are provided on pages 8 to 11 of this leaflet.

MY FIRST VISION

By Ellen G. White

Not long after the passing of the time in 1844, my first vision was given me. I was visiting a dear sister in Christ in Portland. Five of us, all women, were kneeling quietly at the family altar. While we were praying, the power of God came upon me as I had never felt it before.

I seemed to be surrounded with light, and seemed to be rising higher and higher from the earth. I turned to look for the advent people in the world, but could not find them, when a voice said to me, "Look again, and look a little higher." At this I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the advent people were traveling to the city which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the "midnight cry." This light shone all along the path, and gave light for their feet, so that they might not stumble.

If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm. Others rashly denied the light behind them, and they stumbled and fell off the path into the dark and wicked world below.

Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. When God spoke the time, He poured upon us the Holy Ghost.

Soon our eyes were drawn to the east, for a small black cloud had appeared. We all in solemn silence gazed on the

cloud as it drew nearer and became lighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire; a rainbow was over the cloud, while around it were ten thousand angels, singing a most lovely song; and upon it sat the Son of man.

The angels struck a note higher and sang, while the cloud drew still nearer the earth. Then Jesus gazed on the graves of the sleeping saints, and cried, "Awake! awake! awake! ye that sleep in the dust, and arise." Then there was a mighty earthquake. The graves opened, and the dead came up clothed with immortality, and in the same moment we were changed and caught up together with them to meet the Lord in the air.

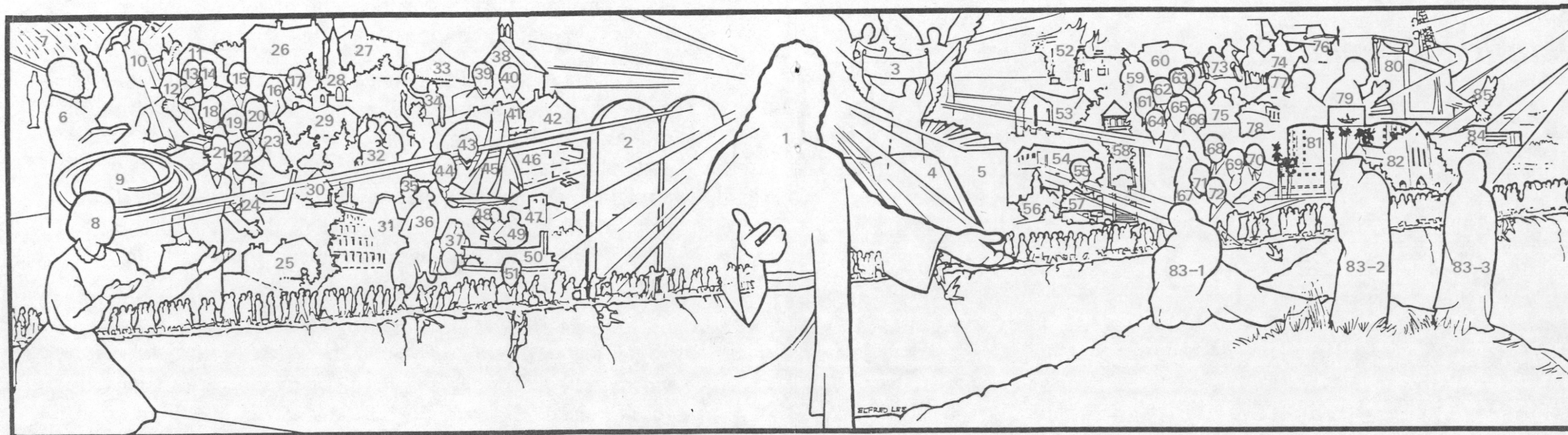
We all entered the cloud together, and were seven days ascending to the sea of glass. Angels were all about us as we marched over the sea of glass to the gate of the city. Jesus raised His mighty, glorious arm, laid hold of the pearly gate, swung it back on its glittering hinges, and said to us, "You have washed your robes in My blood, stood stiffly for My truth, enter in." We all marched in and felt that we had a perfect right to the city.

The wonderful things I there saw, I cannot describe. Oh, that I could talk in the language of Canaan, then could I tell a little of the glory of the better world. I saw the fruit of the tree of life, the manna, almonds, figs, pomegranates, grapes, and many other kinds of fruit. I asked Jesus to let me eat of the fruit. He said, "Not now. Those who eat of the fruit of this land, go back to earth no more. But in a little while, if faithful, you shall both eat of the fruit of the tree of life, and drink of the water of the fountain. You must go back to the earth again, and relate to others what I have revealed to you."

—Condensed from *Life Sketches*, pp. 64-67,
and *Early Writings*, pp. 19, 20

The Christ of the Narrow Way

A mural featuring Ellen White's first vision and highlights of Adventist history



Mural Legend

- | | | | |
|--|--|--|---|
| 1. Jesus Christ | 23. Goodloe Harper Bell (1832-1899) | 44. Arthur G. Daniells (1858-1935) | 65. L. Flora Plummer (1862-1945) |
| 2. The Ten Commandments | 24. Washington Hand Press (1852) | 45. <i>Pitcairn</i> (launched in 1890) | 66. Eva B. Dykes (1892-1986) |
| 3. The Three Angels | 25. Western Health Reform Institute | 46. Skodsborg Sanitarium (est. in 1898) | 67. Loma Linda Sanitarium Dedication (April 15, 1906) |
| 4. The Bible | 26. Review and Herald | 47. Oakwood College (est. in 1896) | 68. John A. Burden (1862-1942) |
| 5. The Writings of Ellen White | 27. Norwegian Publishing House (est. in 1879) | 48. Charles M. Kinney (1835-1951) | 69. Newton Evans, M.D. (1874-1945) |
| 6. William Miller | 28. Dime Tabernacle (dedicated 4/20/1879) | 49. Anna Knight (1874-1972) | 70. Percy T. Magan, M.D. (1867-1947) |
| 7. Falling of the Stars | 29. Battle Creek College (founded in 1874) | 50. <i>Morning Star</i> (1894) | 71. William C. White (1854-1937) |
| 8. Ellen G. White (1827-1915) | 30. Vigilant Missionary Society (organized 6/8/1869) | 51. James Edson White (1849-1928) | 72. Arthur L. White (1907-1991) |
| 9. Streams of Light Vision (November 18, 1848) | 31. Battle Creek Sanitarium (1877-1902) | 52. Burning of the Battle Creek Sanitarium (2/18/1902) | 73. Adventist Missions Advances |
| 10. Heavenly Sanctuary | 32. Luther Warren (1864-1940) | 53. Elmhaven (1900-1915) | 74. Fernando Stahl (1874-1950) |
| 11. Washington, New Hampshire, Church | 33. Tent Evangelism | 54. Madison College (1904-1964) | 75. Harry W. Miller, M.D. (1879-1977) |
| 12. Joseph Bates (1792-1872) | 34. J. N. Andrews (1829-1883) | 55. Edward A. Sutherland (1865-1955) | 76. Mission Aviation |
| 13. Rachel Oakes Preston (1809-1868) | 35. Kate Lindsay, M.D. (1842-1923) | 56. Sydney Sanitarium (est. in 1903) | 77. Leo B. Halliwell (1891-1967) |
| 14. Frederick Wheeler (1811-1910) | 36. John Harvey Kellogg, M.D. (1842-1923) | 57. Sanitarium Health Food Company (founded in 1897) | 78. <i>Luzeiro</i> (Light Bearer) |
| 15. Uriah Smith (1832-1930) | 37. William H. Anderson (1870-1950) | 58. Loma Linda Sanitarium (founded in 1905) | 79. Harold M. S. Richards (1894-1985) |
| 16. Annie R. Smith (1828-1855) | 38. Minneapolis, Minnesota, Church (built in 1888) | 59. Marcial Serma (1860-1935) | 80. Television and Radio |
| 17. Michael Belina Czechowski (1818-1876) | 39. Ellet J. Waggoner (1855-1916) | 60. Publishing Work | 81. Loma Linda University Medical Center (opened in 1967) |
| 18. John N. Loughborough (1832-1924) | 40. Alonzo T. Jones (1850-1923) | 61. William H. Green (1871-1928) | 82. Pioneer Memorial Church |
| 19. Martha D. Amadon (1834-1937) | 41. Sunnyside (1896-1900) | 62. William A. Spicer (1865-1952) | 83. 1,2,3, Good Samaritan Statuary, Loma Linda, Calif. |
| 20. Stephen N. Haskell (1833-1922) | 42. Avondale College (founded 1897) | 63. Frank L. Peterson (1893-1969) | 84. New G. C. Headquarters (officially opened Oct. 3, 1989) |
| 21. James White (1821-1881) | 43. Abram La Rue (1822-1903) | 64. G. E. Peters (1885-1965) | 85. The Dove |
| 22. John Byington (1798-1887) | | | |

Detailed Legend

Brief statements about each person, institution, or event pictured in the mural. For further information, see the SDA Encyclopedia and the six-volume biography of Ellen G. White.

1. Jesus Christ. Jesus, the living Word, is the sole means of salvation. He is the center of Adventist thought, the source of, and authority for, every doctrine held by the church. Christ, the Lord and Leader of His people on the narrow way, invites all to come to Him and receive His righteousness.

2. The Ten Commandments. A major purpose of Christ's life on earth was to exalt God's law, which is a transcript of His character. In the heart of the moral law is the Sabbath commandment.

3. The Three Angels. In Revelation 14 three angels are pictured carrying the everlasting gospel to the entire world. This gospel message focuses on "the matchless charms" of Christ, declares that the Judgment hour has come, and calls for obedience to God's commandments.

4. The Bible. "In His Word, God has committed to men the knowledge necessary for salvation. The Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will. They are the standard of character, the revealer of doctrines, and the test of experience."—*The Great Controversy*, p. vii.

5. The Writings of Ellen G. White. Though the Scriptural canon of inspired writings is closed, the Holy Spirit continues to enlighten, warn, and comfort the people of God through "the testimony of Jesus [which is] the spirit of prophecy" (Rev. 19:10).

6. William Miller (1782-1849). A farmer from Low Hampton, New York, William Miller emphasized Earth's final judgment and Christ's soon return in his preaching of the first angel's message during the 1830s and early 1840s. The American revival movement bearing his name prepared the way for the emergence of the Seventh-day Adventist Church. Ellen White said that light from the "midnight cry" of 1844 "shone all along the path."

7. Falling of the stars, Nov. 12-13, 1833. A great shower of Leonid meteors was seen in eastern United States during the Millerite movement, and was taken by many as a sign of the end (Matt. 24:29).

8. Ellen G. White (1827-1915). In her first vision, given in December of 1844, Ellen White was shown the "Advent people" traveling on "a straight and narrow path toward the Holy City." As long as those on the path "kept their eyes

fixed on Jesus," they were safe. Unfortunately, some grew weary, saying they had expected to reach the city much sooner. Still others denied the prophetic basis of the church's message as being from God. Tragically, both of these latter groups "lost sight of the mark and of Jesus and fell off the path" (*Early Writings*, pp. 14, 15).

9. Streams of Light Vision (November 18, 1848). While at the home of Otis Nichols in Dorchester, Massachusetts, Ellen White was shown in vision that her husband James should start printing a paper. Although small at first, in time it would be like "streams of light that went clear around the world" (*Life Sketches*, p. 125).

10. Heavenly Sanctuary. Among those Millerite Adventists disappointed that Christ did not return on October 22, 1844, were some who through further Bible study and prayer came to realize that on that day Christ entered into a final work of judgment in the most holy place of the heavenly sanctuary.

11. Washington, New Hampshire, Church. In 1844 several members of this independent congregation of Sundaykeepers began to keep the seventh-day Sabbath, thus becoming in a limited sense the first Seventh-day Adventists. The congregation was organized in 1862 as a Seventh-day Adventist church. Sometime later they acquired possession of the church building.

12. Joseph Bates (1792-1872). A co-founder of the Seventh-day Adventist Church along with James and Ellen White, Joseph Bates was a retired sea captain who embraced health reform even before becoming a Millerite Adventist. Known as the "Apostle of the Sabbath," Bates accepted the seventh-day Sabbath in 1845 and the following year published his own pamphlet advocating its holiness. After reading the pamphlet, James and Ellen White began keeping the Sabbath.

13. Rachel Oakes Preston (1809-1868). In 1844 Rachel Oakes, a Seventh Day Baptist widow, brought the Sabbath truth to Frederick Wheeler, the Methodist pastor of the Washington, New Hampshire, church. She later married Nathan T. Preston.

14. Frederick Wheeler (1811-1910). Reputed to be the first ordained adventist minister to preach in favor of the seventh-day Sabbath, Frederick Wheeler was a circuit riding Methodist minister. While pastoring the Washington, New Hampshire, church in 1844, he was convicted of the Sabbath's holiness by the witness of Rachel Oakes (Preston).

15. Uriah Smith (1832-1903). Elder Smith served for nearly 50 years on the staff of the *Review and Herald*, approximately 35 of those years as editor. He is remembered as the author of *Daniel and Revelation* as well as being an illustrator and inventor.

16. Annie R. Smith (1828-1855). Annie Smith was a hymn writer, poet, and artist. Three of her hymns are in the current *SDA Hymnal*. A sister of Uriah Smith, she is the only woman ever to serve as acting editor of the *Review and Herald*, doing so during James White's travels.

17. Michael Belina Czechowski (1818-1876). A converted Catholic priest, M. B. Czechowski went to Europe in 1864 without Seventh-day Adventist support. While there he established in Switzerland what later became the first SDA church in Europe.

18. John N. Loughborough (1832-1924). A pioneer evangelist and administrator, Elder Loughborough started the work in California in 1868 and later in England. He also wrote the denomination's first history book in 1892, *Rise and Progress of Seventh-day Adventists*.

19. Martha D. Amadon (1834-1937). Martha Amadon was the first SDA church school teacher. She taught in a home school established by her father, John Byington, at Buck's Bridge, New York, in 1853.

20. Stephen N. Haskell (1833-1922). Elder Haskell helped found the Vigilant Missionary Society in 1869 in South Lancaster, Massachusetts. He also founded South Lancaster Academy in 1882 as well as opened SDA mission work in Australia in 1885.

21. James White (1821-1881). Recognized as a co-founder of the Seventh-day Adventist Church, along with his wife Ellen and Joseph Bates, James White was a strong spiritual leader, organizer, preacher, publisher, institution builder, and early General Conference president. He carried copies of our first paper, *Present Truth*, in a carpet bag to the post office in Middletown, Connecticut, in July 1849.

22. John Byington (1798-1887). Before becoming an SDA, John Byington is said to have maintained a station on the Underground Railroad on his farm in Buck's Bridge, New York. In 1852 he accepted the Sabbath. The following year he organized the first SDA church school, which was taught by his daughter, Martha. When the General Conference was organized in 1863 at Battle Creek, Michigan, Elder Byington was elected the first president, a position he held for two years.

23. Goodloe Harper Bell (1832-1899). G. H. Bell founded a private school for SDA children in Battle Creek in 1868. Later, in 1872, his church school became the first to be operated by the General Conference. It was the forerunner of Battle Creek College. Professor Bell taught at both Battle Creek College and later at South Lancaster Academy.

24. Washington Hand Press (1852). At a meeting called by James White in Ballston Spa, New York, in 1852, the early Sabbathkeepers who gathered there voted to buy their own printing press. Hiram Edson advanced the necessary funds until the total purchase price of \$652.93 was raised. The press was first established in Rochester, New York, and the first issue of the *Review and Herald* printed on it was dated May 27, 1852.

25. Western Health Reform Institute. This was the first SDA health institution, and was opened on September 5, 1886, in Battle Creek, Michigan, in a renovated house. In later years the institution was greatly expanded and came to be known world-wide as the Battle Creek Sanitarium.

26. Review and Herald (second building). Built in 1861 to replace the original two-story frame structure that had been put up in 1855 in Battle Creek, Michigan, this greatly expanded facility was erected the same year that the Seventh-day Adventist Publishing Association was incorporated with James White as its president.

27. Norwegian Publishing House (established in 1879). The oldest SDA publishing house outside the United States was originally established in Christiania (now Oslo), Norway. When Ellen White visited the facility in 1885, she observed that years before she had seen the presses in vision.

28. Dime Tabernacle (dedicated on April 20, 1879). The fourth SDA church built in Battle Creek was also the largest. Its unusual name came about because Adventists were asked to contribute dimes to pay for its construction. Ellen White spoke here many times, including at the famous 1901 reorganization General Conference session. Both James White's funeral (1881) and Ellen's (1915) were conducted in this building. It could seat more than 3,000 people.

29. Battle Creek College (founded in 1874). The denomination's first college was opened in August of 1874, although the college building was not completed and dedicated until January 4, 1875. Ellen White spoke at the dedication service.

30. Vigilant Missionary Society (organized June 8, 1869). The Vigilant Missionary Society was organized by a small group of women in South Lancaster, Massachusetts, to distribute literature. It was the forerunner of our current Adventist Book Centers as well as the Publishing and Church Ministries Departments of the General Conference.

31. Battle Creek Sanitarium (1877-1902). Although originally established in 1866 as the Western Health Reform Institute, the name was changed in 1877 to the Medical and Surgical Sanitarium. However, most people continued to refer to it as the Battle Creek Sanitarium. Young Dr. John Harvey Kellogg had been appointed medical superintendent in 1876. Late in 1877, a new and much larger building was constructed, although it was not completed until the following year. Later, additions were added onto each end of the building until by the end of the century some 900 workers were employed to operate the sanitarium.

32. Luther Warren (1864-1940); Harry Fenner (1862-1940). In 1879 at the ages of 14 and 17, these two young men organized the first SDA young people's society in the Hazelton, Michigan, church.

33. Tent Evangelism. Seventh-day Adventists used tents in their public evangelism following the example of the Millerites who had

constructed a 120-foot-diameter tent in 1842, the largest in America at the time. The tent pictured in the mural was used in an evangelistic effort in Honolulu, Hawaii, in 1885.

34. J. N. Andrews (1829-1883); Mary Andrews (1861-1868); Charles Andrews (1857-1927). On September 15, 1874, Elder J. N. Andrews and his two teenage children, Mary and Charles, sailed for Europe as the denomination's first officially sponsored overseas missionaries. His wife Angeline had died in 1872. Elder Andrews wrote several books and pamphlets, and served both as General Conference president and editor of the *Review and Herald*. In 1876 he began publishing the French *Signs of the Times*.

35. Kate Lindsay, M.D. (1842-1923). A physician on the staff of the Battle Creek Sanitarium, Dr. Kate Lindsay founded the denomination's first school of nursing in 1883. Later she went to South Africa as a missionary, and still later worked on the staff of the Colorado Sanitarium in Boulder for twenty years.

36. John Harvey Kellogg, M.D. (1852-1943). Shortly after completing a two-year medical course in 1876, Dr. J. H. Kellogg was appointed medical superintendent of the Battle Creek Sanitarium, a position he held until his death in 1943. He was known as a surgeon, inventor of surgical instruments, and pioneer in physiotherapy and nutrition.

37. William H. Anderson (1870-1950). Elder Anderson served as a pioneer missionary to Africa from 1895-1944. After arriving in South Africa, Anderson and the others in the group spent six weeks traveling by ox cart to the site of Solusi Mission in Southern Rhodesia (now Zimbabwe).

38. Minneapolis, Minnesota, Church (built in 1888). The 1888 General Conference session was held in this newly completed church on the corner of Lake Street and Fourth Avenue South in Minneapolis, Minnesota. At this General Conference session a renewed emphasis on the righteousness of Christ was given by Elders A. T. Jones and E. J. Waggoner. There were 91 delegates in attendance at the session.

39. Ellet J. Waggoner (1855-1916). As a young man, E. J. Waggoner attended Battle Creek College and then Bellevue Medical College, where he obtained a medical degree. After serving on the medical staff of the Battle Creek Sanitarium for a few years, he entered the ministry. In 1884 Waggoner became assistant editor of the *Signs of the Times*. In 1888 he gave a memorable series of sermons on righteousness by faith at the General Conference session in Minneapolis, Minnesota. For several years afterward he preached extensively on this topic at camp meetings and other church gatherings. Later he served as a missionary in England.

40. Alonzo T. Jones (1850-1923). Converted to the SDA church while serving in the army in Washington, A. T. Jones subsequently became an associate editor of the *Signs of the Times* in 1885. Along with his friend, E. J. Waggoner, the two stirred the 1888 General Conference with their preaching on righteousness by faith. Later, he and Ellen White traveled widely preaching on that subject at camp meetings, workers meetings, and other large gatherings. For a number of years, Elder Jones was also heavily involved with religious liberty issues.

41. Sunnyside (1896-1900). After the decision was made in 1895 to establish Avondale College at Cooranbong in Australia, Ellen White bought land nearby on which to build her home. She lived in Sunnyside from 1896 until she returned to the United States in 1900. In this home she completed *The Desire of Ages* in 1898. In 1960 the home was purchased by the church and restored. It is now open to visitors.

42. Avondale College (founded 1897). The administration building for the fledgling Avondale College in Cooranbong, Australia, was opened in 1899. Ellen G. White had been instrumental in establishing the new school, helping to locate the 1450 acres (586.8 hectares) in 1895 on which it was built. She raised much of the money required to launch the project and was the guiding spirit behind the school's educational and work program.

43. Abram La Rue (1822-1903). This pioneer self-supporting lay missionary to the Far East first went to Hawaii about 1883, where he ministered. In 1888 he went to Hong Kong, where he established a seamen's mission. La Rue also made trips to Shanghai, Japan, Borneo, Java, Ceylon, Sarawak, Singapore, and once even to Palestine and Lebanon, selling books and distributing tracts wherever his ship stopped.

44. Arthur G. Daniells (1858-1935). As a young man, A. G. Daniells began his ministerial career in Texas. In 1886 he was called to New Zealand to pioneer SDA work there. Later, while in Australia he was asked to serve as the first president of the newly formed Australasian Union Conference, the first union conference in the world. From 1901-1922, Elder Daniells was president of the General Conference, serving in that position longer than anyone else. From 1922-1926, he served as secretary of the General Conference Ministerial Association.

45. *Pitcairn* (launched in 1890). Probably the best known SDA missionary vessel, the *Pitcairn* was paid for by Sabbath school offerings. Originally built as a schooner, it was later refitted as a brigantine. The *Pitcairn* transported SDA missionaries across the Pacific Ocean from 1890-1900. On its maiden voyage in 1890, the ship sailed from Oakland, California, directly to Pitcairn Island. In all, it made six missionary cruises.

46. Skodsborg Sanitarium (established in 1898). Skodsborg Sanitarium was opened in 1898 by Dr. Carl Ottesen, a University of Copenhagen graduate. He had received his inspiration to open such an institution from Dr. J. H. Kellogg. Part of the original Skodsborg facility was a residence built by King Frederik VII of Denmark. The sanitarium is situated in a suburb of Copenhagen, Denmark, and is pictured as it appeared in 1948.

47. Oakwood College (established in 1896). Situated in a suburb of Huntsville, Alabama, Oakwood College was originally established to serve the Black constituency of the denomination. The name was chosen for the 65 towering oak trees on the property when it was purchased. The former manor house was enlarged and a two-story building constructed before school officially opened on November 16, 1896. Study Hall, the first concrete block building on campus, was erected in 1907. The college enrolls approximately 1,300 students annually.

48. Charles M. Kinney (1855-1951). After accepting the Sabbath truth in Reno, Nevada, in the early 1880s, C. M. Kinney later did colporteur work in Kansas. In 1889 he was ordained to the ministry, thus becoming the first Black SDA minister.

49. Anna Knight (1874-1972). Educator, missionary nurse, Bible and departmental worker and author, Anna Knight graduated from Battle Creek College in 1891. Three years later she was appointed a missionary to India. Still later in life, she served in educational work in southeastern United States.

50. *Morning Star* (1894). Built by James Edson White and W. O. Palmer for mission work among southern Blacks, the *Morning Star* was used mostly among the Yazoo and Cumberland rivers. In 1896 the boat was lengthened and widened and an upper cabin deck was added. On board were a print shop, chapel furnished with folding chairs, library, photographer's room with dark room, kitchen, and store-rooms. The *Morning Star* was used from 1894 until 1906.

51. James Edson White (1849-1928). As a young man, J. E. White, second son of James and Ellen White, was interested in publishing and music. In 1893, at a time of religious awakening in his own personal experience, Edson decided to engage in educational and evangelistic work among Blacks in the Deep South. The following year he built the "Morning Star" and headed south. Besides doing pioneer work there, he also published several books as well as established the forerunner of the Southern Publishing Association.

52. Burning of the Battle Creek Sanitarium (February 18, 1902). Around the turn of the century, Ellen White repeatedly warned church leaders about spiritual conditions in Battle Creek. Unfortunately, her warnings went unheeded. On February 18, 1902, the main Battle Creek Sanitarium building burned to the ground. Later that year, on December 30, 1902, the main Review and Herald Publishing Association building, also in Battle Creek, burned to the ground.

53. Elmhaven (1900-1915). Ellen White purchased this home in northern California's Napa Valley when she returned from Australia in 1900. She named it "Elmhaven." During the fifteen years that she lived here, she wrote such Adventist classics as *Education*, *Ministry of Healing*, and *Acts of the Apostles*. Mrs. White died in her second floor writing room on Friday afternoon, July 16, 1915, at the age of 87. The home was acquired by the Pacific Union Conference in 1956. It was subsequently restored and is now open to the public.

54. Madison College (1904-1964). Ten miles (16 kilometers) north of Nashville, Tennessee, Madison College was an independent, self-supporting institution closely allied with the SDA Church. Connected with the school were a sanitarium-hospital, food factory, and farm. Although founded by E. A. Sutherland and P. T. Magan, Ellen G. White helped select the institution's location and served as a member of its board—the only school on which she served with such a capacity.

55. Edward A. Sutherland (1865-1955); Sally (Bralliar) Sutherland (1871-1953). Ed and Sally Sutherland were married in 1890 upon his

graduation from Battle Creek College. The two went first to Minnesota Academy, in 1892, then moved to Walla Walla, Washington, when he was elected president of the college. In 1897 they went to Battle Creek College when he became president of that institution. Both were involved with the transfer of the school from Battle Creek to Berrien Springs, Michigan, where the school was renamed Emmanuel Missionary College. In 1904 they went south to start Madison College. He took the medical course at the University of Tennessee, graduating in 1914. Dr. Sutherland returned to Madison and remained its president until 1946.

56. Sydney Sanitarium (established 1903). Several small SDA medical institutions were established in Australia from the mid-1890's onward, prior to the founding of the Sydney Sanitarium, later renamed the Sydney Adventist Hospital. Before leaving Australia in 1900 to return to America, Ellen White visited the site for the proposed sanitarium and urged its erection.

57. Sanitarium Health Food Company (founded in 1897). As early as 1893 Ellen White called for the manufacture of health foods in Australia as part of the church's fledgling health work in that country. In 1897 a consignment of health foods arrived from Battle Creek, Michigan. Demand soon outstripped supply, so a small factory was rented in North Fitzroy, Melbourne. From that beginning many other factories have been opened in Australia and New Zealand. Pictured in the mural is the wholesale store in Adelaide, Australia, sometime between 1934 and 1937.

58. Loma Linda Sanitarium (founded in 1905). At Ellen White's insistence, Elder John Burden purchased the building site for the Loma Linda Sanitarium in 1905 for a total price of \$38,900, a fraction of its original cost. It was a site she had been shown in vision. Opened first as a sanitarium, before long a school of nursing was added. When later a medical school was opened in 1909, the new educational facility was named the College of Medical Evangelists. In 1961 the complex, multi-school institution was renamed Loma Linda University.

59. Marcial Serma (1860-1935). Elder Serma was the first Spanish-speaking SDA minister of Mexican ancestry to work in the United States. Formerly a Methodist Episcopal minister, he accepted the three angels' messages about 1898. After joining the Adventist ministry, he preached in Arizona, New Mexico, and California. He is shown baptizing in a Tucson irrigation ditch in 1904.

60. Publishing Work. After the turn of the century, the denomination's publishing work expanded greatly both in the United States and overseas. In 1924, the Southern Publishing Association used a decorated truck to advertise the growth of the *Watchman* magazine from 1,000 copies in 1901 to a total of 2.5 million.

61. William H. Green (1871-1928). After entering the ministry from a background in law, Elder Green's pastorate included establishing the Hartford Avenue Seventh-day Adventist church in Detroit, Michigan. From 1918 to 1928 he served as secretary of the North American Negro Department of the General Conference, the first Black to hold that office.

62. William A. Spicer (1865-1952). One of the denomination's most loved and spiritual leaders, Elder W. A. Spicer served as secretary of the General Conference from 1903 to 1922. In that year he was elected president of the General Conference, a position he held until 1930. A prolific writer of articles and books, Elder Spicer served briefly as editor of the *Review and*

Herald. During a period of theological controversy in the church just after the turn of the century, Elder Spicer is quoted as saying about the Spirit of Prophecy writings, "I think that often the trouble is that instead of using the Spirit of Prophecy, men try to analyze it. . . . There is not much in trying to analyze it. But use it, that is the thing."

63. Frank L. Peterson (1893-1969). In 1962, Elder Peterson was elected as a general vice-president of the General Conference, the first Black to hold that office. Previously he had been a pastor, teacher, departmental secretary, president of Oakwood College, and secretary of the North American Division Regional Department.

64. G. E. Peters (1885-1965). Minister, evangelist, and departmental secretary of the General Conference, Elder Peters, a native of the West Indies, was also the first non-white to be elected a field secretary of the General Conference.

65. L. Flora Plummer (1862-1945). In 1901 the Sabbath School Department of the General Conference was organized and Mrs. Flora Plummer was appointed corresponding secretary. From 1913 until her retirement in 1936 she was secretary of the department. She also authored several Sabbath-school-related books, and from 1904 to 1936 served as editor of the *Sabbath School Worker*.

66. Eva B. Dykes (1892-1986). The first Black woman in America to complete requirements for the Ph.D. degree, Eva Dykes was a brilliant Latin and Greek scholar, and for many years taught English at Howard University. She was a devout and uncompromising Christian teacher, an Adventist who set a worthy example to her students.

67. Loma Linda Sanitarium Dedication (April 15, 1906). After urging its purchase, Ellen G. White spoke at the dedication of the Loma Linda Sanitarium on April 15, 1906. From the beginning, Ellen White envisioned the new institution as a place where gospel medical evangelists could be trained in the healing arts.

68. John A. Burden (1862-1942). In 1891 John Burden was manager of the St. Helena Sanitarium in northern California. From about 1901-1904 he engaged in sanitarium work in Australia. Then in 1905, at Ellen White's request, he promoted sanitarium work in southern California. After assisting in the purchase of the Glendale Sanitarium in 1905, Elder Burden played an important part in the purchase of the Loma Linda property later that same year. Subsequently, he served as manager of the Paradise Valley Sanitarium near San Diego, California.

69. Newton Evans, M.D. (1874-1945). Dr. Newton Evans served as president of the College of Medical Evangelists (now Loma Linda University) during its formative years from 1914-1927. A man of forceful character, he was a highly respected and noted pathologist. During his administration in 1922, the medical school achieved its "A" rating from the Council on Medical Education and Hospitals of the American Medical Association.

70. Percy T. Magan (1867-1947). As a young man, Percy Magan lived for a period of time in Ellen White's home. In 1891 he accompanied Elder S. N. Haskell on a journey around the world to locate possible sites for mission stations. When Magan arrived home ahead of Elder Haskell, he became the first SDA employee to circle the world. Later he was dean of Emmanuel Missionary College from 1901-1904. Then with E. A. Sutherland he co-founded

Madison College, where he remained until 1915 when he was elected dean of the College of Medical Evangelists. From 1928 to 1942 he served as president of the medical school.

71. William C. White (1854-1937). The third son of James and Ellen White, Elder W. C. White assisted his mother in her travels and publishing work after the death of his father in 1881. At the 1888 General Conference session, he was elected acting president until Elder O. A. Olsen could return from Europe and assume the position. From 1885 to 1887, W. C. White was with his mother in Europe and then from 1891 to 1900 he went with her to Australia. After her death in 1915, he became the first secretary of the Ellen G. White Estate, a position he held until his death.

72. Arthur L. White (1907-1991). For several years Arthur White assisted his father, W. C. White, in the Elmhaven office of the Ellen G. White Estate. Shortly after the death of his father in 1937, Arthur was elected secretary, a position he held for 40 years, until 1978. In 1938 the White Estate moved from California to the General Conference offices in Washington, D. C. As secretary, Elder White taught Spirit of Prophecy courses on almost every continent. Upon his retirement as secretary, he wrote a six-volume definitive biography of his grandmother, Ellen G. White.

73. Adventist Mission Advances. As new travel methods became available, Adventist missionaries took advantage of them. Even so, getting around could be difficult at times. Using a motorcycle Elder John Brown and his traveling companion found travel conditions a bit rough in the area near Manaus, Brazil, in the early 1930s.

74. Fernando Stahl (1874-1950); Ana (Carlsen) Stahl (1870-1968). Converted to Adventism in 1902, the Stahls volunteered for mission service in 1909. Their first assignment was Bolivia. Two years later, they transferred to Lake Titicaca in Peru, where they remained ten years. Elder Stahl founded several mission stations in Peru, the most famous of which was the Broken Stone Mission. Ana was highly beloved by the destitute Indians for her nursing and the church schools she founded. When in 1921 ill health forced the Stahls to leave the high altitude of the Andes, they spent another decade working for the Indians at the headwaters of the Amazon River.

75. Harry W. Miller, M.D. (1879-1977). A 1902 graduate of the American Medical Missionary College in Battle Creek, Dr. Harry Miller first went to China in 1903. Except for short periods of service back in the United States, the majority of his work the next 70 years

was spent in China. For a time prior to returning to China in 1925, he served simultaneously as secretary of the Department of Health of the General Conference and medical director of the Washington Sanitarium and Hospital. In China Dr. Miller helped build several sanitariums. One of his major achievements was the development of soy milk as well as other soybean meat substitutes. In the mural Dr. Miller is surrounded by Chinese physicians. He performed his last surgery in 1973—at the age of 94.

76. Mission Aviation. Although SDA missionaries had used commercial airplanes for a number of years prior to 1963, it was not until then that the first denominationally owned plane was purchased for use in South America. Christened the *Fernando Stahl*, it saw extensive service in Peru. Other planes followed, being used in Africa, the South Pacific, and elsewhere. Typical is the *Ana Stahl*, named for the wife of the pioneer missionary to South America.

77. Leo B. Halliwell (1891-1967); Jessie (Rowley) Halliwell (1894-1962). For 38 years Leo and Jessie Halliwell served as missionaries in Brazil, much of the time along the Amazon River and its tributaries. In 1930 Elder Halliwell designed his first mission launch, which was named *Luzeiro* (Light bearer) when it was launched the following year.

78. *Luzeiro* (Light bearer). This was the first of a series of launches named *Luzeiro*. It was christened by Jessie Halliwell on July 4, 1931, when she broke a bottle of soda water on the bow of the new boat. For some time her husband Leo had been thinking about how useful such a mission boat would be on the Amazon River where they were working. Designed by Leo, the new mission launch opened up vast possibilities to serve both the spiritual and physical needs of the Indians living along the river.

79. Harold M. S. Richards (1894-1985). H. M. S. Richards was already an experienced evangelist when he made his radio debut in central California in 1926. Later in southern California, he conducted 15-minute daily broadcasts in Los Angeles. His first regular program, "The Tabernacle of the Air," debuted in 1930. The name was changed in 1937 to "The Voice of Prophecy," eventually going coast-to-coast and then becoming an international broadcast.

80. Television and Radio. Today the news of Christ's soon return is heard throughout the world by means of radio and television. Powerful transmitters have been established by Adventist World Radio in selected areas of the world to proclaim the gospel in the setting of the judgment hour message.

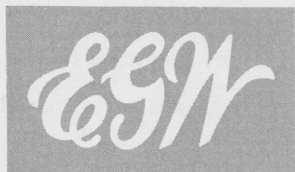
81. Loma Linda University Medical Center (opened in 1967). Since the opening of the original three towers of the Medical Center, several extensions have been added to the building. After nearly two decades in development, on October 23, 1990, the world's first proton accelerator for the treatment of cancer was used on a patient at Loma Linda. The present Medical Center is the successor of several previous hospitals stretching back to the founding of the Loma Linda Sanitarium in 1905. Each successive hospital has provided clinical training for the health science students in the various schools associated with the hospital.

82. Pioneer Memorial Church. The Pioneer Memorial church on the campus of Andrews University symbolizes the world-wide Christian influence of the university, including the Theological Seminary, which moved from Washington, D. C., to Berrien Springs, Michigan, in 1960.

83. Good Samaritan Statuary, Loma Linda, California. Designed by Adventist sculptor Alan Collins, "The Good Samaritan" is a central feature on the campus of Loma Linda University in California. It was unveiled in 1981, and symbolizes the church's mission of meeting the physical and spiritual needs of the world.

84. General Conference headquarters, Silver Spring, Maryland (officially opened October 3, 1989). Established at Battle Creek, Michigan, in 1863, the General Conference moved in 1903 to a new townhouse just 150 yards (137 meters) north of the U. S. Capitol in downtown Washington, D. C. Early in 1905 the headquarters moved to Takoma Park, Washington, D. C., where it remained until 1989 when it moved to its present location in Silver Spring, Maryland.

85. The Dove. When Jesus was baptized, the Holy Spirit in the form of a dove lighted upon Him (Matt. 3:16). The symbol is a reminder that the church today must be directed by the Spirit, and that every member should prepare for and seek the Holy Spirit in latter rain power.





e 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.— *Life Sketches*, p. 196.

"We are to cherish as very precious the work that the Lord has been carrying forward through His commandment-keeping people, and which, through the power of His grace, will grow stronger and more efficient as time advances At times the difficulties that we shall meet will be most disheartening. The very greatness of the task will appall us. And yet, with God's help, His servants will finally triumph."-- *Ibid.*, pp. 438, 439.