

MADISON COLLEGE

Formerly
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Arthur W. Spalding
Director of Social Education

August 28, 1945.

Elder Arthur L. White,
General Conference,
Takoma Park,
Washington 12, D. C.

Dear Brother White:

You gave me the names and dates of birth of the Harmon family. I suppose you have also those of the White family; would you please give me those? I note that James White states he had two brothers and two sisters older than he, and four brothers and sisters younger. (My spacing thumb is disabled, and will be for several months, which makes all my fingers to be thumbs.) I judge that his oldest brother was named John, and his second brother Samuel, both of them ministers before him. John apparently was in Ohio during the '44 movement; but Samuel appears on the scene opportunely to lead ~~him~~ into the hostile pulpit and allow him to get hold of the pulpit Bible during prayer--a Michmash maneuver.

Wellcome, in History of the Second Advent Message, page 349, names "J. S. White" as one of the prominent Second Advent laborers. I wonder if this might be James' brother John, though I do not know that he entered the Millerite ranks. If he did, it would apparently be in the Western country. James White says that his brother Samuel "was favorable."

I wish to ask you about Annie R. Smith's hymn, "The Blessed Hope," Church Hymnal, 371. What is your understanding of the application to specific men of stanzas 1, 2, and 3? There are three versions, namely:

I

Stanza 1, James White,
" 2, J. N. Andrews,
x " 3, Uriah Smith

II

Stanza 1, Joseph Bates
" 2, James White
" 3, J. N. Andrews

III

Stanza 1, Joseph Bates
2, James White,
3, Uriah Smith

M. E. Olsen (Origin and Progress, 216) states that "in those early days it was well understood" that No. I above was correct. That may be, but my memory from Battle Creek boyhood days is that No. III was the accepted version. Internal evidence seems to me to indicate this also. Surely the oldest pilgrim was Bates, "who long the hallowed cross had borne." And the warrior on the field

*It is said that Joseph Bates always signed his letters,
"Yours in the blessed hope," which may have sug-
gested the theme to Annie Smith.*

A. L. White, 2

is most fittingly exemplified by James White. The third stanza fits the experience of Uriah Smith, and while he was not then as much ~~to~~ the fore as J. N. Andrews, sisterly regard might well select him. Is there any authoritative record in the matter?

It may seem that the inquiries I have addressed to you and Brother Robinson are trivial, and may engender the fear that I am picking over the chaff instead of winnowing out the grain. But they are just pebbles to fit in the chinks, noted as I go along. Most of them may never appear in the manuscript, but they are needed ~~to~~ (at least it temporarily seems so to me) to fill in the background--to make a mortered wall instead of a loose stone wall. I am at present working to put together the chapter on James White, and following this will come the one on Ellen Harmon White. These are Chapters ~~Three and~~ Four and Five. After the first two ~~initial~~ chapters, I take up in order, Bates, White, and Mrs. White, in an initial introduction as the founders of the Seventh-day Adventist denomination, before I reach the Disappointment. Naturally, all three will appear at much greater length as the history progresses.

Thanking you for information to be received, I remain.

Sincerely,

A handwritten signature in cursive script, reading "A. W. Spalding". The signature is written in dark ink and is positioned above the printed name.

A. W. Spalding.