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Andrews University  
Theological Seminary

Benjamin George Wilkinson: A Look at the Life  
of an Adventist Pioneer

A Paper  
Presented in Partial Fulfillment  
of the Requirements for the Course  
CHIS570 SDA Church History

by  
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## Table of Contents

INTRODUCTION	1
LIFE SKETCH	
Personal and Administrative	3
Preacher	11
Teacher and Educator	12
Author and Scholar	15
The Man: Personal Reminiscences of Family and Friends	16
FOOTNOTES	21
BIBLIOGRAPHY	22
PICTURE	
APPENDIX	
List of <u>Review</u> articles by B.G.	1-5
<u>Review</u> articles by B.G.	6-11
Title and Content Pages from B.G.'s books	12-17
Reviews of <u>Our Authorized Bible Vindicated</u>	18-21
Tribute to B.G.	22
Letters	23-29
Sustentation Fund Application	30
Entry from SDA Encyclopedia	31
Obituaries	32



## INTRODUCTION

At 6:10, large crowds were already gathered at the doors of the Garrick Theatre in Philadelphia, Pennsylvania. It was Sunday evening, March 18, 1923, and the opening night of a series of evangelistic meetings. Long before the meeting began, the auditorium was packed full and 2,000 people had to be turned away.<sup>1</sup> In the audience that evening was Mr. Morgan, the world-famous organist from Wanamaker's. He was so impressed with the meetings that he volunteered his services to play the organ every evening until the completion of the series. Edyth Restein, a multi-millionaire, was so touched by what she heard that years later she left \$750,000 to Columbia Union College in her will. Hundreds of people had to be turned away nightly, while inside the Lord blessed mightily and hundreds gave their lives to Him. The speaker was Benjamin George Wilkinson.

This man was my grandfather. I remember him best as a kind, warm-hearted old man who fascinated me with extremely interesting stories. He died when I was 12 years old; he was 95. It was my purpose in writing this paper to find out more about my heritage as personified in the life of my grandfather. In so doing, I discovered not only a heritage to be proud of as a member of the Wilkinson family, but a heritage to be passed on as a member of the Seventh-day Adventist family. This remarkable man was not only my grandfather, but an author, teacher, administrator, pioneer, preacher, and missionary.

This, then, is the story of a man who served this denomination for over 60 years. It is the story of a man who pioneered the work in France, Italy, Spain and Portugal; who witnessed the beginnings of several major institutions; who molded and shaped the history of the

Columbia Union and Columbia Union College; who instituted many educational reforms, such as internship programs for ministerial students and accreditation in the Columbia Union; who captivated audiences by the thousands with dynamic, vigorous preaching and his intriguing personality; a man who was a valiant defender of the faith as he saw it, even when the hierarchy of the church disagreed with him. He was a man who loved the Lord and made loving an active 24-hour-a-day matter.

It is in loving memory, then, that I attempt to write this paper, knowing that a mere handful of pages cannot begin to represent the span and scope of so great a life. I hope that the inspiration he imparted to those who knew him, and the inspiration I have gained in writing about him can somehow touch the lives of those who read this, for that, I know, is what my grandfather, B. G. Wilkinson, would have wanted.

## Life Sketch

### Personal and Administrative

Benjamin George Wilkinson was born on June 20, 1872 in Hamilton, Ontario. The youngest of seven boys, he was the only child in the Wilkinson family to be born on this side of the ocean; his mother, father and six brothers were all born in Scotland. When "Ben" was five years old, the family moved to a farm in Fargo, North Dakota. His mother was a devoted housewife and a devout Methodist. His father worked as a machinist in a railroad roundhouse. He was not a religious man and often came home drunk, sporadically beating up his wife in front of the children. Three of Ben's brothers went to sea at an early age and remained sailors for the rest of their lives; one died in an automobile accident. The oldest became a machinist, and the other one an insurance salesman.

When Ben was 19 years old, something happened that drastically changed the course of his life. At the time, he was very involved with the Salvation Army and activities at his church, besides working full time as a bank teller in the biggest bank in Fargo. He was seriously considering either entering the Methodist ministry or pursuing a career in banking. In the summer of 1891, a colporteur sold his mother the book The Great Controversy. That same night, Ben got his eye on the new book and decided to read it. Unable to put it down, he read the entire book in one night. He was strongly impressed by the Holy Spirit that this was the truth and was totally converted that same night.

He decided to attend Battle Creek College and entered as a theology major in the fall of 1891. In the fall of 1892, he was hired by the

Wisconsin Conference. A powerful preacher, he worked as an evangelist, holding large tent meetings throughout the state of Wisconsin for the space of one year. Then, in the fall of 1893, he entered the University of Michigan at Ann Arbor. He attended school there for the next two and conducted several successful evangelistic series for the Wisconsin Conference during the summer. He continued working full-time for the Conference the next year, returning to the University of Michigan in the fall of 1896. During that year he preached every Sunday at the local Methodist church to earn a little money on the side! He graduated in the spring of 1897 with an A.B. degree in history and a teacher's certificate.

He was 26 years old and destined to become one of the finest authors, preachers, teachers and administrators of the Seventh-day Adventist denomination. He accepted a call to be the dean of theology at Battle Creek College for the school year 1897-98. In 1898 he became president of the Canadian Conference, and in 1899 he was asked to serve as dean of theology at Union College. While there, he formed a young peoples' society called Union College Missionary Society, which was very active in evangelistic outreach programs. One of the society's main projects was sending out hundreds of subscriptions to Signs of the Times and then personally corresponding with each subscriber. Several baptisms resulted from this endeavor during B.G.'s two years there.

Another one of his interests was the art department--or rather, a certain teacher in the art department, Vinnie Maude Morrison. Maude was the daughter of J. <sup>H.</sup> K. Morrison (who was an active delegate at the 1888 G. C. session), and the sister of H. A. Morrison, a prominent



educator and administrator. A romance developed which would eventually lead to marriage a few years later.

In the spring of 1901 B.G. accepted a call to the presidency of the Latin Union Mission<sup>2</sup> and left for the headquarters in Paris, France.

In an article he wrote for the Review later that year, B.G. reported on the meager state of the work in that field. He told of one church in southern France that had not been visited by an Adventist worker for four years. About the work in Belgium he wrote, "It is difficult to reach this field with present truth, on account of Catholicism and infidelity. Protestantism has made but little advance in this country. Yet, in the midst of this population, we have a church obedient to present truth. Four years ago, 16 accepted the light and until now they have been faithful."<sup>3</sup> At the end of this article he made an earnest appeal for means and workers to help the promulgation of the truth in the territories of France and Spain. "In Paris we are making a start. Two of our brethren are endeavoring to introduce the health foods. . .but prices are high and with our limited means we shall be compelled to work modestly, but work in faith. There are also three great cities of France which have never yet heard the sound of present truth, and Spain has not yet been even entered."<sup>4</sup> There was much work to be done, but that was the kind of challenge that B.G. enjoyed and he pressed on in faith and determination.

On May 20, 1902, in North <sup>2</sup>Halloway Church in London, England, Maude Morrison became his wife. When B.G. and Maude returned to the States in 1904 they could look back over their labors and see how the Lord had blessed. The work had been opened in France, Italy and Spain (specifically, in Rome and Paris); plans for entrance into Portugal

were well under way, and the work in Belgium and Switzerland had been vastly strengthened. Hundreds of precious souls had been baptized, two <sup>highly</sup> extremely successful missionary training schools had been held, and more workers were on their way. The colporteur work was going well, the health food program in France was thriving, and a central house of publication for the Union had been established in Paris. A beautiful property of 90 acres had been purchased on the shores of Lake Geneva in La Ligniere, Gland, Vaud, halfway between Lausanne and Geneva, where the 100-bed Lake Geneva Sanitarium now stands.

In 1904, B.G. and Maude were called to the faculty of the brand new Washington Training College--he to teach the first classes in Bible and geology, and she to teach the first English classes. In 1905, their first child, Willard Russell, was born. He died four months later of "summer complaint," or infectious diarrhea. Their second son, Benjamin George Wilkinson, Jr.,<sup>5</sup> was born in 1907. In 1908 B.G. received his doctoral degree in history from George Washington University. The following year he accepted the presidency of the Columbia Union, a position which he held for the next 10 years.

In 1909, the Columbia Union was only two years old and had already experienced the short term leadership of four different presidents. Thus, many important matters had been postponed by each successive executive who knew his stay in the union was only temporary. Mount Vernon College and the Philadelphia Sanitarium were struggling under a heavy load of debt, and the Washington Adventist Sanitarium and Hospital was threatening to close down. Under the new administration all three institutions were cleared of debt and became solid prospering organizations. Washington Training College became a liberal arts



college in 1914 and changed its name to Washington Missionary College. A summer school was put into operation and five students graduated with a Bachelor of Arts degree on May 22, 1915. As president of the Union and the Washington Missionary College board, B.G. supervised the planning and building of a new administration building, named Columbia Hall, which was dedicated debt-free on February 20, 1919.

During the ten years between 1901<sup>09</sup> and 1919, the Columbia Union went from rock bottom (\$335,000 in debt) to a Union of recognized and acknowledged strength. Its departmental records were superior to the records of any other, and it was the fastest growing union in North America.

Those same years had been years of personal triumph and tragedies for B.G. On June 1, 1912 his wife, Maude, died giving birth to a third son, Horace. Mother and child were buried in College View, Nebraska. Two years later, on December 5, he married Dorothy Harris. She was the sister of the famous surgeon, Dr. Rowland Harris, who was personal physician to J. H. and W. K. Kellogg and J. H.'s successor as chief of surgery at Battle Creek Sanitarium. In 1918, B.G. held a tremendously successful series of meetings in the Garrick Theatre in Philadelphia, Pennsylvania. This was the second big city effort ever conducted by an SDA minister. Close to 300 souls were converted as a result of these meetings and five years later, when he returned to become president of the East Pennsylvania Conference, he was persuaded to conduct another series of meetings in this same theatre, with the overwhelming results mentioned in the story that introduced this paper.

In 1920, B.G. became the president of the Kansas Conference.

During his short 2½-year administration there he freed the conference from debt, kept the Wichita Sanitarium from closing, and changed the trend from a yearly decrease in membership to a yearly increase in membership. In the fall of 1922, B.G. received an urgent call from the Haiti Mission to act as temporary superintendent. The former director, Elder A. G. Roth, and his sister, Ruth, who had been book-keeper, had accepted a call to France, and the Haiti Mission needed a man who could speak French and who had exceptional organizational abilities to fill both positions until a permanent replacement could be found. While there, B.G. traveled all over the island holding evangelistic meetings and visiting the churches. On one trip into the interior he was attacked by a fever, which completely sapped his strength for ten days. When he recovered, he wrote an article to the Review<sup>6</sup> strongly suggesting that Haiti should have medical work opened up at once!

He returned to the states in 1923 for a short term of service as president of the East Pennsylvania Conference. In the fall of 1924, he began what was to be 24 consecutive years with Washington Missionary College. From 1924-1936 he was dean of the theology department and dean of students. In 1933 he added the responsibility of dean of the Columbia Junior College. During this time, he wrote a book, was educational secretary of the Columbia Union, and held several successful evangelistic series, helped found and build the Capital Memorial SDA Church, and was for a time pastor of that church. He also instituted a number of educational reforms which will be discussed in another chapter of this paper. In 1936, he accepted the presidency of the college. Under his administration a revitalized college building

program began. A building (now H.M.S. Richards Hall, housing the department of Religion) to house the elementary school and the teacher training program was completed in 1939. The next year saw a new central heating plant, an increase in library books--from 14,000 to 17,871--and an enlargement in the size, personnel, and work of the College Health Service. The Weis Memorial Library was completed in 1942, and an addition to the science hall. The institution received senior college accreditation with the Middle State Association in that same year. In the remaining years of the decade the college passed successfully through rigid accreditation inspections and internal difficulties. Young and highly trained teachers were brought to the campus. An almost defunct alumni association was revitalized and the student missionary societies were extremely active, not only in the college, but in the city of Washington and surrounding communities. The enrollment increased rapidly and Halcyon Hall, a new women's residence, was completed in 1947. In the words of a later president of CUC, "I know from the study of the records here at the college and the friendships with men of his era that this institution was brought into full significance as a college through his vision and leadership."<sup>7</sup>

In 1946, at the age of 74, Dr. B.G. Wilkinson retired from active service in the denomination. He did not retire, however, from activity, nor from service, nor from the denomination. Having published another book<sup>8</sup> during his years as president of the college, he now began to work towards a third. In the 1950's he traveled extensively in Europe and the States, visiting friends, places of interest, filling numerous speaking engagements, and doing research in the great

libraries of the world.

He was still able to pack the campmeetings when he was in his eighties, holding audiences spellbound for an hour and a half at a time. At the age of 90, he was asked to have the closing prayer at the 1962 General Conference session held in San Francisco, California. He wrote home in a letter that "although I was not asked to speak, I really let them have it in my prayer."

He became extremely interested in astronomy and his accumulation of knowledge in this field proved invaluable to the denomination in the early 1950's.

A popular theory during that time was the Wednesday Crucifixion theory, which said that in the year A.D. 31 the Passover fell on Wednesday, and therefore Christ was crucified on that day. A General Conference committee, under the leadership of Grace Amadon, was appointed to study into the matter. They were unable to come up with any scientifically sound refutation to the theory. With the help of Elder Werits, B.G. was able to prove from astronomy that the Passover (and therefore the crucifixion) fell on Friday in A.D. 31, thereby saving the denomination quite a bit of embarrassment.

His last few years were spent living with his son Rowland's family. Toward the very end of his life he became rather senile, but he would occasionally have streaks of the old brilliance. One day, when he was 93, an old acquaintance from Paris, France, whom he hadn't seen in over 50 years, stopped by to visit. For the better part of a half hour, they conversed fluently in French. After the friend left, B.G. turned to Rowland and said, "You know, I had the funniest feeling that for a while this evening I was in Paris, France!" He died at the



age of 95, January 25, 1968.

### Preacher

The people who knew him well always mentioned B.G.'s preaching before any other aspect of his life. From the time he was 20 years old (when he was first hired by the denomination as an evangelist) until just a few years before he died, he was in great demand as a preacher. He was a man who didn't believe in sitting in the pew. His son, Rowland, cannot remember one Sabbath as a child growing up that his father wasn't preaching. When he was attending the University of Michigan he preached every Sunday at a Methodist church in town. People would travel hundreds of miles to hear him speak at campmeeting. Recalls one prominent educator: "B.G. could still pack them in at 80. He'd preach for an hour and a half and no one would move a muscle. And it was Christ-centered, Biblical preaching. One thing I remember most was that he never talked over anyone's head. He was a brilliant man, yet he had the ability to make even the most common person understand him, and they loved him."<sup>9</sup>

He preached everywhere he went; from some of the largest halls in the biggest cities to the back room of a little country store. He'd preach to thousands of people at a time and he'd preach to a handful. He preached in French, Italian, German, Spanish, and English. He never used notes; the sermons just came right out of his head. A close friend recalls one incident when he was accompanying B.G. on his way to deliver a commencement address for Shenandoah Valley Academy's graduation. "When we were about 40 miles from New Market, B.G. suddenly pulled over to the side of the road and stopped the car. He turned to me and said, 'You know, Floyd, I haven't given much thought

to what I'm going to say this evening. Would you mind letting me have a few minutes to pull my thoughts together?' He then got out of the driver's seat, went around the back of the car, got in and sat down. And he just sat there in silence for about twenty minutes--no books, no notes, no nothing--he just sat there. About 20 minutes later he got back in the front seat, said 'thank you, I have my speech,' and drove the rest of the way to the school. That night he gave one of the finest commencement addresses I've ever heard."<sup>10</sup>

Every summer he accepted as many campmeeting appointments as he could. He was accustomed to rising early and often held the 6:00 a.m. series. Whenever he did, the day started early for the whole campground; nobody wanted to miss hearing Dr. B.G. preach. His popularity was not limited to the Columbia Union; he received calls from all over the states to preach at campmeetings, commencements, and Weeks of Prayer. He held big city efforts in all the large cities of the Columbia Union, including Washington, D. C., Baltimore, Philadelphia, Richmond, Cleveland, Cincinnati, Toledo, etc.

H.M.S. Richards recalls, "When I was young in school, I admired him as a speaker. He had a great command of the English language--he'd use all those big words. Sometimes he'd get so far out on the end of a sentence, I figured he'd never get back in, but he always did. I worshipped him as a man and as a preacher."<sup>11</sup>

#### Teacher and Educator

In the early 1900's, B.G. was one of the few men in the denomination who knew Hebrew and Greek, and one of only two men to hold a Ph.D. He was, therefore, in great demand as a teacher. His lectures were interesting, well-organized, and delivered without the use of a



lectern or notes. He had a habit of pacing up and down the aisles, and walking over to a window to see what was going on outside while never missing a sentence. His students described him as a "walking dictionary" because they could never stump him on any question concerning history, semantics or language.

He was totally committed to the E. G. White concept of Christian education, yet he was very on-going in his philosophy. He thoroughly believed that "our schools should be the head and not the tail,"<sup>12</sup> and in the early 1930's was pushing for more acceptable scholastic standards. He encouraged talented and dedicated young men to go to outside universities to get advanced degrees. In cooperation with Percy Magan (president of Loma Linda), and J.P. Neff (educational secretary of the Columbia Union), he fought for accreditation in the Columbia Union. In 1933 the college was divided into three separate but related institutions for the purposes of accreditation: Takoma Academy, Columbia Junior College, and Columbia Senior College. The academy was accredited in 1933, the Columbia Junior College soon after, and Columbia Senior College in 1942.

As dean of theology during the years 1924-1936, B.G. instituted three rennovative programs which are used in all our colleges today. The first was a theological course with specific course requirements leading to an A.B. degree in theology. The purpose of this program was to establish a specific department known as the theology department, which would make the calling of the ministry more appealing to young men and women. The program was instituted in 1929, and the first graduates from the course received their degrees two years later.

The second program was related to the first. It became a

requirement for graduation that all theology students do some field work while in college and get credit for it. As the program developed, the students were given opportunity to conduct their own evangelistic meetings in and around the District of Columbia, in addition to their required three weekly Bible studies. At the end of the first year of field work a new church was raised up in the city of Washington, with 25 converts baptized.

The third program was an internship program very similar to the one we have today. Upon graduation from the theological course, each student was presented with a missionary license from the Columbia Union Conference and arrangements were made for each one to begin work in the field immediately. A special Ministerial Internship Fund was set aside specifically for this purpose by the Columbia Union Conference executive committee.

A former student of his wrote: "Dr. Wilkinson left a life-long influence in the lives of every student who entered his class or who came under his spiritual ministry. Few men in this denomination have prepared so many for responsible positions in the cause of God as your father. He lived beyond his time, always ready to serve the church in whatever capacity, and under whatever conditions he was asked to serve. He was missionary, teacher, writer, and above all great preacher. At the present time, four of us who were directly influenced by his ministry are connected with some of the denomination's largest organizations. Every pastor who had the privilege of coming under his teaching was inspired and prepared not only to serve the cause, but also to recognize that the church was God's most precious gift upon earth through Christ Jesus and that every sacrifice and every endeavor for

Christ's sake should constitute the dominating force of the entire life, dedicated completely for the cause of Christ."<sup>13</sup>

#### Author-Scholar

In 1930, while dean of theology at Washington Missionary College and pastor of the Capital Memorial Church in Washington, D. C., B.G. published his first book, Our Authorized Bible Vindicated (see Appendix). This book came under much criticism because of its claim that the King James Bible was the only current pure and inviolate version of God's word. At the time of its writing, there was a controversy in the denomination over the version question. The Signs of the Times had just published a series of eleven articles by W.W. Prescott upholding the new American Revised Version as superior to the King James. The Pacific Press had just published a book written by a non-Adventist in favor of the American Revised Version, entitled Our World's Best Book. Many concerned individuals, clergy and laymen alike, wrote to the doctor requesting him to help them get light or knowledge on the question. The confusion increased and with the encouragement of several of his colleagues in the Columbia Union, he decided to write a book containing information he had accumulated on the subject over a period of several years. Since the manuscript would not have been accepted either at the Pacific Press or the Review and Herald, he had it published by an independent printer.

The book came under bitter attack from a certain circle within the hierarchy of the church. A General Conference committee published a 100-page review of the book in which it strongly criticized both the contents of the book and its author. B.G. wrote a 200-page rebuttal to the Review, answering each criticism point by point. The General

Conference committee refused to publish the rebuttal and the doctor was brought before the committee and put on trial. The trial lasted three days. At the end of the three days, the case was dropped and nothing more was said one way or the other. The minutes show that Dr. Wilkinson answered every one of the objections to his book satisfactorily, but this information never was made public by the committee. The book was very popular and had a wide circulation in non-Adventist as well as Adventist circles.

In 1944, he published another book of an entirely different nature. Truth Triumphant, subtitled The Church in the Wilderness, was the result of many years of research in the great libraries of Europe and America and several extensive travels through Europe and Asia. It was the purpose of this book to prove from history the existence of God's true church in the wilderness as described in the Scripture and E.G. White's writings. The book was far ahead of its time, and recently, the points he made in its chapters are being substantiated in Ph.D. dissertations and books. Towards the end of his life B.G. began work on a third book dealing with the subject of versions. Unfortunately, he died before it was completed.

Besides the publication of his two books, B.G. wrote extensively for the Review (120 articles), Signs of the Times, Present Truth, and Ministry Magazine.

#### B.G. The Man: Personal Reminiscences of Family and Friends

B.G. was a true Renaissance man. He was interested in everything; he was into everything; and a lot of people thought he knew everything!

He was a man of adventure. On a trip into the interior of China



in search of a rare monument to Sabbath-keeping Christians, he was in an airplane crash. He found the monument and survived the crash. He got caught in the middle of a tribal war in the Syrian wastelands while on his way to El Bara (one of the silent cities of Syria). He drove his car through a barrage of angry shouts and bullets safely to his destination. He hired a guide and climbed to the top of the highest pyramid in Egypt. He outsmarted a group of fierce bandits in the Egyptian desert, while looking for the Tomb of the Bulls, and outran them on a horse.

He loved the excitement of a challenge. Nobody preached as strongly against the Catholics as he did. He'd advertise and preach on the Mark of the Beast right across the street from the home of the Catholic emissary. He always said that the day he arrived in Rome, the Pope died! It was true; he was in Rome on July 20, 1903, the day of Pope Leo XIII's death.

He had a tremendous speaking voice; people described it as "stentorian." He worked at voice production, and he used to go through a series of vocal exercises at the top of his lungs every morning: "a heee, a hiii, a hooo, a humm." While out preaching to the trees one day he was accosted by two police officers who thought he was one of the lunatics who had escaped from the county asylum two days before. He finally convinced them he was sane and arrived at his campmeeting appointment just in time to deliver his sermon.

He drew people to him like a magnet. At every social event he ever attended, he dominated the conversation. But no one minded, because he was so interesting. He was always talking about current events and their implications. From his background in history, the Bible, E.G.

White's writings, and his own large library, he was able to draw uncanny insights into the whys and wherefores of current issues.

He was a walking dictionary. There was never a question in history or language that he couldn't answer and he always scored 20 on the "Test Your Word Power" section of the Reader's Digest. By the time he was 18 years old, he'd read all the great classics. Throughout his entire lifetime he made frequent trips to the great libraries of New York City, Princeton, Harvard, and the Library of Congress just to check out books for his own reading enjoyment. He was the kind of man that needed very little sleep, and his son Rowland remembers often getting up in the middle of the night, finding the light on in his father's room, and seeing B.G. poring over some monstrous and scholarly-looking book.

He knew seven languages besides English (Hebrew, Greek, Latin, Spanish, Italian, French, and German), and he could converse, preach, and write fluently in all of them. When he prayed, it was quite natural for him to throw in a few phrases in Latin, Hebrew or Greek, but he always translated them for the benefit of his hearers.

He was the kind of man who was never satisfied doing just one job. For instance, during the time that he was educational secretary of the Columbia Union, Dean of theology and dean of students at Washington Missionary College, and pastor of the Capital Memorial Church, he also held several large city efforts and wrote a book.

Many people say he was the most humble man they ever met, and yet he had a certain indomitable spirit that made the sparks fly at times. For instance, during the controversy over accreditation, W.R. French, one of the most respected teachers in the Bible department at Washington



Missionary College, gave a chapel talk on the subject. During the course of his lecture he turned to B.G. and said, "Dr. Wilkinson, you cannot show me from E.G. White's writings any support for getting this college accredited." The next week, at the beginning of chapel, B.G. stomped onto the stage carrying a stack of eight "red books" with conspicuously placed bookmarks, slammed them down on the podium, and said, "There they are!"

He was a brilliant man. J.H. Kellogg noticed that when B.G. was only 20 years old. Kellogg offered to pay his entire way through medical school, and although he never quite reconciled himself to the fact that B.G. chose the ministry instead, they remained fast friends until John Harvey died.

Even if he didn't become a doctor, B.G. was a health reformer of the first order. A strict vegetarian, he ate only two meals a day. He believed in "being clean inside and out." There was nothing he enjoyed more than a good old-fashioned bath and he drank water like it was going out of style. He used to enjoy the amazed look on the waitresses' faces when he'd order a cup of hot water with his meal at a restaurant. Rain, shine, sleet, or snow he walked five miles every day, and even when he was a very old man he continued his daily routine.

B.G. Wilkinson influenced the lives of an awful lot of people. In a tribute to Dr. Wilkinson on October 23, 1967, Merle Mills (president of the Trans-Africa Division) summed it up in these words:

Those of us who were privileged to be under his influence will never forget and will be forever grateful for what he did to establish our faith and plant our feet on the solid foundation of truth. We will always be indebted to him for the challenge he gave to us to pass through the gateway of service and join the great army of youth who have gone out into all parts of the

world to bear aloft the torch of truth in their witness for Christ.<sup>14</sup>

In a conversation I had with H.M.S. Richards recently, Elder Richards remarked, "B.G. had a great mind, a great brain. He took second place to nobody. And it would be the same today. We need him today; if he were alive the work would go much faster. We have a big denomination and a big work, but too many 'little' people. Your grandfather was a big man. You've heard the saying: 'There were giants in the land.' Well, B.G. was one of them."<sup>15</sup>

### Footnotes

#### Introduction:

- <sup>1</sup>Review, April 26, 1923, "Garrick Theater Again."

#### Section I: Life Sketch - Personal and Administrative

All the brethren called him B.G., and it was a name he kept for life.

- <sup>2</sup>The following countries were included in the Latin Union: Algeria, Belgium, France, Italy, Portugal, Spain and Switzerland. The Union formed the core of the Southern European Division, organized in 1928.

- <sup>3</sup>Review, October 8, 1901, "The Catholic Field of Europe."

- <sup>4</sup>Ibid.

- <sup>5</sup>see obituary, appendix, on B.G. Wilkinson, Jr.

- <sup>6</sup>Review, January 18, 1923, "Roughing It in Haiti."

- <sup>7</sup>Letter to R.F. Wilkinson from Winton Beavon, president of CUC, January 29, 1968.

- <sup>8</sup>Wilkinson, B.G. Truth Triumphant (The Church in the Wilderness) Mountain View, Calif.: Pacific Press Pub. Assn., 1944.

#### Section II: Preacher

- <sup>9</sup>Conversation with Dr. George Akers, May 26, 1977.

- <sup>10</sup>Conversation with Floyd Rittenhouse, May 12, 1977.

- <sup>11</sup>Telephone conversation with H.M.S. Richards, May 25, 1977.

#### Section III: Teacher & Educator

- <sup>12</sup>Deuteronomy 28:13

- <sup>13</sup>Letter to R. F. Wilkinson, from R. A. Wilcox, Feb. 16, 1968

#### Section V: B.G. the Man - Personal Reminiscences of Family and Friends

- <sup>14</sup>Tribute to B. G. Wilkinson Merle Mille, Oct. 23, 1967

- <sup>15</sup>Telephone conversation with H.M.S. Richards, May 25, 1977

## Bibliography

Note: The information in this paper was gathered primarily from personal interviews, letters and documents from his private files. Review articles and the SDA Encyclopedia were also used as sources of information. These are listed below. Footnotes have been primarily limited to direct quotations.

### I. Books and magazines

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### II. Personal Family Files

Personal records of Dr. B. G. Wilkinson

Letters and manuscripts written by Dr. B. G. Wilkinson

Excerpts from letters received by Dr. B. G. Wilkinson

Copies of reviews of Dr. B. G. Wilkinson's books and articles related in Signs of the Times (Nov. 1929; Aug. 1931) and Ministry (Aug. 1928) magazine

Minutes of the G. C. Committee with reference to Dr. B. G. Wilkinson, Feb. 23 and 24, 1931

Copy of statements introducing the hearing of Dr. B. G. Wilkinson (Feb. 23, 1931)

Copy of sustentation Fund Application to G. C. (Record of ministry in SDA Denomination)

### III. Telephone Conversations

Floyd Rittenhouse, May 12, 15, 1977

H. M. S. Richards, May 25, 1977

Dr. George Akers, May 26, 1977

Dr. Rowland Wilkinson, April 17; May 6, 7, 8, 15, 29; June 1, 1977

Transcript department, University of Michigan, Ann Arbor, May 16, 1977

### IV. Letters to Rowland Wilkinson on the death of his father

Jan. 29, 1968, Winton Beavon, president Columbia Union College, Takoma

Park, Maryland

Feb. 1, 1968, Walter C. Moffat, Hagerstown, Maryland

Feb. 7, 1968, F. C. Webster, President Middle East Division,  
Beirut, Lebanon

Feb. 2, 18, 1968, Floyd O. Rittenhouse, President Pacific Union College,  
Angwin, California

Feb. 6, 1968, J. C. Kozel, Assistant Treasurer, General Conference,  
Takoma Park, Maryland

Feb. 11, 1968, H. K. Christman, Paradise, California

Feb. 16, 1968, Roger Wilcox, President South American Division,  
Montevideo, Uruguay

Tribute to Dr. B. G. Wilkinson, October 23, 1967, Merle Mills,  
President, Trans-Africa Division







Wilkinson, Benjamin George

REVIEW AND HERALD RESEARCH

120 articles ①

Name

Date April 5, 1977

Time

Volume

Author

Date

Page

76	B. G. Wilkinson	Mar. 7, 1899	156
79	"	Mar. 4, 1902	138
82	"	Sept. 7, 1905	18
76	"	May 9, 1899	299
78	"	Oct. 8, 1901	659
117	"	July 18, 1940	12
80	"	May 12, 1903	9
78	"	June 18, 1901	400
77	"	Dec. 25, 1900	825
80	"	June 30, 1905	15
79	"	Nov. 4, 1902	16
79	"	Dec. 23, 1902	16
81	"	May 19, 1904	18
81	"	Dec. 1, 1904	18
79	"	Feb. 25, 1902	122
79	"	Apr. 8, 1902	15
77	"	Feb. 20, 1900	116
82	"	June 8, 1905	17
80	"	Sept. 3, 1903	14
81	"	Feb. 25, 1904	15
81	"	July 28, 1904	16
80	"	June 2, 1903	10
76	"	June 13, 1899	381
76	"	May 2, 1899	274
97	"	Feb. 5, 1920	9
80	"	June 2, 1903	16

Wilkinson, Benjamin George

REVIEW AND HERALD RESEARCH

(2)

Name

Date April 5, 1977

Time

Volume

Author

Date

Page

-80	B. G. Wilkinson	June 2, 1903	16
-77	"	Dec. 4, 1900	777
-97	"	Jan. 29, 1920	8
-76	"	Oct. 17, 1899	673
-76	"	Feb. 7, 1899	82
-80	"	Nov. 5, 1903	10
-77	"	Dec. 4, 1900	
- "	"	Dec. 11, 1900	793
- "	"	Dec. 18, 1900	809
- "	"	Dec. 25, 1900	
-78	"	Jan. 1, 1901	
- "	"	Jan. 8, 1901	
- "	"	Jan. 15, 1901	
- "	"	Jan. 22, 1901	
79	"	July 15, 1902	16
-79	"	Sept. 9, 1902	18
79	"	Dec. 9, 1902	19
-77	"	Oct. 2, 1900	626
77	"	Dec. 11, 1900	793
78	"	Oct. 29, 1901	700
-80	"	→ Mar. 31, 1903	14
-79	"	Aug. 5, 1902	17
-79	"	Jan. 7, 1902	10
-97	"	May 20, 1920	25
-78	"	Mar. 19, 1901	189
-117	"	M. 9 1900	

Name

Title

Date April 5, 1977

Volume

Author

Date

Page

-117	B. G. Wilkinson	Dec. 12, 1940	18
-81	"	Feb. 4, 1901	19
.77	"	Dec. 18, 1900	809
.72	" & C. W. Olds	Nov. 5, 1895	716
-70	B. G. Wilkinson	June 6, 1893	366
-70	"	June 6, 1893	"
-73	"	June 30, 1896	410
-81	"	Apr. 21, 1904	18
	"	Oct. 26, 1911	
	"	Jan 26, 1933	
	"	Nov. 1, 1923	
	"	Mar. 13, 1919	
	"	June 12, 1919	
	"	Oct. 26, 1922	
		Apr. 26, 1923	
		Dec. 7, 1911	
		Apr. 15, 1926	
		Feb. 3, 1910	
	Danger of Deception in Union Literature	Sept. 10, 1908	
	The establishment of PC Church	Feb. 7, 1907	from ThPH
		Oct. 6, 1932	
	How we may have ourselves have faith	Sept. 11, 1919	
		July 10, 1913	
		Sept. 3, 1908	
		Aug. 27, 1908	
		Oct. 28, 1926	



Wilkinson, Benjamin George

REVIEW AND HERALD RESEARCH

(4)

Name

Date April 5, 1977

Time

Volume

Author

Date

Page

B. G. Wilkinson

Jan. 18, 1923

"

Feb. 1, 1923

Mar. 2, 1916

Aug. 3, 1923

Apr. 28, 1927

May 15, 1919

Aug. 17, 1922

Aug. 23, 1923

Aug. 9, 1934

Apr. 7, 1932

Sept. 23, 1909

Oct. 23, 1930

Feb. 21, 1924

Aug. 3, 1933

Apr. 3, 1919

Jan. 2, 1919

- Property + Its Uses

Oct. 10, 1918

May 26, 1927

Dec. 20, 1934

Oct. 30, 1930

✓ Bird Omen in an Campmeeting

Aug. 22, 1907

Nov. 25, 1926

July 17, 1934

- Adrift in the Tempest

Jan. 16, 1919

Dec. 12, 1918

Oct. 18, 1922





## WHEN HE CROWNS HIS OWN IN GLORY.

N. W. VINCENT.  
(Mount Valley, Ken.)

When our Lord descends from heaven with His  
mighty angel band,—  
And that day comes on the prayerless like a  
sneeze,—  
Then He'll gather all His loved ones from the sea  
and from the land;  
When He crowns His own in glory, we'd be there.

When the Lord makes up His jewels bright and  
radiant from the grave,  
Lacks of sweetness, robes of brightness, they will  
wear;  
When He comes in might and grandeur all His wait-  
ing ones to save,—  
When He crowns His own in glory, we'd be there.

Well, that morning is approaching, soon the Prince  
of peace will come;  
Then to meet His smile and plaudit let's prepare;  
So that when the angels waft us to our sweet, im-  
mortal home,  
When He crowns His own in glory, we'll be there.

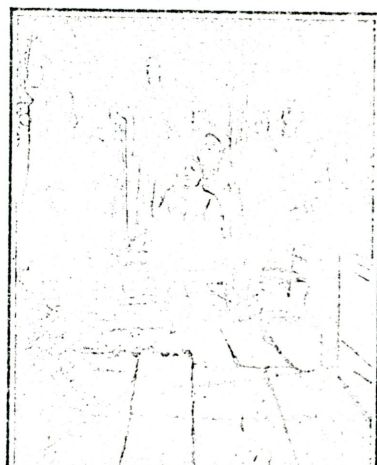
In that bright and awful morning then will come  
the solemn end,  
When God's meek and patient children Christ will  
spare;  
Then will you and I, dear brother, each be found  
His faithful friend,  
When He crowns His own in glory to be there?

Yes, our Lord is coming quickly, fairer, brighter  
than the sun,  
All His saints will gladly meet Him in the air;  
Then they'll share His smile and welcome; yes, His  
sweet and true, "Well done!"  
When He crowns His own in glory, we'd be there.

day, that soup tastes good. It is probably not sci-  
entifically hygienic, but with the appetite it is hy-  
gienically disposed of.

You notice that the people have their hats on.  
They put their hats on just where we take them off.  
For example, all may be conversing, with their hats  
off, when the word comes that dinner is ready. Then  
they all put their hats on to go to the table.

We left the train at Castres in southern France,  
and in the morning took the stage. Neither myself  
nor my interpreter could understand the language.  
It was not French; it was what they call "*patois*,"



thought, "This can do me no good  
paper adds. Then came the  
followed by the third. These all  
But one day, still troubled and  
dition, so troubled that he could  
up these papers, the biggest, in  
exactly met his case. He read  
the advertisements, he said, as  
very soon he had the truth before  
it, and began to work for others.

One night he was called to visit  
went, with his pockets full of the  
bedside of the sick one. He was  
neither not very well known  
zed, in godly conversation, he  
man a copy of *Les Signes*. The  
saying that he knew the paper. In  
Brother Carayon that he was the  
sent in his name to the office.  
what the paper had done for  
became very angry. He wrote and  
discontinued his own number, and  
to have anything more to do with  
it.

But Brother Carayon labored  
laborers, and very soon a company  
sent to the truth. And the interest  
there, we held two meetings to  
our faith were kindled, and the  
filled. They are calling for a  
and hold meetings.

But that is just the difficulty,  
cally destitute of laborers. These  
America as laborers must learn to  
have many able and bright young  
be trained for the work, but to  
means, nor we either. We need  
for the training of workers. We  
workers, if we had them, into  
is now an interest.

I see many calls in the Review  
American papers for means to  
prizes at home. But is it possible  
do not think on these great, do  
here? I notice with joy the record  
*Magazine* of donations to the  
what can fifty dollars now and  
need fifty times as much? I see  
lately a call for one thousand dol-  
prize in America. And now we  
give one thousand dollars toward  
cessary facilities for the training  
here for this great field? The  
and these lands must be warned.

48 Weiherweg, Basel, Switzerland



they are just completing seven small one-story cottages (costing about one hundred dollars each), to receive the overflow of patients. The principles of health reform and proper diet seem to be gaining quite a foothold in this part of the world. Their food factory has quite a fair patronage. Brother Wilcox and the physicians and helpers are laboring earnestly to hold up the true principles of Christian temperance and a godly life. May the Lord guide and prosper this, and all branches of his cause in this conference.

J. N. LOUGHBOROUGH.

### Porto Rico

Our work since our last report has moved rather slowly, but we have not felt in any sense discouraged, for every now and then the Lord gives us a "token of good," as though in sympathy for our small faith and shortsightedness, he would not leave us without witness that our work is to be rewarded. Last week a gentleman who is a teacher in one of the public schools came to us, and said that he had been reading the Bible, which he had obtained through securing subscriptions for *El Centinela de la Verdad*. He said: "I can see that my religion is partly good and partly bad. What ought I to do about it?" We answered him from the Bible: "Prove all things; hold fast that which is good." He said, "I believe that; and as soon as I can understand it well enough, I wish to go all over the island with the open Bible in my hand, and show it to the people." We rejoiced to see this true mark of the Spirit's working manifested in the desire to sacrifice home, position, and family, to carry the message to others.

B. E. CONNERLY.

### Latin Union Conference and Camp-Meeting

The annual sessions of the Latin Union field and of the French-Swiss Conference were held at the French camp-meeting in the city of Lausanne. The union field was well represented on the camp-ground by brethren who had come from Belgium, France, Italy, and the French churches in Switzerland. The tents were pitched in the shade of a beautiful orchard lying in the higher part of the city, overlooking the clear waters of Lake Geneva, with the snowy summit of Mt. Blanc in view to the south.

A rapid glance over the past year shows that God had blessed this field during that period. About one hundred had accepted the truth throughout the union, seventy-two of whom were already baptised and enrolled in the churches, while thirty were awaiting baptism. The tithe for the year was \$4,320.50, and the membership of the field is 577. Field work had been done in Belgium, in Paris, and in Italy. During the year the city of Rome was definitely provided for, by the coming of Elder C. T. Everson to that city. The work in Spain had been opened up by

The first matter which received attention at the camp was the constitution for the union. This was duly drawn up and accepted by the representatives of the different fields of the union. Resolutions were presented and accepted, to the end—

1. That French Belgium, with its 3,000,000 inhabitants, be set aside as a separate mission field, and that a director be chosen for that mission.

2. That a central house of publication be provided for the union, and that Paris be chosen as the place for its location.

3. That we hasten our steps to prepare workers to disseminate our printed matter throughout the fields of the union.

4. That we put forth special efforts to train young people from America, with a view to developing the work in Italy.

5. That we invite our brethren in America to furnish Italy with a doctor and with those nurses believed to possess ability to develop good Italian workers.

In connection with this, the French-Swiss Conference passed resolutions, among others, to the effect—

1. That the headquarters and office of the French-Swiss Conference be located at Geneva.

2. That the committee of the Latin Union be invited to place in the same city a branch office of their house of publication.

3. That the French-Swiss Conference pay a second tithe to the Latin Union.

4. That the conference, in counsel with the Latin Union Committee, make it a special matter of prayer, of study, and of search to establish, in a proper place in its territory, a sanitarium, a health food factory, and a general missionary training school.

The reports of the Committee of Nomination are as follows:—

1. Latin Union Mission Field: President, B. G. Wilkinson; Secretary and Treasurer, Jules Robert; Secretary of Sabbath-school and of Tract and Missionary Departments, Mrs. Jules Robert; Executive Committee, B. G. Wilkinson, L. P. Tieche, C. T. Everson, J. Curdy, J. Robert.

2. French-Swiss Conference: President, L. P. Tieche; Secretary and Treasurer, Amelie Eva; Secretary of Missionary Society, Bertha Perun; Sabbath-school Secretary, Amelie Eva; State Agent, Henry Provin; Auditor, Jules Guy; Conference Committee, L. P. Tieche, Pierre Schild, A. Guenin, J. Robert, A. Berle.

3. France: Director, B. G. Wilkinson; Secretary and Treasurer, Jules Robert; Sabbath-school and Missionary Society Secretary, Mrs. Jules Robert; Executive Committee, B. G. Wilkinson, T. Nussbaum, G. Roth, J. P. Badaut, M. Roumain.

4. Italy: Director, C. T. Everson.

5. Belgium: Director, J. Curdy.

In the Union field credentials were granted to six persons, license to one, and missionary licenses to five. In the French-Swiss Conference, credentials were granted to one, licenses to two, and missionary licenses to two.

Those who have attended the camp-meetings of this field in years past are

God certainly did reign in all the business councils as well as in the preaching and devotional services. The labors of Brethren Irwin, Paulson, and Conrad were highly esteemed. The workers have all departed for their fields with good hopes for God's blessing this coming year. Two tents have been located, one of which will follow up the good impressions of the camp-meeting. The carrying out of plans laid at the camp will demand much courage and wisdom from God. We beseech those to whom these lines may come, to think of us now and then before the altar of grace, as for those who work in the Catholic fields of Europe.

B. G. WILKINSON.

### Louisiana Camp-Meeting

The Louisiana Conference held its annual camp-meeting in a beautiful grove near Hope Villa, about eighteen miles southeast of Baton Rouge. The camp-meeting continued from July 23 until August 3. The interest was indeed encouraging, and meetings were conducted a full week after the close of the camp-meeting proper.

It was intended that an educational convention be held during the week before the camp-meeting, to be conducted by Professors Tenney and Spaulding; but as sickness prevented their presence among us, the matter was confined to instruction given by Elder S. R. Horton, the president of the conference. During the camp-meeting it was voted to form an intermediate school as soon as a suitable location could be secured. It was also decided that a meeting for the election of conference officers be held in December.

There were delegates present from every church in the conference. We were glad to welcome one new church into the conference—the Shreveport church. We were also glad to have with us Elder Geo. I. Butler, president of the Southern Union Conference; Elder N. W. Allee, president of the Tennessee River Conference; also Brother A. E. Harrison and Miss Nina Case, all of whom rendered efficient service by way of counsel and instruction.

Although it rained almost every day, yet it did not prevent a good attendance at the meetings. The Spirit of the Lord was present in large measure, and all felt the sweet influence of love binding one another together in unity and harmony, so that each one had sufficient foretaste of heavenly things to be able to conclude that it is possible to have "heaven on earth" as truly as to have the opposite state.

Claybank, a picturesque spot on the Amite River, about six miles from the camp, was the scene of an impressive baptismal service. Eight candidates were buried with their Saviour in the watery grave; and one week later two more candidates took the same step. The ordinance was administered by Elder Horton. It was very encouraging to note the admission of sixteen new members to the

# The WORLD-WIDE FIELD

THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A

WITNESS UNTO ALL NATIONS, AND THEN SHALL THE END COME. MATT 24:14

## Fire Destroys Notes

By J. L. MCELHANY

In the center of a large circle of people gathered on the campus of the Shelton Academy, a fire burned brightly for a few minutes and then went out, leaving but a handful of ashes. This was the concluding feature of a notable occasion which deserves honorable mention in the annals of the movement now going on to clear our North American institutions from debt.

This school, located at Shelton, Nebr., is operated by the Nebraska Conference, and serves the constituency of that field. Despite its proximity to Union College, it maintains a fine student body and carries on strong work. It is situated in the country on a productive farm, but like many similar institutions, it started its work heavily handicapped by debt. Going back to Jan. 1, 1923, this debt amounted to \$60,674.96. The two following school years increased this by operating deficits of \$8,973. The entire obligation from 1923 to 1928 bore interest to the amount of \$17,205.80, thus making a total obligation of \$84,852.86.

The officers of the conference took hold of this situation in a vigorous and courageous manner. With the co-operation of the school faculty and the conference constituency, a great work has been accomplished. The school was put on the budget basis of operation, and despite a smaller student attendance than formerly, operating deficits have been changed to operating gains. In addition to keeping up its necessary repairs, the school itself has actually contributed nearly \$4,000 to the debt fund. This is a good illustration of the value of budget operation.

Some time ago the conference set the date for the debt jubilee to fit into the graduation exercises at the close of the 1928-29 school year. Consequently on Sunday afternoon, May 12, the service referred to in the beginning of this report took place. Ordinarily the General Conference does not send representatives to take part in academic graduation exercises, but in consideration of the special nature of this debt jubilee, the writer

was sent to represent the General Conference on this occasion.

The service was one befitting such a joyful occasion. Elder S. G. Haughey, president of the conference, who has so successfully led his forces in this debt-paying campaign, was in charge. Special music suitable to the occasion was rendered. Brother B. C. Marshall, the secretary-treasurer of the conference, gave a financial report on the debt campaign, and concluded by exhibiting a roll of canceled notes. These had been pasted end to end and

stretched out for over eighteen paces in length. Elder J. J. Nethery spoke in behalf of the Central Union Conference, and the writer in behalf of the General Conference. After a prayer of dedication and the benediction, the congregation filed out onto the campus, where Brother Marshall applied the match to the roll of notes. As the smoke of these burning notes rolled away over the campus, all rejoiced that the reproach of debt had been rolled away from Shelton Academy.

That night a fine class of eighteen young people received their diplomas of graduation from the school. May God's blessing continue to rest upon Shelton Academy.

## New Theological Course at Washington Missionary College

By B. G. WILKINSON

Two years after the beginning of an enterprise is more often a better time to make a report than immediately after it has begun. So now, two years after the new theological course was approved and put into operation at Washington Missionary College, we feel satisfied that the field would be gratified to learn of some of the results it has produced.

The first objective of the new course was to create a body of theological students who should know themselves as such. Heretofore we have had theological departments in our schools. Sometimes, however, it has happened that the number in the department was negligible and overshadowed; in fact, they were so few that a student felt somewhat hesitant to call himself a theological student. Under the new arrangement an effort would be made to place the glorious calling of the ministry before our young men and women in a more appealing way.

To this end the new theological course made arrangements that field work should be required. Heretofore there had been intermittent efforts to have students hold meetings here and there, in and around the District of Columbia. After two or three evenings, however, the students would ask to be released from going on with the work, because, as they explained, they were perhaps earning all or part

of their way, or they were crowded with their school work, and it was necessary to obtain credit for graduation. The missionary effort in which they were employed, they said, did not contribute toward their obtaining credit. So a new regulation was passed, that field courses would be offered, giving the student one semester hour of credit for every three hours spent weekly in the field according to an organized, continuous plan. The student would be expected to consume these three hours in his journey to and from the campus and in giving the Bible reading or in holding the meeting.

Several courses were created which in the theological school would be required of theological students. Pastoral Training I-A was arranged for young women, in which they would put part time in class work, learned how to give Bible readings, and part time in the field in the actual giving of the readings. Pastoral Training II was created for young men to give at least three Bible readings a week, and Pastoral Training III and IV were created to allow such young men who had successfully completed Pastoral Training II to hold a series of meetings in and around the District of Columbia.

When the course first opened, about twenty-five young men presented

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June 20, 1929

themselves, but no young women. However, during the year enthusiasm grew, and several young ladies gave their services voluntarily. As the result of this first year of labor a new church was raised up in the city of Washington, with twenty-five converts baptized. Some students and others joined the church, and during the first six months of its existence, from June 1 to Dec. 31, 1927, this new church, called the Mount Pleasant church, paid in tithe and offerings \$700 in round numbers, half of this amount being from the new believers.

The next year four efforts were held each of which was followed by

inspiring results, while Sabbath schools are being organized in three of the places where an interest was created by the students. It is also in place here to state that at the opening of the second year of the course about fifty, or nearly one fourth of the attendance in the college department, presented themselves as theological students. Of these about fifteen were young women.

In a later article we will endeavor to give an account of the first field commencement exercise in the history of the college, if not in the history of all our colleges, which was the result of this new theological course.

showing mercy. He has provided a way whereby even the sin of crimson dye—the blood of souls—may be completely and forever washed away, and such as I, upon whom this frightful guilt rested, may yet stand with the blood-washed throne before the throne of the holy God. Read the promise:

"It shall come to pass, that he that is left in Zion . . . shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning." Isa. 4:3, 4.

The promise in connection with the latter rain is encouraging to me at this time. Read it in full, as found in Joel 2:23-25. I gather from this that years of opportunity which have been eaten by the locust, cankerworm, and caterpillar of neglect will in some measure be restored in this outpouring of the Holy Spirit. Again opportunity will be given us. Though the days are evil, we may redeem the time. But our eyes must be anointed with the heavenly eyesalve, or we shall not be able to discern the day of our visitation.

#### The Hour of Opportunity

The hour of this opportunity has already come. A movement is now in progress which is well calculated, under the direction of the Holy Spirit, to set on fire with a holy zeal the remnant church in a great home missionary campaign such as the world has never seen since the days of the apostles, when the laity "scattered abroad went everywhere preaching the word."

Reference is here made to the course in Bible readings given by the Fireside Correspondence School. Notice the wonderful results which are being obtained by those who are taking these studies. Samples of this soul-winning work follow:

"I have been holding some meetings since I began taking this course of study. . . . I am now closing these meetings, and am ready to organize a church of about twenty members."

True, this may be an isolated case, one out of a hundred, but notice what others are doing:

"By the instruction given in this course and the help of the Holy Spirit, I have won my first soul to Christ. Mrs. —, with whom I have been reading, has boldly taken her stand to

## A Confession and an Appeal

By E. W. CAREY

Looking back on my life, I can see my mistakes, but one thing I regret more than anything else; namely, my failure to obey the many and plainly repeated admonitions of the spirit of God to give serious attention to saving the laity for Christian service. My duty was clearly set forth in the following words:

The plan of holding Bible readings was a heaven-born idea. There many, both men and women, who engage in this branch of mission-labor. Workers may thus be developed who will become mighty men of God."—*"Gospel Workers,"* p. 192.

The best help that ministers can give the members of our churches is in sermonizing, but planning work for them. Give each one something to do for others. Help all to see that receivers of the grace of Christ they are under obligation to work for Him. Let all be taught how to work. Especially should those who are newly converted to the faith be educated to be laborers together with God. If they work, the despondent will soon see their despondency; the weak become strong, the ignorant intelligent, and all will be prepared to accept the truth as it is in Jesus."—*"Gleanings,"* Vol. VI, p. 19.

Let some help the people to learn to give Bible readings and to conduct meetings."—*Id.*, Vol. IX, p. 193.

There was a duty laid upon me, a trust committed to me, and to trust I was found unfaithful. I followed this instruction given by the Lord, the church members whom I had to do would have

powers of darkness and translated into the kingdom of God's dear Son.

But instead of these happy results for the kingdom and glory of Christ, those who were in the church, being left without the training for service which I should have given them by my ministry, have been engaged by the enemy to devour one another or in some way to become entangled with the world. Souls have been lost who might have been saved. Only infinite mercy can cover me and keep those doomed ones from crying out against me in the day of wrath.

#### The Blood of Souls

It is a frightful thing to have the blood of souls upon our garments.

Read the following:

"A sense of duty to my brethren and sisters, and a desire that the blood of souls might not be found on my garments, have governed me in writing this little work. . . ."

"Presently an angel bade me rise, and the sight that met my eyes can hardly be described. A company was presented before me whose hair and garments were torn, and whose countenances were the very picture of despair and horror. They came close to me and took their garments and rubbed them on mine. I looked upon my garments, and saw that they were stained with blood, and that blood was eating holes in them. Again I felt like one dead, at the feet of my accompanying angel. I could not plead one excuse. My tongue refused all utterance, and I longed to be away from such a holy place. Again the angel stood me upon my feet, and said, 'This is not your case now, but this

both The two New York churches have given \$28,000 in tithes and \$16,000 in offerings. Our ministers also report 349 converts baptized and 447 taken into the church. This would make a very nice church if these believers were all in one place.

We are glad to have a part in the promulgation of the truth. We believe that in a little while the work will be finished, and God's people will be in the kingdom, bringing in their sheaves.

We wish we had more young people willing to give themselves unreservedly to the ministry. We are desirous also that our conferences that have Germans in their territory would cooperate with us. We have some young men who are able to go out and raise up churches in other centers. Our school at Broadview has among its graduates a number of young people who are ready for the work.

\*\*\*

### An Unusual Commencement Scene

BY B. G. WILKINSON

For the first time in the history of Washington Missionary College, if not in the history of all our colleges, Sabbath, May 18, witnessed a field graduation of the theological department. At this time five young men of the senior theological course received their field credentials from the Columbia Union Conference, as did also one young man who graduated from the junior theological

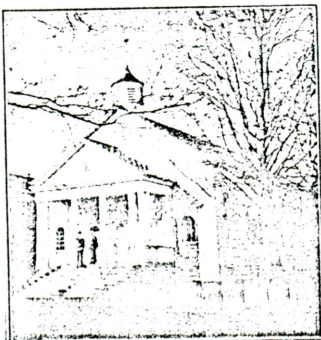
course, and one young woman from the Bible workers' course. The following week the five seniors received from the college the degree of A. B. in theology.

Two years ago Washington Missionary College created a new theological course. One objective was to have a body of theological students who should know themselves as such. Another objective was that this body should feel the responsibility of their calling. Another provision was to require work in the field. And the last objective was to give credit for this work.

At the same time, in harmony with this plan, the Columbia, Southwestern, and Southern Union Conferences voted that graduates from this course would be assigned a place in the field to work. Since these unions comprise the constituency and compose the board of Washington Missionary College, they resolved that graduates from the senior theological course, by virtue of completing this course, should immediately receive a suitable paper giving them standing in the field. Arrangements were also made to provide them a place of work as well as moral support, and afterward financial support.

This special field graduation, which was held in the chapel of Columbia Hall, Takoma Park, D. C., marked a new epoch in the history of Washington Missionary College. As arranged, C. K. Meyers occupied the first ten minutes with a sermonette, "The Ministry." After this, the seven graduates filed out to the front of the rostrum while B. G. Wilkinson, dean of the theological department, presented them to F. H. Robbins, president of the board of trustees, for the recognition to which they were entitled.

The president of the board, in compliance with the vote of the Columbia Union Conference executive committee, gave a missionary license from the Columbia Union Conference to each of the five senior theological graduates. He then made special mention of the two graduates from the junior theological course, recommending them also to the attention of the field for papers and employment. At the same time he was able to tell them that already



Recently Dedicated Church at Savannah, Ga. An interesting report of this dedication appeared in a late issue.

report a rule, offerings church lite two \$81.63 .81 per om this bought ling. A ledge of d faith- ere this ight this



arrangements were made for them all to enter the work at once in the field, if they were minded so to do. One of the juniors expects to return next year to complete her senior course. The five, however, will begin work at once in the field according to provisions voted in the Ministerial Internship Fund.

Following appropriate remarks on the occasion, J. L. Shaw offered the prayer of consecration. The scene was one which called forth expressions of high satisfaction from a number of the General Conference men who were present, because they saw the effort being made to turn the attention of our young people to the ministry. Sincere prayers were offered by all that this work might go forward and become a permanent contributing factor for the recruiting of the ministry.

\*\*\*

### *The Central European Division*

BY GUY DALL

Our readers will remember that at the Darmstadt meeting last summer Europe was organized into four great divisions. The territory of the Central European Division contains the East German, the West German, the South German, the Czechoslovakian, and the Hungarian Union Conferences, with the Arabic and the Netherlands East Indies Union Missions, and the Bulgarian, Grecian, Turkish, Persian, and Liberian Missions. According to the latest statistics, these fields contain about 228,000,000 people, and had a membership of 41,360 at the beginning of 1929.

One of the most remarkable things connected with the organization of the Central European Division was the magnanimous and never-to-be-forgotten attitude of the Far Eastern Division and the Malaysian Union Mission in turning over to us the membership, the institutions, and the possibilities wrapped up in the nearly 58,000,000 people living in the Netherlands East Indies. As far as I know there exists in the history of Seventh-day Adventist missions no greater proof of true and unselfish brotherhood than has been given by this sacrifice on the part of our brethren in the Far East and in Malaysia.

We as a division feel greatly concerned that the Lord may give us wisdom so to improve the openings

Arabic Union, with its perplexing problems. Persia and Turkey are in many ways akin to the Arabic Union Mission, and the millions of our Mohammedan brethren found in all these lands will furnish their quota of the redeemed when the harvest of all the earth is garnered in.

#### *Liberia Needs Native Workers*

The little republic of Liberia, where we have just made a good beginning, is a land of special interest to the United States because it has been very largely populated by freed American slaves who were enabled to establish an African commonwealth based upon the principles of the great American Republic. Liberia received recognition as a sovereign state in 1847. Its climate is such that the major part of its evangelization will doubtless need to be carried on by native help as soon as we have had opportunity to win and train the natives to proclaim the message among their people.

In the historical lands of Greece and Bulgaria, with their established state churches, are a number of deeply interested people who are accepting the truth for this time under the most trying circumstances. Our workers here have every reason to be encouraged on account of the remarkable providences of the Lord that are evident in labor for Him.

The Hungarian Union, the Czechoslovakian Union, and the three German Union Conferences form the home base, and will be called upon to give the major part of the mission funds for the evangelization of the great Central European Division territory. In these home fields, especially in the first two mentioned, there is a wide-awake interest to hear the message. In Germany itself, with its burden of taxes and the number of large cities that have been already quite thoroughly worked in a public way, more time and attention must now be given to the smaller cities and the towns and the country districts. We must put forth much house-to-house effort.

Our Christian help work is giving us entrance to many homes of all classes of people. We are brought into contact with the rich in our endeavor to enlist their sympathies for the poor, and we gain access to the poor in distributing among them the things intrusted to our Dorcas so-

in their work for souls. In some lands, especially such lands as Czechoslovakia, where we have but few native ministers, much pioneering evangelistic work is done by the faithful colporteur.

#### *Earnestness Marks Central Europe*

My personal contact with our Central European brethren leads me to believe that they love this cause, that they are determined to go with the whole body of God's people through the closing scenes of this world's mighty conflict between light and darkness, and that they expect to remain on the side of God and of truth. They have passed through awful times during and since the war. They have seen their money and their homelands become of very little value, and they have suffered hunger and nakedness. Today many of them have to get along under the most adverse financial circumstances. The means they give for the support of the cause of God and of missions is often given from the very spare earnings of those who are poor and hard pressed by labor and care. Their rank and file of our people believe every part of the threefold message; it is held by our people all over the world.

The first quarter's report of 1929, excluding the Netherlands East Indies, the first quarter's report of which is not at hand, shows 767 baptized, 115 received by vote, with net gain of 274. Our tithes were \$162,641.60; our offerings to missions, \$31,778.34; our book sales, \$7,383.75.

We believe that the trials through which we are called to pass, the difficulties we have to surmount, the obstacles we must meet, will only purify our souls if we but recognize in the tender hand of a kind Providence and learn through them to bring our heavenly Father all our problems, all our cares, and all our troubles.

The believers of the Central European Division appreciate every prayer that ascends to God in their behalf and in behalf of their fellowmen from every honest-hearted Christian all over the world.

\*\*\*

The civic class of Indiana Academy at Cicero, Ind., recently visited the legislative halls of their capital in Indianapolis. They had inter-

JAN 27 1944

# TRUTH TRIUMPHANT

THE CHURCH  
IN THE WILDERNESS

by  
BENJAMIN GEORGE WILKINSON, PH. D.  
*Our Authorized Bible Vindicated*



S. D. A. THEOLOGICAL SEMINARY  
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## Preface

THE author sends forth this book with the hope that it may open a new world to its readers. The prominence given to the Church in the Wilderness in the Scriptures establishes without argumentation the existence of such an organization, and emphasizes its importance.

Appealing for attention to this thrilling theme, the writer has sought to bring together in a comprehensive view the forceful, even if at times apparently disjointed, narrative of the Church in the Wilderness in different countries. The cumulative character of the historical proof will be clear to the seeker after truth. Supported by the many converging lines of evidence, the author believes that he has opened new doors into the realm of history in which the providence of God has a most prominent place.

While the author has used a great number of original sources, he has also entered into the labors of many scholars and writers who have gone before him. From both these original and secondary sources he has sought to fashion this study. It is his aim that this information will be of value in pointing out present-day deceptions and in revealing the way to meet many insidious teachings. He attempts to make clear man's present duty in terms of world history.

Confident that this book will reveal a new story and throw strong light on the history of God's people, the author presents this volume. He fervently prays that the promised latter rain of the Holy Spirit will use these pages to enlighten others so that they may share the blessing promised to those who live victoriously in the closing scenes of earth's history.

THE AUTHOR.

## Contents

<i>Chapter</i>	<i>Page</i>
Preface . . . . .	3
Introduction . . . . .	7
I. What Is the Church in the Wilderness? . . . . .	9
II. The Church in the Wilderness in Prophecy . . . . .	14
III. The Apostolic Origins of the Church in the Wilderness . . . . .	21
IV. The Silent Cities of Syria . . . . .	34
V. Lucian and the Church in Syria . . . . .	45
VI. Vigilantius, Leader of the Waldenses . . . . .	63
VII. Patrick, Organizer of the Church in the Wilderness in Ireland . . . . .	77
VIII. Columba and the Church in Scotland . . . . .	100
IX. Pappas, First Head of the Church in Asia . . . . .	117
X. How the Church Was Driven Into the Wilderness . . . . .	140
XI. Dinooth and the Church in Wales . . . . .	155
XII. Aidan and the Church in England . . . . .	167
XIII. Columbanus and the Church in Europe . . . . .	184
XIV. The Church in Europe After the Time of Columbanus . . . . .	197
XV. Early Waldensian Heroes . . . . .	214
XVI. The Church of the Waldenses . . . . .	246
XVII. Aba and the Church in Persia . . . . .	268
XVIII. Timothy of Bagdad; The Church Under Mohammedan Rule . . . . .	284
XIX. The St. Thomas Christians of India . . . . .	301
XX. The Great Struggle in India . . . . .	314
XXI. Adam and the Church in China . . . . .	331
XXII. Marcos of Peking . . . . .	347
XXIII. The Church in Japan and the Philippines . . . . .	365
XXIV. The Remnant Church Succeeds the Church in the Wilderness . . . . .	379
Bibliography . . . . .	401
Index . . . . .	415
Index of Authorities . . . . .	422

## Introduction

A much-neglected field of study has been opened by the research of the author into the history of the Christian church from its apostolic origins to the close of the eighteenth century. Taking as his thesis the prominence given to the Church in the Wilderness in Bible prophecy, and the fact that "the Church in the Wilderness," and not the proud hierarchy enthroned in the world's great capital, was the true church of Christ," he has spent years developing this subject. In its present form, *Truth Triumphant* represents much arduous research in the libraries of Europe as well as in America. Excellent ancient sources are most difficult to obtain, but the author has been successful in gaining access to many of them. To crystallize the subject matter and make the historical facts live in modern times, the author also made extensive travels through Europe and Asia.

The doctrines of the primitive Christian church spread to Ireland, Scotland, and Wales. As grains of mustard seed they lodged in the hearts of many godly souls in southern France and northern Italy—people known as the Albigenses and the Waldenses. The faith of Jesus was valiantly upheld by the Church of the East. This term, as used by the author, not only includes the Syrian and Assyrian Churches, but is also the term applied to the development of apostolic Christianity throughout the lands of the East.

The spirit of Christ, burning in the hearts of loyal men who would not compromise with paganism, sent them forth as missionaries to lands afar. Patrick, Columbanus, Marcos, and a host of others were missionaries to distant lands. They braved the ignorance of the barbarian, the intolerance of the apostate church leaders, and the persecution of the state in order that they might win souls to God.

To unfold the dangers that were ever present in the conflict of the true church against error, to reveal the sinister working of evil and the divine strength by which men of God made truth triumphant, to challenge the Remnant Church today in its final controversy against the powers of evil, and to show the holy, unchanging message of the Bible as it has been preserved for those who will "fear God, and keep His commandments"—these are the sincere aims of the author as he presents this book to those who know the truth.

MERLIN L. NEFF.

OUR  
AUTHORIZED BIBLE  
VINDICATED

BENJAMIN G. WILKINSON, Ph. D.  
Dean of Theology, Washington Missionary College  
TAKOMA PARK, D. C.



*Gift of Jonathan  
1930*

WASHINGTON, D. C

June, 1930  
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## CONTENTS

CHAPTER	PAGE
I FUNDAMENTALLY, ONLY TWO DIFFERENT BIBLES . . . . .	1
II THE BIBLE ADOPTED BY CONSTANTINE AND THE PURE BIBLE OF THE WALDENSES . . .	19
III THE REFORMERS REJECT THE BIBLE OF THE PAPACY . . . . .	44
IV THE JESUITS AND THE JESUIT BIBLE OF 1582 .	58
V THE KING JAMES BIBLE BORN AMID THE GREAT STRUGGLES OVER THE JESUIT VERSION . . . . .	72
VI COMPARISONS TO SHOW HOW THE JESUIT BIBLE REAPPEARS IN THE AMERICAN REVISED VERSION . . . . .	91
VII THREE HUNDRED YEARS OF ATTACK ON THE KING JAMES BIBLE . . . . .	99
VIII HOW THE JESUITS CAPTURED OXFORD UNIVERSITY . . . . .	122
IX WESTCOTT AND HORT . . . . .	151
X REVISION AT LAST . . . . .	161
XI BLOW AFTER BLOW AGAINST THE TRUTH . .	183
<i>(Revised Texts and Margins)</i>	
XII BLOW AFTER BLOW IN FAVOR OF ROME . .	204
<i>(Revised Texts and Margins)</i>	
XIII CATHOLICS REJOICE THAT THE REVISED VERSION VINDICATES THEIR CATHOLIC BIBLE . . . . .	227
XIV THE AMERICAN REVISION COMMITTEE: ITS INFLUENCE UPON THE FUTURE OF AMERICA . . . . .	231
XV THE RISING FLOOD OF MODERNISM AND MODERN BIBLES . . . . .	244
XVI CONCLUSION . . . . .	252

OUR AUTHORIZED BIBLE VINDICATED. By Benjamin G. Wilkinson, Ph.D., Dean of  
Theology, Washington Missionary College, Takoma Park, D. C.

18

This book is a searching examination of the comparative merits of the Revised Version of the Bible and the King James Version.

The author has mastered a mass of literature bearing on the subject and is well qualified to speak on it.

He assigns the palm of superiority to the King James Version.

His book is one that cannot be "laughed out of court." His conclusions are supported by citations from well recognized authorities.

It is significant that the Revised Version never has made a strong appeal to the popular mind. No doubt one reason for this is its stilted style. It is certainly not written in "koine" English. An ideal version should be readable as well as accurate. Dr. Wilkinson cites a mass of verses to prove his thesis, and makes some illuminating comments on them. His book recalls Spurgeon's famous criticism, "The Revisers were strong in the Greek, but weak in the English." One of the most interesting chapters of the book is that which deals with the influence of the Waldensians and pre-Waldensian Christians in preserving a pure Bible.

— J. H. Webster.

"BIBLIOTHECA SACRA",  
July 1931

OUR AUTHORIZED BIBLE VINDICATED, By Benjamin G. Wilkinson, Takoma Park, D.C.  
259 pages. \$2.

One who is puzzled at the radical differences in many places between the Authorized (King James) version of the Bible, especially the New Testament, and the Revised and other recent translations will get light from this book.

The author is dean of theology of Washington Missionary College. He takes up the cudgel on behalf of the Authorized version as the proper version to accept. He holds that early apostates corrupted the received texts of both Old and New Testaments, and that revised and recent translations for various reasons adopted the corrupted texts. He sees also a conflict between Protestantism and Romanism in the differences between the King James and the Vulgate. Numerous passages are given in translation to show blows dealt against the person of Christ and other fundamental teachings, or in favor of Rome and modernism.

Much of this information is not easily accessible today, and of course it is not everywhere palatable; but every candid student of the Bible should be fully posted on it.

"RECORD OF CHRISTIAN WORK"  
April 1931

In its purpose of showing the difference between the King James and the English and American Revised editions this book is unique. The author contends that the authorized Bible is in the direct line of the Textus Receptus, or the true Greek Testament, which was kept from apostolic times by the lowly and true followers of Christ, finding its way finally into the hands of the British peoples, where it was translated, coming out as the Authorized Version of the Scriptures. This translation, he argues, is the product of the Reformation, and therefore is the true Protestant effort to get a correct account of the apostolic writings. On the other hand, the Latin Vulgate is the Roman Catholic Bible with corruptions that uphold their doctrines and practices. The Roman Church hates the Authorized or Protestant Edition. In order for the Church to maintain its sway over people, this Bible must be destroyed, hence the continued and persistent effort of the Romish Church to rid the world of the King James Version. In this attempt the Roman Jesuits have been the bitterest foes, and through their influence largely the demand came for revisions of the Authorized Version, and these revisions all tend toward the Vulgate or Roman Catholic Bible. This is an interesting volume which indicates that the writer has a wide range of knowledge on the subject of which the author treats.

--- J. D.

"CHRISTIAN ADVOCATE"

May 1, 1931.

OUR AUTHORIZED BIBLE VINDICATED. A review of a Commanding New Book.

I have just finished reading one of the most thought-stirring books of a long time. It is by Benj. G. Wilkinson, Ph.D., Dean of Theology, Washington Missionary College, Takoma Park, D.C., and may be ordered directly from him. (\$2.00).

If the Authorized or King James text needed vindication, it has surely received it in this interesting book. Tracing the Received Text of the King James Version across Europe to the North of Italy and mainly through a people with whom Brethren peoples have always had a great deal of sympathy, the Waldenses, he also traces the influences sinister and otherwise, to the Romanists whose constant ambition was to inflect the original to their views which was achieved only to their satisfaction volubly expressed, after the Revisers had finished their work.

Doubtless you had often wondered why it seemed that almost every great doctrine had suffered a toning down from the loftiest ascriptions of the Deity of the Godhead and fidelity to the inspiration of the Word, even as I had; now, we have the answer in agreement with the best scholars, with quotations from the scholarship of all time, book, chapter, page or verse.



We are aware that the Westcott and Hort text is largely used by scholars of the present time and that it is widely accepted. But they who have accepted it without questioning must surely first read this book as to the basis of the changes in the Revised versions and discover the confessions made by these scholars in personal letters from which this author quotes freely and faithfully.

The story of how the Jesuits captured Oxford University; of the confession of purposed modernistic interpretations; the line-for-line comparison of many texts and the rising flood of Modernism in our country since the acceptance of the Revised Bible are eye-openers that doubtless many innocent people need and can, in this book, discover.

Dr. Wilkinson goes at the matter in the manner of the scholar he doubtless is, and cites authority wherever it is necessary -- indeed it is full of the evidence of exhaustive research and wide reading.

I commend this book to our people and it can be ordered through our publishing house or direct for two dollars.

-- Charles A. Bame.

"THE BRETHREN EVANGELIST"  
June 13, 1931.

OUR AUTHORIZED BIBLE VINDICATED, By Prof. B. G. Wilkinson, Ph. D.

In this book the author is putting up a strong argument in defense of the Authorized Version. He treats his subject from the viewpoint of a scholar. He reviews the various early manuscripts and gives to the reader material worth careful perusal. In this day when there is such a weakening of faith and the Bible is being torn apart, it is necessary that some material be gathered in defense of the Book.

"GOSPEL BANNER"  
December 18, 1930.

OUR AUTHORIZED BIBLE VINDICATED. By Benjamin G. Wilkinson, Ph.D. Order from the Author, 7120 Piny Branch Road, Takoma Park, D.C. Price \$2.00.

If we mistake not, this book is bound to create a stir, if not a sensation, in Biblical circles. It is a vigorous and scholarly defense of the Authorized Bible and the Received Text (Textus Receptus) from which it was translated. At the same time it is a trenchant criticism of the British and American Revised Versions of the Holy Scriptures. By numerous quotations, with the authors, titles of books, or magazines, and pages all scrupulously given, Dr. Wilkinson shows that the majority of the revisers were violently prejudiced a-

gainst the Authorized Version and the Received Text, and at the same time they slavishly followed the Vatican and Sinaitic Manuscripts (Codex B and Codex Aleph), which, the author claims, were imperfect copies, more or less manipulated in the interest of a certain type of theology. Other manuscripts of a purer evangelical type were ignored. Westcott and Hort, especially, were partisans for those two manuscripts, and were violently opposed to the TEXTUS RECEPTUS. Scrivener, who was a master of textual criticism, favored the latter text, but was outvoted in the committee. Moreover, the majority of the revisers were partial to the Latin Vulgate and the Jesuit Bible of 1582. Dr. Wilkinson cites many parallelisms between these two versions and the Revised Version, especially when the Catholic versions differed from the Authorized or King James Version. If Dr. Wilkinson is correct, these parallelisms look "deadly" enough. He also shows by many citations that the major number of the revisers were largely under the influence of the Romanizing movement in the Church of England, the Oxford (Tractarian) movement, and the rationalistic Biblical criticism that went over to England from Germany. The author cites many changes from the King James translation that seem to have been made in the interest of either liberalistic or Romanistic doctrines. The English of the Authorized Version is also far superior to that of the revisers. The author's many references, footnotes, and quotations indicate wide and careful research. We agree that this is a gripping book, written in a clear style that no one can mistake. The author is the Dean of Theology in Washington Missionary College, Takoma Park, D.C. His book will certainly help us to appreciate the King James Version of 1611 more than ever.

"CHRISTIAN FAITH AND LIFE"  
February 1931.

OUR AUTHORIZED BIBLE VINDICATED, By Benjamin J. Wilkinson, Dean of Theology,  
Washington Missionary College, Washington, D.C.

This volume is a sincere defense of the King James Version, and it involves the charge that Jesuitism has attempted again and again to force upon the sacred Scriptures special translations not justified by the best known manuscripts.

"THE CHRISTIAN FUNDAMENTALIST"  
November 1930.

TRIBUTE TO DR. B. G. WILKINSON

22

October 23, 1967

The Dr. B. G. Wilkinson is inextricably linked with the history of Columbia Union College. His loyalty for and interest in this school both as a teacher and its president has contributed much to its establishment. His fervent promotion of its cause throughout the Columbia Union made its constituents aware that this institution of learning was the place of refuge to which they should entrust their youth in the preparation of service for God.

There was nothing trite nor stereo-typed about Dr. Wilkinson. His prayers and preaching were different. Even the reading of the Holy Scriptures in chapel hour was unique. He had an intriguing personality that commanded respect.

A flood of memories crowd the mind as one reflects on his student days under his tutelage. That which stands out the most in one's mind is the image Dr. Wilkinson projected as a valiant defender of the faith. He would fearlessly hurl his bolts of righteous indignation against the enemies of truth. In dramatic and sonorous tones his voice would be courageously raised above the babble and confusion of the sleeping dogs and false prophets of his day. He never ceased to laud the church in the wilderness on to sound the toxin against the past, present, and future Jesuitical menace.

Those of us who were privileged to be under his influence will never forget and will be forever grateful for what he did to establish our faith and plant our feet on the solid foundation of truth. We will always be indebted to him for the challenge he gave to us to pass through the gateway of service and join the great army of youth who have gone out into all parts of the world to bear aloft the torch of truth in thier witness for Christ.

It is for this reason that I esteem it a privilege as one of his former students to participate in the ceremony today that honors the memory and pays tribute to the life and service of Dr. B. G. Wilkinson.

MERLE L. MILLS  
President, Trans-Africa Division



GENERAL CONFERENCE OF



Seventh-day Adventists

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**SOUTH AMERICAN DIVISION**

MONTEVIDEO - URUGUAY

February 16, 1968

Dr. Roland Wilkinson  
Eugene Leland Memorial Hospital  
College Park, Maryland 20740

Dear Dr. Wilkinson:

Word has come to us that your father, Dr. Wilkinson, has passed away. I wanted to take this opportunity to express to you our deep sympathy. We here in our circle join you at this time to ask for God's richest blessings upon you.

Dr. Wilkinson left a life-long influence in the lives of every student who entered his class or who came under his spiritual ministry. Few men in this denomination have prepared so many for responsible positions in the cause of God as your father. He lived beyond his time, always ready to serve the church in whatever capacity, and under whatever conditions he was asked to serve. He was missionary, teacher, writer and above all great preacher. At the present time four of us who were directly influenced by his ministry are connected with some of the denomination's largest organizations. Every pastor who had the privilege of coming under his teaching was inspired and prepared not only to serve the cause, but also to recognize that the church was God's most precious gift upon earth through Christ Jesus and that every sacrifice and every endeavor for Christ's sake should constitute the dominating force of the entire life, dedicated completely for the cause of Christ.

Roland, I have always been very appreciative of your fine Christian spirit, and the outstanding contribution that you have made in behalf of those that suffer. It has been to me a real pleasure to have been considered as one of your friends and on this occasion I wish to express to you my love and fellowship. When I am in the United States I should like to take time to contact you, and perhaps we could spend a little time together.

Please convey my Christian regards to your family. Trusting the Lord is richly blessing you, I remain,

Very sincerely your brother,

*Rogew*

R. A. Wilcox, President

RW/t

(24)

PACIFIC UNION COLLEGE  
ANGWIN, CALIFORNIA 94508

February 2, 1968

OFFICE OF THE PRESIDENT

Dr. Rowland F. Wilkinson  
Malin Medical Group  
4404 Queensbury Road  
Riverdale, Maryland 20840

Dear Rowland:

It is something of a coincidence that your very cordial letter of January 25 in which you refer with tender filial remarks to your late father should arrive promptly after your telephone message of his passing. As you know, I inherit from my Welsh ancestors certain elements of deep attachment to those I revere, perhaps even a broad sentiment which borders on sentimentality. However, as Shakespeare said, we are each one an omnibus in which rides all our ancestors; and so with every other person I must live with and operate within the physical and the spiritual inheritance handed down to me. Be this as it may, you know very well how I felt toward Dr. B. G. Wilkinson. With respect to him may I tell you in all sincerity that probably no other man has so greatly influenced my adult life. There are so many incidents and experiences which crowd in on my memory that I hesitate to try to think of them together let alone to mention them. My appreciation of him stems primarily from his lofty example, his brilliant intellect, his great faith, and his high devotion to those elements of religious belief without which man is hardly better than the beast. Even in the early thirties when I was still at Mount Vernon Academy I found in him a kindred spirit and he talked with me even then confidentially about the many things which interchange of view still remain bright in my mind. I shall never be able to forget the depth of his emotional and everlasting attachment to the unshakable doctrines of our faith, his singular tender and understanding attitude toward his close colleagues, such as Professor Neff and Elder Robins, the depth of his natural affection for the members of his family, his grief and sorrow at the passing of your brother Benjie, his concern for the standards and the quality of the product of Washington Missionary College, his courage and willingness to stand up and be counted in regard to ways and means of advancing and uplifting the standards and the faculty and the student body, his tremendous gifts as a speaker and a preacher, his flawless performance when he presided at our wedding, and the delightful hours we shared traveling together to Atlantic City, to Florida, and even to Baltimore for ice skating. Such a kaleidoscope panorama passes before my eyes as conjured up by my mind's memory that a whole day would not be sufficient to merely touch each one. Perhaps sometime when the occasion arises, you and I can relive some of these events. The finest thing about it is that they are stimulating and uplifting, spotlessly honorable.

Prior to the funeral Sunday I was able to contact Melvin Eckenroth and to

Dr. Rowland F. Wilkinson  
February 2, 1968  
Page 2

(25)

suggest to him tactfully, I trust, over the telephone certain points where in my opinion Dr. Wilkinson made his greatest contribution. It centers about the quality of the young ministers, their dedication and their stimulation. I mentioned that except for him, ably supported by Neff and Robins, there never would have been an internship plan for Adventist preachers. Any man that can pull together a program like that and make it a success while at the same time absolutely guaranteeing a position to all who are fully qualified, and all this in the midst of a terrific financial depression is a man not to be forgotten.

When you have it or the time to do so, I would appreciate a copy of the obituary and any other information about the funeral itself. As I have written to several others, I am as certain as life itself that heavenly agencies will guard well his resting place.

There is much more I could write you about all the wonderful shared experiences with the members of your family which have so markedly influenced my life, but as we have a Board Meeting Sunday for which I am not yet prepared, I must forego and get on its way this letter which is already too long. As I write all is well with us and we surely hope that the same is true with you and yours. Thanks again for your wonderful letter, and be well assured of our abiding confidence and affection.

As ever, your old friend,

*Floyd*  
F. O. Rittenhouse  
President

FOR-M

*Pardon the honest errors of  
a student secretary.*



Route 1, Hagerstown, Md. #21740  
February 1, 1968.

Dear Roland:

It was your father who picked me for the presidency of the Virginia Conference in 1944, starting me on thirty years of administrative work as local and union conference president., and my association with him was a valuable training.

When the newly organized Columbia Union Conference was an orphan on the doorstep, its first two presidents leaving for richer pastures in a few months, during the ten years tenure of Dr. Wilkinson, with his vigorous leadership, and vision, it developed into one of the finest Unions in the world.

One of the things which especially impressed me was that when he was forced to resign by the General Conference leader between sessions, using the Charleston resurrection incident as a reason, Dr. Wilkinson never permitted this crushing blow to embitter him.

Later as head of the theological and ministerial training department of Washington Missionary College, he made that department outstanding, instituting the ministerial internship plan in embryo, His students now hold leading positions in all parts of the world, and they are giving a mold of loyalty to the landmarks of the message that is needed in these times when the Omega must be near, and there is a tendency in some quarters to weaken our standards and dilute our message.

Under Dr. Wilkinson's presidency of W M C, its marked development paved the way for its present broad program. His influence on the lives of the young people who are now carrying the burdens of finishing the work is the great memorial that can never be forgotten.

The signs which he preached with such power are fast fulfilling, especially the recovery of the papal power, and the decadence of Protestantism, foreshadowing the nearness of the enforcement of the mark of the beast in America and the world.

And the nearness of the glorious coming of the Lord to deliver his people, and reunite us with loved ones in the beauty and vigor of eternal youth, should inspire us to go all out in finishing the work.

I am so happy that you are following in the footsteps of your parents in devotion to the cause to which they gave their lives devotion.

Mrs. Moffett joins in sympathy to you and your wife and children.

Yours in the blessed hope,

Walter F. Moffett

*Mr. & Mrs. H. K. Christman*

5701 NEWMAN AVENUE  
PARADISE, CALIFORNIA 95969

Feb. 11, 1968.

Dr. Rowland F. Wilkinson.  
#10512 Sweetbriar Pkwy,  
Silver Spring, Md. 20900.

Dear Rowland:-

This is a belated message of condolence to you and the little family, and also a tribute to your father, and our friend of more than fifty years. You see, we received the news of his passing only a few days ago, which accounts for this delay in addressing some word to you.

I shall never forget the first time I met your father. It was during my first year in Mt. Vernon college in the fall of 1909, following the completion of my high school education in Eastern Pennsylvania. I was fascinated by his stentorian voice, his striking personality, and educational background, as reported by the president of the college in his introduction to the student body.

His visits to the college were always a highlight in the routine of college life. Ruth and I became acquainted with him during the last two years in Mt. Vernon, and I was glad for the privilege of requesting, as president of our class, his services in delivering our commencement address.

A most intimate acquaintance and fellowship had its beginning following my entrance into active service on June 1, 1914. Through the intervening years, I have had occasion to place a high value on his friendship. His love for the great fundamental principles of our faith, and his firm belief in the guiding counsel of the Spirit of Prophecy have been a great inspiration to me.

Our last residence in the territory of the Columbia Union climaxed in the year 1935. Through the years since that date, however, I visited in Takoma Park quite frequently. Without exception, I always visited your parents on Piney Branch road for the privilege of strengthening the ties of friendship, and widening the horizons of my vision and devotion to the faith that lay close to our hearts.

Ruth and I both experienced a feeling of grief when we received the news of his passing, and shall always cherish tender memories of his sympathetic and understanding friendship over the span of more than a half century.

With every good wish to you and the little family in which Ruth joins, I am,

Sincerely your friend and brother,

*Harry K. Christman*

# Columbia Union College



28

OFFICE OF THE PRESIDENT

TAKOMA PARK, MARYLAND 20012  
AREA CODE 301, TELEPHONE 589-2135

January 29, 1968

Dr. Roland F. Wilkinson  
10512 Sweetbriar Parkway  
Silver Spring, Maryland 20900

Dear Roland:

News reached my office on Friday of the passing of your father and of his funeral scheduled for Sunday afternoon. I know this came as no surprise and that the end was probably a blessing in light of his physical and mental deterioration.

You can look back with pride upon the life and activities and contributions of your father. He was by any terms one cares to use a great man, and his contributions will live long after he has departed this scene. While I was not about in the days of his activities, I know from the study of the records here at the College and the friendships with men of his era that this institution was brought into full significance as a College through his vision and leadership.

On behalf of the College, we extend to you our sympathies at this time. It was not possible for several of the administration to be present for the funeral. We had been scheduled for a long time to meet with the Ohio Conference in Mt. Vernon, Ohio, all day on Sunday in the interests of the College. It was necessary for me to leave town early Sunday morning, and consequently the Academic Dean, the Assistant Business Manager, and I were all absent. Mr. Cleveland officially represented the College and as many of our faculty and students attended as possible.

May God richly bless you at this time.

Sincerely yours,

*Winton H. Beaven*  
Winton H. Beaven  
President

WHB/bd



VICE-PRESIDENTS

M. V. CAMPBELL, GENERAL  
H. E. WAITS, GENERAL  
THEODORE CARICHI, GENERAL  
F. L. BLANK, GENERAL  
REAL C. WILSON, NORTH AMERICA

W. F. BRADLEY, ASSOCIATE SECRETARY  
H. B. JOHNSON, ASSOCIATE SECRETARY  
D. H. BAARCH, ASSOCIATE SECRETARY  
R. R. FRAME, ASSOCIATE SECRETARY  
C. O. FRANK, ASSOCIATE SECRETARY  
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H. D. SINGLETON, ASSOCIATE SECRETARY

O. A. BLANK, UNDERTREASURER  
W. E. PHILLIPS, ASSISTANT TREASURER  
W. L. PARSONS, ASSISTANT TREASURER  
J. C. KOZEL, ASSISTANT TREASURER  
K. F. AMES, ASSISTANT TREASURER  
R. E. OSBORN, ASSISTANT TREASURER  
M. E. KEMMERER, ASSISTANT TREASURER

GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS  
6840 EASTERN AVENUE, N.W.  
TAKOMA PARK, WASHINGTON, D.C. 20012

February 6, 1968

TELEPHONE 782-0000

CABLE ADDRESS  
"ADVENTIST" WASHINGTON  
TELEGRAPHIC ADDRESS  
"GENERAL CONFERENCE"  
WASHINGTON, D.C.

Roland F. Wilkinson, M.D.  
10512 Sweetbrier Parkway  
Silver Spring, Maryland 20903

Dear Doctor Wilkinson:

A few days ago we were saddened to learn of the death of your father, Doctor B. G. Wilkinson. In behalf of our sustentation committee, I should like to take this opportunity to express to you our sincere sympathy at this time of your bereavement.

Our committee voted to grant the maximum funeral allowance of \$350.00 to assist in the funeral expenses and we are enclosing herewith our check for this amount.

We know that it is difficult to lose a loved one by death but as Christians we can take great comfort in the Blessed Hope of Christ's soon coming when the sleeping saints will be called forth in the first resurrection. Certainly your father made a valuable contribution to the work of the Seventh-day Adventist Church.

With kind personal regards, I am

Very sincerely your brother,

J. C. Kozel, Assistant-treasurer

JCK:sl  
enc 1

# SUSTENTATION FUND APPLICATION

Name of Applicant William C. Morrison  
 Address 1111 N. 1st St. St. Paul, Minn.  
 Date of Application June 20, 1928 Date of Birth June 20 - 1872 Age 56 1/2

(If you are the widow of a worker, the answers to questions 1-5 should refer to your husband, and not to yourself; but if you are the widow of a worker and have been regularly employed as a worker yourself, please also answer questions 1-5 for your own service, indicating which information refers to your case and which to your husband's. All other questions should be answered from your own standpoint.)

1. Fill schedule below showing different fields in which you have labored, dates of beginning and stopping work in each, nature of work in which you were engaged, and the time spent in each kind of work. (Student colporteur service, or other work performed during school vacation or period of nurses' or school training, or any service performed while receiving a sustentation allowance, should not be included.)

B. G. WILKINSON 1892-1918

RECORD of Ministry in S. D. A. Denomination

56 1/2 years

1 Year	Fall 1892 to fall of 1893. Ministry in Wisconsin Conference	See Prof. J. P. Mof. for confirmation
1/4 Year	Summer of 1894. Tent effort Richland Center, Wisconsin	
1/4 Year	Summer of 1895. Tent effort Dodgeville, Wisconsin	
1 Year	Winters of 1893-4 and 1894-5 at University of Michigan	See Prof. J. P. Mof. for confirmation
1 Year	Fall 1895 to fall of 1896. Ministry in Wisconsin Conference	
1 Year	Fall 1896 to spring of 1897. Graduated A. B. U. of Michigan	
1 Year	Spring of 1897 to Spring 1898 Dean Theology, Battle Creek College	See Prof. J. P. Mof. for confirmation
6 Mos.	1898 Preaching in Wisconsin	
6 Mos.	1898 President Canadian Conference Manitoba to British Columbia	
2 Years	Spring of 1899 to Spring 1901, Dean Theology Union College	See Prof. H. A. Morrison for confirmation
4 Years	Spring of 1901 to January 1, 1905, President Latin Union	
5 Years	Now expanded to be Southern European Division 1905, 1906, 1907, 1908, 1909. Dean Theol. Forerunners of W. M. C.	
10 Years	Spring 1909 to Spring 1919, Pres. Columbia Union	See Prof. H. A. Morrison for confirmation
1 Year	General Ministry under Columbia Union	
2 1/2 Years	1920, 1921 to fall of 1922, President of Kansas Conference	
1/2 Year	Superintendent Haiti Mission	See Prof. H. A. Morrison for confirmation
2 Years	1923 to fall 1924, President East Pennsylvania Conference	
12 Years	1924 to 1936. 24 years with Washington Missionary College	
10 Years	1924 to 1936. Dean Theol. and College Dean, W. M. C.	See Prof. H. A. Morrison for confirmation
2 Years	1936 to 1916 President of W. M. C.	
2 Years	1916 to 1918, Under official 2 years leave absence, W. M. C.	

56 1/2 Years

There is a slight overlapping in some changing.  
 Never missed weekly pay check for 56 1/2 years.

*Started work in Rome, Spain, Rome, etc.*

*1928  
1928/26*

**WILCOX, MILTON CHARLES** (1853-1935). Minister, editor. Before he accepted the SDA faith at 25 years of age, he was farmer, lumberman, and teacher. After two years of evangelistic work he was ordained in 1880. Educated at Ives Seminary and Battle Creek College, he had a keen interest in Biblical studies, although previous to his conversion he had tendencies to agnosticism. During 1882-1883, as an assistant to Uriah Smith, who then was editor of the *Review and Herald*, he gained experience for his future work. In 1884 he was appointed the first editor of the *Present Truth*, published in Grimsby, England. Three years later he returned to the United States as assistant editor of the *Signs of the Times*, and then for a quarter of a century was editor in chief. From 1913 until 1933 he was book editor of the Pacific Press, with the exception of a year's leave of absence (1918) to act as dean of theology at the College of Medical Evangelists.

At various times he was pastor of the Oakland and Mountain View churches, edited the *Pacific Health Journal*, wrote numerous denominational tracts, and such books as *The Lord's Day the Test of the Ages*, *Studies in Romans*, *Studies in Ephesians*, and *Questions and Answers*, a collection of answers to questions appearing in the *Signs of the Times*.

**WILDWOOD SANITARIUM AND INSTITUTE.** See Madison Institutions.

**WILFART, RICARDO JOSÉ** (1878-1914). Minister, evangelist, and administrator in Brazil. He was born at Roubaix, France, of Belgian parents, and received his education, which extended into college, in France. In his youth he came to Brazil, where in 1904 he married Jeredyl Batista de Carvalho. In 1908 he accepted SDA beliefs and was baptized. In 1910 he entered denominational service and for three and a half years worked as a Bible instructor in the Rio Espírito Santo Mission. After his ordination in January of 1914, he worked in the East Brazil mission, becoming the first superintendent of the Pernambuco Mission in 1916.

Afterward he was superintendent of the East Minas Mission (*Yearbook* 1920), and of the Rio de Janeiro Mission (*Yearbook* 1921 to 1925 and 1931), evangelist in the Rio de Janeiro Mission (*Yearbook* 1926 to 1930), in the East Brazil Union Mission, 1912-1913, evangelist and pastor in the São Paulo Conference (*Yearbook* 1932 to

**WILLIAMS, ALFRED II.**

1936) and in the Rio Grande do Sul Conference (*Yearbook* 1937 to 1940). Late in life he held credentials in the Rio Minas Gerais Mission, and was a pioneer in the organization of the \*Voice of Prophecy in Brazil.

**WILKINSON, BENJAMIN GEORGE** (1872-1968). Dean, administrator, evangelist, author. Wilkinson was born in Canada and began to study for the ministry at Battle Creek College in 1891. The following year he worked in evangelism in Wisconsin. He received his B.A. degree from the University of Michigan in 1897 and that same year became dean of theology at Battle Creek College. The following year he became president of the Canadian Conference and in 1899 he was asked to serve as dean of theology at Union College. He served for four years as president of the Latin Conference, which later became the Southern European Division. During this time he started the work in Rome, Paris, and in Spain.

Returning to the United States, he held evangelistic meetings in large cities of the Columbia Union, including Pittsburgh, Philadelphia, Washington, D.C., and Charleston, West Virginia. He also served as dean of theology at Washington Missionary College for five years. In 1908 he received his doctoral degree from George Washington University and the following year became president of Columbia Union Conference, where he served for ten years. In 1920 he accepted the presidency of the Kansas Conference. He then served for a short time as temporary mission superintendent in Haiti. After a time as president of the East Pennsylvania Conference he gave 24 consecutive years of service to Washington Missionary College, serving as president from 1936 to 1946. He is the author of *Truth Triumphant* and *Our Authorized Bible Vindicated*. He retired from active work after 56 years of service.

**WILL.** See Free Will.

**WILLIAMS, ALFRED II.** (1889-1974). Physician, missionary, administrator. He was baptized in the Far East in 1910 and that year married Mabel Blanche Donaldson. After working as a literature evangelist he served in southern Burma and was ordained to the gospel ministry in 1915. Five years later he became treasurer of the Southern Asia Division and in 1926 was elected president of the Northwest India Union. In 1931 he returned to his homeland, England, to study medicine, from which course he grad-



## Obituaries

Life Sketch of Mrs. B. G. Wilkinson

VINCENT MAURICE MORSEMAN WAS BORN near Mills, Iowa, July 4, 1877. He died at Lincoln, Neb., June 1, 1912, aged 34 years, 10 months, and 27 days. He was converted at the age of 17, with the church at the age of fifteen, and united with the Christian church at the age of sixteen. He instilled into his mind from early childhood the principles of this message and the demands of God upon his life, service, his heart was early stirred to devote his life to gospel work. In College, and was graduated from the literary course in 1899. Following this he was called to take charge of the art department of the college, which she did with great efficiency for the next years. During this time she assisted for the teaching in the English department.

May 29, 1902, in North Holloway Church, London, England, she was married to Prof. B. G. Wilkinson. At that time he was president of the Latin Union Conference, and for nearly three years she was associated with him in the trying pioneer work of this difficult field. Their home was in Paris, France, and here she not only rendered help in the general work, but found a number of interested Bible readers among some of the influential people of this nationality.

In December, 1904, her husband was called to take charge of the Bible and history departments of the Washington Training College, now the Foreign Mission Seminary, and later to the presidency of the Columbia Union Conference. This necessitated their removal to Washington, D. C., which has since been their home. At times during this period Sister Wilkinson acted as teacher of English and French in the school, and also did considerable Bible work in the city of Washington.

She was the mother of three sons. The eldest, Willard Russell, died at the age of four and one-half months; the second son, Benjamin George, Jr., is still living, and little Horace, the youngest, sleeps with her in the same casket.

Sister Wilkinson was a devoted wife and mother, and found her greatest happiness in the making of a happy and cheerful home for her husband and children, and in a quiet, unostentatious ministry of love among her neighbors and associates. From childhood she possessed of a cheerful, happy, courageous disposition which led her to minimize the unpleasant things of life, and to exercise toward her associates a spirit of kindly, charitable regard. This winning disposition gave her a strong personal influence. In her work as a teacher and in all her association with others. In every field and capacity in which she labored, her capabilities and resourcefulness made her an acceptable companion, and opened for her a wide field of usefulness.

Her faith in the Lord was simple and childlike. In the midst of her family duties, the trials and difficulties of daily experiences, sometimes with ill health, and oftentimes in her loneliness during her husband's enforced absence in the field, she learned to lean hard upon the arm of God and to find in him comfort and strength for Christian living.

She left Washington, D. C., some weeks ago, anticipating a happy visit with her parents and relatives and friends in Nebraska. She was unexpectedly stricken with acute Bright's disease. This necessitated a premature operation, which proved unavailing in the saving of her life. This ordeal she faced with fortitude and cheerfulness, conscious of God's acceptance, and trustfully leaving with Him the final outcome. She rests from her

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Died at Taltoma Park, Wash. D.C. Aug 24, 1906  
 Clifford Russell, Infant son of Thos B.C. +

Maule M. Wilkinson, aged 4 months and 18 weeks. The little one suffered an illness of five weeks. The parents and friends had many precious experiences in seeking the Lord in behalf of this only child, and the nurse in attendance said that truly the presence of the angels of God could be felt in the sick-room. Some days before its death, when suffering was most acute, a special season of prayer was definitely answered by immediate relief from further pain. In their deep affliction the parents were enabled to surrender fully to the Lord, and to say that his will, not theirs, might be done; and as the little one fell peacefully to sleep, the parents were enabled to

Lord and the glorious truth of the resurrection of the dead. At this, the first funeral service among us at Takoma Park, words of comfort were spoken from Luke 1: 28, 29, and this one of the Lord's little ones was laid in Rock Creek Cemetery to await the Master's call.

W. A. SPICER.

R. & H.  
Sept. 20, 1906

The G  
entists

WILKINSON.—Benjamin G. Wilkinson, Jr., was born at Lincoln, Nebr., Oct. 17, 1907; and died Dec. 30, 1944, at Meadowbrook, Silver Spring, Md.

In 1928 he was graduated from Washington Missionary College as president of his class, and in 1932 was graduated from Harvard Law School. In 1938 he was elected State's Attorney for Montgomery County, Maryland, and in 1942, became a member of the Maryland House of Delegates. That same year he was appointed by Governor O'Connor as defense transportation administrator for the State of Maryland. He was also admitted to practice before the Supreme Court of the United States.

He is survived by his father, Dr. B. G. Wilkinson, president of Washington Missionary College; his stepmother; one son, Benjamin G. Wilkinson III; and a brother, Dr. Rowland Wilkinson.

Special memorial services were held in both the Maryland Legislature and the Montgomery County Courthouse.

(continued)

LINSON, Benjamin George—b. June 20,  
Hamilton, Ont., Canada; d. Jan. 25, 1903,  
Nashville, Md. His family became Adventists

near the reading of *The Great Controversy*. In 1881 he began to study for the ministry at Battle Creek College. The following year he began evan-

in Wisconsin. He received his B.A. degree in 1907 at the University of Michigan. He became a professor at Battle Creek College that same year.

He was called to the presidency of the Cambridge Conference in 1894. The following year he was elected to the faculty at Union College, from which he received the degree of Doctor of Divinity in 1896.

... he was president of the Latin Commission (now Southern European Division). During these years he started our work in Rome, Paris, and London. He was a devoted husband and father.

2. Spent. Madame Morrison became my wife in 1822, and to this union two sons were born, both of whom preceded him in death. Upon his return to