

Iram James

April 26, 1863 – April 10, 1939

By Dale E. Galushaⁱ



Ellen G. White's Farm Manager

*"I would not be willing to exchange my farmer for any other person that I know of."*ⁱⁱ Mrs. Ellen G. White

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Introduction

The material contained in this document comes from a variety of sources and pieces together the life and times of Iram James—a man whose life was changed by the Seventh-day Adventist message he heard preached in Australia in the 1890s. It chronicles his connection with Ellen White, one of the founders of the Seventh-day Adventist Church.

Iram James was not a minister or a missionary, yet God worked through this humble, dedicated farmer. He lived his faith.

Iram was a very spiritual person, a family man, a hard worker and extremely practical. One of his mottos was “Blessed be nothing.” His thought was that “if you don’t have it, it can’t be taken away from you.” You’ll live a happier life not focusing on material things.

His practical side was seen when he would observe someone carrying such a large load that they kept dropping parts of it or were having other problems. He called that “a lazy man’s load.” That type of load, intended to save a trip, would end up causing the carrier more grief than taking the right size from the start.

When he heard his daughter Nettie complaining about not having enough money, he simply replied, “My child, you’ve got all God can trust you with.”ⁱⁱⁱ

His sense of humor was evident in stories he shared. One of his favorite was of an old time Seventh-day Adventist minister who was waxing eloquently in his sermon. Stopping midway in the sermon, the minister pulled out his handkerchief, and before blowing his nose declared to the congregation “Now hear this.”

Hedwig Jemison, a young college student attending Pacific Union College, remembered Iram as a kind, caring Christian man who lived at the foot of the hill.^{iv}

Iram lived to share the message of truth that he came to love with those who knew it not. Today we can learn a great deal from his faith, courage, and commitment to God and to the Seventh-day Adventist Church.

The Third Angel’s Message began to be proclaimed to the world in its fullness in 1844. Within the message is a call to the saints of God to keep the commandments and to hold firm to their faith in Jesus Christ. Often the discourses end at this point. But immediately following the message of the third angel, another voice is heard from heaven saying “Write: Blessed are the dead who die believing in the Lord from now on.” There is a blessing on those who die after 1844 believing in the Three Angels’ Messages. The Spirit tells us what that blessing is: “They will rest from their labor, for their deeds will follow them.”^v

Though these saints rest in the grave from their labors, their deeds live on to encourage those of us who have taken up the work and are fighting the fight of faith.

Iram’s life and faith are an example and encouragement to us today.

From Convict to Constable

Samuel James, grandfather of Iram James, was born to Samuel and Elizabeth Clayton James circa March 1784 in Theydon Garnon, Essex, England. He was baptized on June 27, 1784 at the All Saints Church in Theydon Garnon.



All Saints Church in Theydon Garnon

The All Saints Church has been near to the main route to London for centuries as the old Roman road passes within a few hundred yards to the east of the building and the medieval road to London passes to the west. Part of the nave dates to the 13th century and the church tower is dated to 1520.^{vi}

Nothing is noted about Samuel's childhood—but in his teens he had a run in with the law that significantly altered the course of his life.

He was confined on Prison Hulk "Stanislaus," England, between 12 October 1797 and 31 December 1797.

The British Government had the problem of overcrowded prisons, particularly in the eighteenth century, so to alleviate this problem, prisoners were sent to hulks. Hulks were old ships which had been stripped down and anchored. Conditions on board these vessels were very harsh and primitive, disease was quick to spread in the crowded rat-infested communities on board, and many did not survive to see the new penal colonies. Epidemics of cholera, dysentery and smallpox swept through the packed hulks resulting in wholesale death.

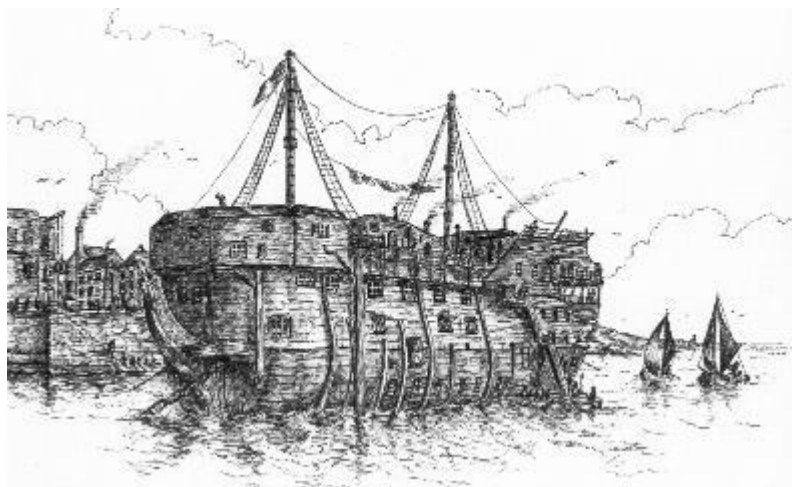
Samuel appeared on Wednesday, 29 November 1797 at Lent Assizes, Essex, England, and was charged by the clerk, T Abdy, on the oath of Samuel Miller with having broken his Bereau (sic) and stolen thereout Six Shillings, his property and a Note on the Bank of England of the Value of Ten Pounds.

The Indictment read as follows:

"The Jurors for our Lord the

King upon their Oath present
that Samuel James the

Younger late of the Parish of Theydon Garnon in the County of Essex Labourer on the twenty



Typical hulk from the 18th Century.



George III shilling 1787

sixth day of November in the thirty eighth year of the reign of our Sovereign Lord George the third King of Great Britain with force and arms at the parish aforesaid in the County aforesaid in the dwelling house of Samuel Miller feloniously did steal, take and carry away one piece of Silver Coin of this realm called an half Crown of the value of Two Shillings and sixpence three pieces of Silver Coin of this realm called Shillings of

the value of three shillings and one piece of Silver Coin of this realm called a sixpence of the value of sixpence of the Monies of Samuel Miller and one Bank Note for the payment of Ten Pounds and of the value of Ten Pounds the said note at the time of committing the felony aforesaid being the property of the said Samuel Miller and the sum of Ten Pounds payable and secured thereby being then due and unsatisfied against the form of Statute in such Case made and provided and against the peace of our said Lord the King his Crown and dignity."



Shire Hall in Chelmsford where Samuel's trial took place.

He was tried at Lent Assizes, Chelmsford, Essex, England, Monday, 5 March 1798 at the age of 18.^{vii} (The official records place his age at 18. However, comparing birth records with his conviction date, it seems he would have been barely 14 at time of conviction, and age 13 at the time of his crime.) He pleaded guilty to the charge and had no goods to return. He was originally sentenced "to be hanged by the neck until he be dead" but this was later commuted to transportation for seven years—meaning he would be sent to Australia to serve out his sentence.

The convict ship *Perseus* left Spithead on Friday, 12th February 1802. It took 173 days to arrive in Australia and went via Rio and the Cape. The vessel was 362 tons. The Master was John Davison, and the Surgeon was W S Fielding. The ship landed 112 convicts at Sydney Cove on 4th August 1802. The vessel was owned by Reeve & Green, and the contractors provided a guard of 16 men. These guards were paid 75 English pounds each for the journey and were considered part of the crew, so were commanded by the Captain and not under a military officer. Ten pounds was paid for each convict that embarked and five pounds for each convict landed.^{viii}

Convicts were housed below decks on the prison deck and often further confined behind bars. In many cases they were restrained in chains and were only allowed on top deck for fresh air and exercise. Conditions were cramped and they slept on hammocks. Very little information seems to be available about the layout of the convict ships, but a few books do contain artists' impressions and reproductions of images held in library collections.

Although the convicts of the first fleet arrived in relatively good condition, the same cannot be said for those that followed during the rest of the century. Cruel masters, harsh discipline and scurvy, dysentery and typhoid resulted in a huge loss of life.^{ix}



Sydney Cove and The Rocks, 1807

Samuel received his certificate of freedom on 9 Jun 1810, C of F No. 41/215, Sydney, NSW, Australia Age: 26.^x

In Australia, after his sentence was served, Samuel received a grant of

land as follows:

"Unto Samuel James His Heirs and Assigns to Have and to Hold For Ever Eighty acres of land - lying and situate in the District of Castle Hill - Bounded on the East by Williams, Fishburn and Tiernan farms bearing North twenty five degrees East thirty seven Chains - on the North by a line West twenty five degrees North twenty four chains - on the West by a line South twenty five degrees West to James farm - and on the South by that and Bradley's farms to Bean's North Corner - Conditioned not to sell or alienate the same for the space of Five years from the Date hereof and to Cultivate Eighteen Acres within the said period - and reserving to Government the Right of Making a Public Road through the same - and also reserving for the use of the Crown such Timber as may be deemed fit for Naval purposes - Quit Rent One Shilling.

In Testimony this 13th day of January 1818

Signed L. Macquarie

Witnessed by John Watts H. Macquarie.

A Memorial to Sir Thomas Brisbane on 3rd September 1823 stated that Samuel had 20 acres cleared and cultivated, 40 acres of pasture, and that a substantial dwelling house had been erected. Samuel was asking for his family to be victualled from government stores so was apparently finding it difficult to support the family from his own farming.

In a further Memorial to the governor dated 7th August 1824 it is stated that Samuel had been free for 19 years, had been a District Constable in the Baulkham Hills area for seven years, was in ill health, and had nine children under 16 years of age living at home.



Sydney circa 1828

He had, by diligent work, cleared and cultivated 20 acres of land; however, a fire earlier in the year had damaged property and implements. He was seeking a further grant of land as pasture for his cattle.

There is no record that his request was granted, and it is doubtful that Samuel received additional land.

Samuel James was employed as a police constable (Aust. Index Vol. 11, p. 3106) in The Hills District, NSW, Australia, Thursday, 18 August 1825.

He appeared on the census of 1828 at New South Wales, Australia. The entry shows –

- Aged 44 years
- Free Settler
- Arrived in the colony on the ship *Perseus*
- Had been sentenced to 7 years imprisonment
- Religion - Protestant
- Occupation - constable
- Resident at Baulkham Hills
- Had 80 acres of land and 4 cattle.

He and Ann Bean signed a deed of gift as follows:

BOOK 579 No. 202
 DEED OF GIFT
 COLONY OF NEW SOUTH WALES

Know all men by these presents that I, Samuel James of Baulkham Hills, in the colony of New South Wales, farmer, and my wife, Ann James, have for and in considerations of the natural love and affection which we have and bear for our son John James of Baulkham Hills, in the colony of New South Wales aforesaid, and by these presents do give and assign and set over unto the said John James our son, all that cottage and premises in which I now reside together with the land and tenements thereunto appertaining and belonging to the farm containing about 50 acres or thereabouts bounded on the east by William Fishburns and Tiernans Farms, bearing north 20 degrees east, 37 chains on the north by a mile west 25 degrees north, 24 chains on the west by a line south 20 degrees west to Jones farm and on the south by Bradley's farms, to have and to hold the same to and for the use of said John James our son, on certain proviso and provisos forever. That is to say my son John James is bound unto us both that upon taking possession of the said land and premises, he the said John James is bound to provide a sufficient maintenance and support in a respectable manner as long as we both live. Reserving for our joint use the cottage we now reside in and at our demise to be interred in a decent manner carried in an undertakers hearse to the grave.

But it is expressly to be understood that the said farm is not to be mortgaged aliened or sold on any pretence without the consent of the present proprietor, in that case made and provided and then at the demise of the said John James to revert in his will and last testament to such person as the said John James may think proper to leave the aforesaid land by and with the consent of such members of the family as shall approve the same.

In witness whereof we have both hereunto set our hand and seal this 16th day of July in the year

of Our Lord one thousand eight hundred and fifty two.

Signed and sealed in the presence of

Louise Henry Campbell

James James

SAMUEL JAMES

ANN JAMES.



View of Parramatta - 1819 Joseph Lycett From the copy in the Mitchell Library - Sydney

Samuel James died on Tuesday, 6 March 1855 at Parramatta, NSW, Australia.



St. John's Church of England

He was buried on 8 March 1855 at St. John's Church of England, Parramatta, NSW, Australia.^{xi}

Samuel's headstone inscription reads:

Sacred to the Memory of

Samuel James

Died March 5 1855

Aged 71 yrs

O think who is on this stone you look

Tis written in the Holy Book

That Christ in mercy shed his blood

To bring poor sinners back to God.^{xii}

The James Family



Church Street, Parramatta, 1888.

The history of the Baulkham Hills area is bound up with the descendants of Samuel James and Ann Bean. Samuel James, a convict, arrived on the “*Perseus*” on 14th August, 1802.^{xiii}

“In the book *The Convict Ships* it is stated that the *Perseus* sailed from Spithead on 12 February 1802 with 113 male convicts on board. There were no deaths on the voyage, but one convict was relanded before the ship left English waters. When the ship arrived in Sydney on 14 August 1802, she disembarked 112 male convicts.”^{xiv}

Samuel married Ann Bean on 28th November, 1808 in St. John’s Church of England in Parramatta. He had been christened in Chelmsford, Essex on 27th June, 1784, and died on 6th March, 1855. Ann Bean was born on 12th November, 1789 in London, and died on 11th March, 1854. She arrived in Sydney on the “*Buffalo*” on 26th April, 1799.

Samuel James, Iram’s grandfather, had 80 acres fronting Showground Road, but on its back boundary, which reached to Parsonage Road, his land adjoined at one point that of James Bean. James Bean obtained his land in 1799. Samuel and Ann James are both interred at St. John’s Parramatta. They had 4 sons and 7 daughters.

1. William, b. 30/10/1808,
m. a. Mary Lewis
 b. Esther Hendle
 c. Mary O'Hara, moved to Yass
2. Elizabeth, b. 6/9/1810, m. John William Kentwell
3. Ann, b. 25/5/1823, m. Robert Davis
4. Rosetta, b. 9/7/1814, m. Simon Moulds
5. John b. 10/10/1816, m. Elizabeth Florella Brien
6. Samuel, b. 2/9/1818, m. Harriet King
7. James, b. 30/11/1820, m. Amelia Ann Fishburn
8. Lucy Jane, b. 2/10/1822,
m. a. Joseph Hendle
 b. Robert Young
9. Sarah Jane, b. 11/8/1824, m. Jeremiah Crossley, moved to Yass
10. Jane, b. 20/5/1856, m. John Patience Smith
11. Mary Ann, b. 18/5/1829—Spinster
12. Esther, b. 6/9/1833, m. Richard Windsor Gilbert

John James and Elizabeth Brien, Iram's parents, married in St. Johns Church of England, Parramatta on 4th April, 1836—"with the consent of their parents and as Free Natives of the Parish of Baulkham Hills" (John) and Seven Hills (Elizabeth). Consent was necessary as John was only 20, and Elizabeth only 17 years old. They were "Free Natives" as they were born in Australia.^{xv}

Their children were:

1. John
m. a. Henrietta Ashton
 b. Elizabeth Crane
2. Arthur Robert
m. a. Amelia Fink
 b. ?
3. Samuel, m. Henrietta King
4. Ann Cordelia, m. James King
5. Henry George, m. Eliza King
6. Daniel George, m. Annie Augusta King
7. Jemima, m. cousin William James
8. Reuben, m. Jane
9. Albert William
m. a. Sarah Elizabeth Windier, (or Window)
 b. Margaret Crilly
10. Twin Edwin, m. Ann Elizabeth Cosgrove
11. Twin Rosanna, died at 3 years
12. Peter Mathew, m. Elizabeth Henrietta Windier
13. Silas Benjamin, m. Emily Windier (or Window)
14. Frederick Charles, died at 2 years
15. Iram, m. Christiana Kurtz, moved to Mudgee
16. Rosanna, m. ? King



Iram's parents

The Early Years

Iram James, born April 26, 1863 into the family of John and Elizabeth James in Baulkham Hills, New South Wales, Australia, was the youngest son of 16 children. There were 12 sons in the family which might be part of the reason that Iram was not given a middle name. (Possibly his parents ran out of names for boys.) Iram grew up learning farming as a vocation from his father and older brothers.



St. John's Church in Mudjee where Iram and Christiana were married.

As a child he attended Sunday School. One day he came across the text in Proverbs 11:31:

"Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner."

This verse greatly perplexed young Iram. He wanted to understand the meaning of the text. On Sunday morning he asked the teacher, Miss Alice Thornis, what it meant. Her reply did not seem to satisfy him, and Iram let her

know
it. Miss
Thornis

told him to pray about it and to keep on studying the Bible. She said that if it were necessary for him to have the answer, some day he would find someone who could explain it to him.^{xvi}

The years went by. Iram married Christiana Rosina Kurtz in Mudjee, New South Wales, Australia on April 20, 1887. Still he did not have an answer to the verse in Proverbs. The young couple settled down to begin their family. (See Appendix I for Marriage Certificate.)

Parramatta was described in 1890 as follows:

"Post town and railway station 14 miles W. of Sydney. Oldest town in colony, founded 1790, and then known as Rosehill. First grain was grown and harvested, and convicts first got land grants here. Fine public park and racecourse. Orangeries and orchards occupy

most of the 12,846 cultivated acres in the district. Pop. 12,000."^{xvii}



Iram and Christiana's wedding.

In the early 1890s when Iram James began work as a stage coach driver in the Parramatta vicinity,^{xviii} the work of the Seventh-day Adventist Church was in its infancy in Australia. Early in 1893 the church had only 7 ministers, 7 churches and 492 members in the whole of Australia.^{xix}

Pastor Robert Hare, himself a recent convert to Adventism through the work of Stephen Haskell in New Zealand, had returned to Australia from studying at Healdsburg College in California and had teamed up with Pastor David Steed to hold an evangelistic series in Kellyville where the James family was living.^{xx}

The two pastors began their search for a suitable location to hold meetings. They let Iram know what they were looking for, and although he was not a Seventh-day Adventist, he invited them to use a large room in his home. Not only did he give them a place to hold the meetings, he invited everyone along his stage route to attend the series of Bible lectures in his home.

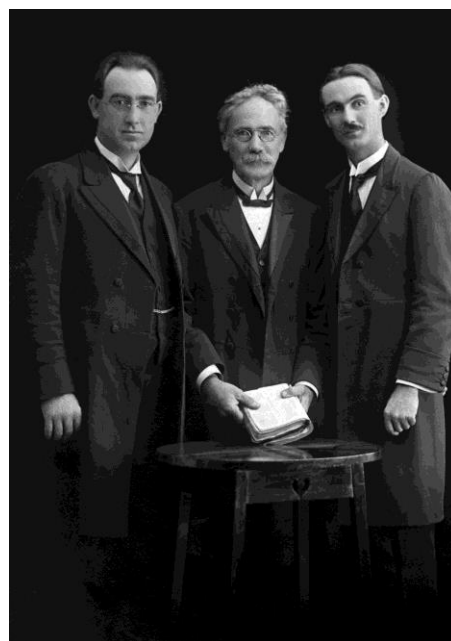
The meetings began on February 7, 1893^{xxi} and were such a success that attendance soon outgrew the room. A tent was pitched in the back pasture of the James ranch, and the meetings continued.^{xxii}

At the front of the tent hung a long banner with Proverbs 11:31 printed on it. Iram's attention was attracted to it at once. Maybe now, after waiting so many years, he would have his answer. By the time the minister had finished preaching, Iram had the answer to the question that had perplexed him for so long.^{xxiii}

The entire region was stirred with the new doctrines that were being taught from the Scriptures.

"The tent-meetings have been well attended, and have caused no little stir in religious circles. Some have done what they could to oppose the work, and in some instances the opposition has become almost violent. But this has not destroyed the work. A goodly number have exercised their right to do as they please in religious matters, and have been convinced by the Word that the truth as it is in Jesus is being presented, and twenty or more have taken their stand to 'keep the commandments of God and the faith of Jesus.'"^{xxiv}

Three weeks into the series of meetings, the Sabbath truth was presented.^{xxv} "Both Mr. and Mrs. James were convinced that they should keep the Seventh-day as the Sabbath of Jehovah. At the end of the three weeks Mrs. James said to her husband, 'I am going to keep the Sabbath, and I think you ought to.'"



Middle is Robert Hare, far right is son, Eric B. Hare

"How can I?" was the reply. 'I have to make four trips a day with the stage.' He then suggested that he try to sell out the business, and if successful that he would then be able to obey the new-found faith. But Mrs. James urged him not to delay. At her suggestion, he put a notice in the paper that he would not run the stage on Saturday, but would make trips on Sunday instead. Then Iram and Christiana together kept the following Sabbath. It was Christiana's firm decision, and faith that God would take care of them if they would obey His Word, that led her husband to stand with her in prompt obedience."^{xxvi}

After two months of meetings "it became evident that a building would be required for future meetings." Iram was appointed treasurer of a six person building committee, "at the close of one of the tent meetings."^{xxvii}

The building of the church commenced on May 26, 1893.^{xxviii} Two days later, on May 28, 1893, Iram and Christiana were baptized, along with twelve others,^{xxix} “in a stream east of Brother Mackenzie’s house. It was a calm bright day in the forest, and it became brighter still by the presence of the Lord.”^{xxx} The Jameses became charter members of the new church.^{xxxi}

An interesting note is that although Iram and Christiana James were baptized along with 12 others on May 28, 1893, they were not officially accepted into church membership until Sabbath, July 14, 1893.^{xxxii}

Less than one month after the construction of the new church began, the building was dedicated on June 24, 1893.^{xxxiii} (See Appendix K for another description of the meetings and their results.)



Eric B. Hare

It often happens at evangelistic meetings that a loving bond develops between the evangelist and those who discover God’s truth at the meetings. This happened with the Hare family and the James family. When their daughter was born a few months after the meetings, Iram and Christiana named her after Mrs. Hare’s nickname: “Nettie.” About a year after the meetings, the Hares had a son and named him Eric. (Forty years later, Eric B. Hare, the Missionary Volunteer Secretary of the Northern California Conference, and Nettie James, now married to Oliver W. Cookson, found themselves reunited again. The Cooksons were living in the Redwood Valley of Northern California.

Eric Hare was determined to start a Junior Camp for the youth of the conference and teamed up with the Cooksons, who had the same desire, to open the first youth camp in the Northern California Conference on the Cookson’s Redwood Creek property in 1937.)

Eric B. Hare baptized Nettie’s daughters in the Redwood Creek.



Eric B. Hare, son of Robert Hare, baptizing in the Redwood Creek.

Christiana Rosina Kurtz

Christiana's great grandfather, Johann Friederick Kurtz, 1760-1829, was from Germany. He married three times with a total of 17 children—eight from his first marriage; three from his second; and six from his third. The original family name was *Kurz*, and changed at some point to *Kurtz*.

The sixth child of the third marriage was Joseph. On February 16, 1816 Andreas was born into Joseph's home.

In 1854, Andreas Kurtz migrated from Bavaria to Mudgee, New South Wales, Australia. (See Appendix A for information about a chest Andreas brought with him on the trip.) Andreas was a weaver and a wine maker and planted a vineyard in 1856. The vineyard, situated in Eurunderee, was named "Cudgegong River Valley" and was managed by his son, David Kurtz. Christiana was David's sister.

During the 1960s Alfred Kurtz took over the management of the vineyard and started to lay down the foundations of success. Through his creative flair and hard work he succeeded in creating fine wines in the Mudgee region as well as the vineyard later to become "Mudgee Wines."

The Conway's operated the winery for several years between late 2002 and 2007. In 2008, the winery was purchased by new owners who are continuing its fine old traditions. The famous "Old Bush Shiraz" is made from the vines dating back more than 150 years.

Andreas, Christiana's father, was also known as "Farmer Kutz" in Henry Lawson's (1867–1922) famous poem, *The Days When We Went Swimming*.^{xxxiv} This poem gives a glimpse into the type of person Andreas was.

The Days When We Went Swimming^{xxxv}

by
Henry Lawson

The breezes waved the silver grass,
Waist-high along the siding,
And to the creek we ne'er could pass
Three boys on bare-back riding;
Beneath the sheoaks in the bend
The waterhole was brimming--
Do you remember yet, old friend,
The times we 'went in swimming'?

The days we 'played the wag' from school--
Joys shared--and paid for singly--
The air was hot, the water cool--
And naked boys are kingly!
With mud for soap the sun to dry--
A well planned lie to stay us,
And dust well rubbed on neck and face

Lest cleanliness betray us.

And you'll remember farmer Kutz--
 Though scarcely for his bounty--
 He leased a forty-acre block,
 And thought he owned the county;
 A farmer of the old world school,
 That grew men hard and grim in,
 He drew his water from the pool
 That we preferred to swim in.

And do you mind when down the creek
 His angry way he wended,
 A green-hide cartwhip in his hand
 For our young backs intended?
 Three naked boys upon the sand--
 Half buried and half sunning--
 Three startled boys without their clothes
 Across the paddocks running.

We've had some scares, but we looked blank
 When, resting there and chumming,
 One glanced by chance upon the bank
 And saw the farmer coming!
 And home impressions linger yet
 Of cups of sorrow brimming;
 I hardly think that we'll forget
 The last day we went swimming.



Tombstone at the Mudgee General Cemetery



Left is Christiana's cousin Annie Kurtz. Right is Christiana. Effie James wrote: "They made their own dresses; cut their own bangs; and pulled up their own sleeves to show their new bracelets."

Meeting Ellen White

All was not easy for the young James family after they decided to follow the Lord's teachings. Hard times fell upon them. First, Iram lost his work with the stage. Then he tried farming, which he had done during the first couple of years of his marriage.^{xxxvi} Unfortunately, he had a mortgage on the farm and had to sell it when he could not pay the interest on his debts.^{xxxvii} Trying to raise some money, he even offered to sell one of his cows to Ellen White^{xxxviii} for \$22.00. It gave eight quarts of milk a day.^{xxxix} Of the family during this time, Mrs. White wrote in 1894:

"They are destitute of food and clothing. He keeps up good courage in the Lord. . . . Brother James, I understand, has four children, and some days has had nothing to eat but wild berries.

But we have sent them flour, beans, peas, cornstarch, cabbages, turnips, and potatoes, enough to last them a little time. Perhaps help will come.^{xi}



Ellen G. White

Not only were there financial difficulties, but there were also family pressures. Christiana's strict Lutheran parents and brothers could not understand how she could be mixed up with such a group as the Seventh-day Adventists. They were so upset they disowned her and would not even speak to her.^{xli}

In spite of this heavy load to bear, Iram and Christiana kept up their courage. They knew the Lord was leading in their lives and nothing could shake their confidence in their new found faith. They were sure of what they believed and in Whom they had placed their trust.

"Mrs. E. G. White was then living near Sydney, and occasionally drove over to spend the Sabbath with the believers in the town of Kellyville. At such times she would not only speak in the church, but would visit from house to house, becoming acquainted with the church members, and speaking to them words of encouragement. And thus was begotten a friendship between her and the James family that continued unbroken."^{xlii}

With the loss of the farm, the James family had to move from Kellyville. One Sabbath shortly before the move, Mrs. White spoke some words of encouragement to Iram. She told him that the trial he was now going through could be an instrument God was using to spread the gospel to other parts of the region that did not now know the truth.^{xliii}

From the very beginning, Ellen White valued Iram's opinion about farming. When looking at the property at Cooranbong as a possible site for a new college, many said that the ground would not be able to grow anything. Mrs. White took Iram along on one of her trips to look over the land. When they arrived, Iram picked up a handful of soil. As it slipped between his fingers, he said "With the right treatment, this soil will produce good crops." The property was purchased, and Iram's words proved true.^{xliv}

In 1894, Ellen White wrote to her son Willie that Iram was waiting for an opening for a worker to work on the grounds of the newly purchased Avondale property. Her letter states that he was willing to do anything to get bread for his family which had by this time grown to six. Mrs. White asked Willie if there were any tents or any other place available for the James family to live on the property while he worked waiting for the Lord to open up something for him.^{xlv}

Throughout this time, Iram remained very active in the local Kellyville Church and held various church offices. On December 28, 1895 the church “appointed Iram James as Elder, and Sister I. James as Librarian.” On August 15, 1896 “Bro Israel ordained Bro Iram James, Elder of the Church. May God’s blessing rest upon him in his office and may the Church members feel the benefit of his counsel.”^{xlvi}

While waiting for something to open up, Iram went to work for a Brother Schowie in 1895. He was provided a home while he worked on Schowie’s farm in Pennant Hills near Sydney.^{xlvii}

Time at Cooranbong



Ellen White and her staff in front of her home called "Sunnyside." Iram James is on the left holding a shovel. Stanley James, oldest son of Iram, is on the far right.

In 1896 Mrs. White called the Jameses to Cooranbong where she was living and helping with the establishment of Avondale College. Iram was to be her farmer, coachman and caretaker.^{xlviii}

In 1897 Mrs. White had a four room home built for the James family near her own home at "Sunnyside" in Cooranbong and gave Iram the option of buying the home from her for the sum of \$40.00.^{xlix}

Some of the James children were enrolled in the new primary school that had just been opened in connection with the college. Iram commented to Ellen White that the school was a great blessing for his young ones and that he had seen a positive change in them since they had started school.ⁱ

On March 28, 1897 the Jameses requested to move their membership to "the church at Cooranbong." On April 10, 1897, the church clerk sent the necessary paper work to Cooranbong from Kellyville. And May 7, 1897 their membership was "admitted to the church at Cooranbong." The church clerk in Kellyville noted "their names are now crossed from our records and the thought brings a shade of sadness over that they are no longer in our midst."ⁱⁱ Iram became an elder of the church there.ⁱⁱⁱ

For the first couple of years, those founding Avondale College were more concerned with getting the agricultural and industrial components well established than they were with the academic elements. But by the year 1897 the leaders of the school were ready to move on to a "more balanced program."^{liii}



The road leading to Avondale^{liv}

The target date for school to open and the school buildings to be completed was April 28. With less than 3 weeks to go, courage began to turn to despair. It was felt there was no possible way the date could be met. People began to give up hope. Mrs. White called a meeting for Sunday morning at 6:00 a.m.^{lv} Concerning this meeting she wrote:

“We opened the morning meeting with singing and prayer, and then we laid the situation before them all. I told them that I would let them have Brethren Connell, James, and Worsnop, and pay them hire.

“Brother Connell said that he had a two weeks’ pledge to work out. Brother James said he would give one week’s work in any line or place where they might put him. . .

“I told them that I would give Sara to work in union with Sister Haskell, and they agreed to lay the floor with the help of Brother James to place the boards and press them into position, while Sister Haskell and Sara should drive the nails.”^{lvi}

They were “nailing Oregon floorboards in the dining room. They punctured blisters on their hands, rubbed Vaseline into them and worked on.”^{lvii} It’s an interesting picture to imagine: Sara McEnterfer and Mrs. Hetty Haskell, Stephen Haskell’s wife, in their long skirts working in construction.

“Some remarks had been made in rather a light manner in regard to the lady carpenters, . . . but they soon learned the use of the carpenter’s hammer and how to drive the nails in the boards of the floor. While Brother James with a screw instrument forced these boards in position our lady carpenters nailed them fast. There were some tired muscles at night, but all were cheerful and full of zeal and energy.”^{lviii}



Known today as College Hall, this was the first building that housed the classrooms and offices on the lower level and the chapel on the upper level.^{lix}

In September of that year, Christiana James gave birth to a son. The birth was attended by Sara McEnterfer. “It was an easy delivery, and the family now consisted of two boys and four girls.”^{lx}

On Tuesday, March 1, 1898, Marian Davis, one of Mrs. White’s workers, wrote to Mrs. White concerning progress on the book *Christ’s Object Lessons*. Marian had sent a number of pages to California to be printed. Then she says, “Two of those new articles on Christ’s missionary work I let Brother James have to read in church. Last Sabbath he read the one which speaks of the Saviour’s denying Himself of food to give to the poor. These things are unspeakably precious.”^{lxi} So it seems that along with his other responsibilities, Iram also was an active participant in the local church.

Iram was more than just a farmer. He was involved with medical missionary work around the Cooranbong area. “Sara McEnterfer, in company with Bro. James, my farmer, has just gone to visit Bro. C., who lives six miles from here in the bush,” wrote Ellen White.^{lxii}

While living in Cooranbong, the James children enjoyed playing in Dora Creek. On one occasion, the children excitedly took a boat up river to join others from the church in a picnic. The James boys found a melon to take along. They took turns in the boat pretending that the melon was a seat and sitting on it—all the while thinking of how good this watermelon would taste at the picnic. When they arrived, they presented their gift—only to discover that it wasn’t a watermelon, but some other type of inferior tasting melon. What a disappointment.^{lxiii}



1887 Dora Creek rail bridge

“Bro James proposes to build himself a humble house of four rooms. Or I will build it for him, and give him the privilege of buying it if he chooses. This is to cost £40, and is to be put up near the barn, on the land at which you and I looked, on the road leading to the school.”^{lxiv}



25 Avondale Road, James Home

A Lesson in Trust

Ellen White stood gazing over the parched farm land behind “Sunnyside,” her house in Australia. Cracks had appeared in the baked, dry soil. Long rows of plants stood listless, drooping and dust-covered, their roots unable to suck any moisture from the gray dust.

She called to Brother Iram James, her farm manager, who was working nearby. He saw that she looked discouraged. Before she could speak to him he said, “Sister White, it is not really necessary for the farm to dry up every time the rains fail. What we need is a good windmill. There is plenty of water under the soil, and we know that the Australian land is fertile. With irrigation, we would get abundant crops.”



Sunnyside

Mrs. White agreed. She had always loved the land; whenever she stayed long enough in any one place, she grew a garden. She didn't like the parched earth and the shriveling plants any more than the farm manager did. But she knew that a windmill would cost money, and money just then (1900) was almost as scarce as raindrops. The young Avondale school needed almost everything in the line of buildings, equipment, and staff. And there was a sanitarium being built too! Every time another little church went up in some Australian town, you be can be sure that a certain amount of Ellen G. White cash was invested in it.

A gust of hot wind blew dust into Mrs. White's eyes and brought her back to the suggestion Brother James had made. It was a good one. She would find money somewhere. In fact, she had saved a small sum that she would be willing to devote to this project. The Lord knew that she and the other workers needed the fresh fruits and vegetables that her garden could produce if it only had water. She turned again to her farm manager and asked him to find out how much a windmill would cost and if terms could be arranged for easy payments. Brother James hurried away on his errand, hoping that the transaction might be completed and that they would soon see water irrigating the farm land.

That evening Sister White's son, Elder W. C. White, walked over to his mother's home from the nearby cottage where he and his family lived, not far from the Avondale campus, to have a talk with her. This happened every day when he was not traveling, so she was not surprised to see him. When he greeted her, she saw that he looked weary, almost depressed. She mentioned that everyone would feel happier when the rain came. He replied, “Mother, it's not the weather. It's the bills. The plasterers at the new sanitarium are demanding their money, and we have no money to give them.”

When his mother asked if the men might not be willing to wait he replied, “They have already waited, and payday is now long overdue. These men are not Adventists, and we want our example in business dealings with them to be just and fair. We must not keep them waiting much longer.” Then he went on to tell of other debts and ended by saying that the brethren were “almost sick, considering the financial dearth.”

Sister White then told her son of the conversation with Brother James and of her plan to buy a windmill. Now, she decided, she must cancel that plan. She would give the money to pay for the plasterers and trust in the Lord for rain.

Willie hesitated. He, too, had seen the results of the drought. He knew the urgent need for an irrigation system on the farm. But he could not help showing relief that this latest crisis with the workers could be met. He soon said good night to his mother and with a lighter step hurried home to tell his wife the good news.

But if Willie White was happy, Brother James was not—not when he learned that there would be no windmill. The land would lie baking and unproductive under the hot sun. For a moment he toyed with the thought, *What use am I as a farm manager here? Perhaps I should try to find work on some estate where there is enough money to provide water for the crops.* Then his thoughts changed. He had heard Sister White say that God could set a table in the wilderness. He had no business doubting. God could work a miracle and save those crops. In fact, the whole Avondale school project was one great experiment in faith. He would stay by and watch God's plan unfold.

The weather that night was stifling hot. At Sunnyside, Sister White was praying that God would guide in every detail of His work in Australia. In their home, Willie and his family were thanking God for help in time of financial crisis. Brother and Sister James, with their family, prayed for God's watch care over the institution He had started in the midst of the Australian forest.

The next morning Sister White, who was always an early riser, looked out her window and saw thick, black clouds on the horizon. An hour later Elder White looked out and saw lightning streak across the sky. Brother James was awakened by the roll of thunder, growing louder with every peal. Then they all saw large raindrops begin to fall. They smelled the fragrance of moisture on dry earth. The baking land absorbed water until every crack disappeared. The saturated earth began to overflow. The drought was broken. A windmill would not be necessary after all!

After the first downpour, light showers continued, and most of the crops were saved. Faith and willingness to sacrifice had been rewarded.

But the reward was to be still greater. A few days later Ellen White found in her mail a donation from a friend, large enough to settle other worrisome debts. To that friend Mrs. White wrote, "We thank the Lord for His goodness, His mercy, and His long-suffering gentleness to us. We thank Him for the money which was so much needed, and for the blessing of this long-needed rain. . . .

"I invest everything in the work necessary to be done in order to advance the cause of truth. May the Lord bless you for this donation. We thank the Lord that it came at the right time to pay some debts."

Sister White placed her finished letter on the writing desk. Then she walked outside to look at her garden. The soil was moist. Every leaf on every plant was shiny green; all dust had been washed away. Brother James straightened up from his weeding, smiled, and said, "Well, Sister White, God answered our prayers."

He was right. God had opened the windows of heaven again.^{lxv}

Mrs. White Leaves Australia

Iram and Christiana had become very close to Ellen White. When they learned that she would be heading back to the United States, they were saddened at the thought.

Many of Ellen White's friends put together two scrapbooks—one for Ellen White, and one for her son Willie White. These books contained notes of love and appreciation.

Cooranbong
Aug 10th 1900

Dear Bro White

It is with feelings of regret that we have brought ourselves to realize the fact that you are indeed going to leave us we will miss you as one to whom we could go in all times of perplexity and trouble and get wise council and encouragement and confidence though we shall indeed miss you we will not become disheartened or discouraged believing the Lord has called you elsewhere, we will try and take hold of the work here that the Lord has given us to do that we with you may be able to say when Jesus comes I have finished the work that thou gavest me to do. Accept our heartfelt thanks for all you have done for us. we remain yours in the blessed hope. Iram & C. James

For Willie White, Iram wrote:

Cooranbong
Aug. 10th, 1900

Dear Bro White,

It is with feelings of regret that we have brought ourselves to realize the fact that you are indeed going to leave us. We will miss you as one to whom we could go in all times of perplexity and trouble and get wise counsel and encouragement and confidence. Though we shall indeed miss you we will not become disheartened or discouraged.

Believing the Lord has called you elsewhere, we will try and take hold of the work here that the Lord has given us to do that we with you may be able to say when Jesus comes I have finished the work that thou gavest me to do. Accept our heartfelt thanks for all you have done for us. We remain yours in the blessed hope.

Iram & C. James

In the scrapbook for Ellen White, he wrote:

Cooranbong

Dear Sister White

Cooranbong
Aug 10. 1900

Our first acquaintance with you was

marked by an incident which we will never forget. For several weeks we were living on a few small potatoes & a little milk. When one evening the coachman drove up & left us a bag of flour. We asked him where it came from & he said the Lord had sent it. Really so it seemed to us. The next week you paid us your first visit bringing with you some more of the necessities of this life. You can never know how parched the ground was on which those blessings fell. They said more to us than many sermons. And so right on through all our acquaintance we have received many blessings both temporal & spiritual. And now as you are leaving us joyful though the parting is we feel sure the Lord is guiding you for the best & we pray that you may be spared to minister to many the same blessings we have enjoyed & if it be his will return again.

A farewell handshake friends we must now bid adieu. To
to this joy & those pleasures which I had with you
It's absence in my heart with you is missing
With you in my heart I find no parting there. Iram & C. James

Aug. 10, 1900

Dear Sister White,

Our first acquaintance with you was marked by an incident which we will never forget. For several weeks we were living on a few small potatoes and a little milk. When one evening the coachman drove up and left us a bag of flour, we asked him where it came from and he said the Lord had sent it and really so it

seemed to us. The next week you paid us your first visit bringing with you some more of the necessities of this life.

You can never know how parched the ground was on which those blessings fell. They said more to us than many sermons. And so right on through all our acquaintance we have received many blessings both temporal and spiritual.

And now as you are leaving us painful though the parting is we feel sure the Lord is guiding you for the best and we pray that you may be spared to minister to many the same blessings we have enjoyed and if it be His will return again.

*Farewell faithful friends, we must now bid Adieu
To those joys and those pleasures we've tasted with you.
Tho absent in body, we're with you in prayer.
We'll meet you in Heaven; there's no parting there.*

Iram & C. James

When Mrs. White left Australia, she left her favorite driving horses, Jessie White and Jessie Haskell, to friends. "Jessie White went to brother James to use in missionary work. . ."^{lxvi}

At the turn of the century, Ellen White wrote that Brother James, along with Brother Hare and others were holding meetings with small groups in the surrounding areas. Brother James was very interested in the people at Martinsville, a small town near Cooranbong.^{lxvii} Iram was very anxious to get a church built for the group of believers in that town.

Of Iram's work as her farmer in Australia, Mrs. White wrote in 1899 that she had wanted to hire someone who had a Christ-like manner and who could work hard. She stated that many in the country at that time were lazy. Her goal while in Cooranbong was to make an "object lesson" of her farm to "those who would rather beg than work." She found just the man she was looking for in Iram. She stated that he was a man who put religion into his work.^{lxviii}

Iram was also interested in the educational work at Avondale College. In 1899 he was one of the board members of the college.^{lxix}

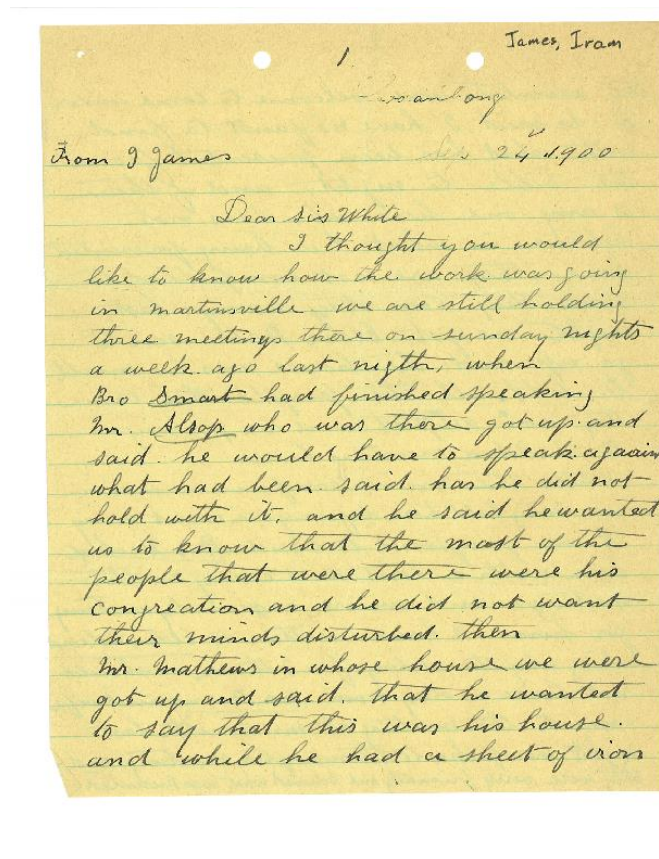
In the summer of 1900 as the Whites were planning their move back to America, it was decided that an auction should be held to dispose of the many household items that could not be shipped. Iram was the chief "auctioneer," having much success as well as enjoyment in that role.

W. C. White wrote "I think you did splendidly with the auction. I wish I could have had a photograph when the excitement was at its height."^{lxx}

The items that were not sold on auction day were left with Iram to sell.

"I suppose that by this time you have disposed of the furniture, and the odds and ends of stuff that we left. I shall be glad to hear the result."^{lxxi}

About a month after the Whites left for America, Iram wrote a four page letter to Mrs. White.



Cooranbong

Sep. 24, 1900

From I James

Dear Sis White,

I thought you would like to know how the work was going in Martinsville. We are still holding three meetings there on Sunday nights. A week ago last night when Bro Smart had finished speaking Mr. Alsop who was there got up and said he would have to speak against what had been said as he did not hold with it. And he said he wanted us to know that the most of the people that were there were his congregation and he did not want their minds disturbed. Then

Mr. Mathews in whose house we were got up and said that he wanted to say that this was his house and while he had a sheet of iron the Adventists were welcome to come under it. He said I have no fault to find with what has been presented from the Bible tonight and if there is any one here who does not believe in what is being presented here they are not compelled to come. They can stay away.

Last night we got Elder Robinson to go up and the house was too small to hold all the people that came. They were delighted and are pressing us to build a meeting house.

While the union conference session was being held here before you went away it was proposed to send Bro Hickox here with a tent and carry on the meetings and we are anxiously waiting for him. I have written to Elder Colcord asking why the delay for I think we should not lose a day now. Mr. Barns and wife came to the meeting at Mr. Smith last night. We spoke to them after meeting and they were very friendly and believed what was presented.

Bro Hare is settling down in his new house. He says he likes it better every day. He says the land is better than where he left. I am glad that he is satisfied.

I have made arrangements with _____ to use the plough and horses and keep the ploughing going around here and am going to start at the retreat orchard tomorrow at least Jim Packhams is. I had hired him to keep on with me the same as he was for Sis White. But Eadey Heaton has left the retreat and has persuaded Jim to go with him and his father in the bush cutting _____. I am sorry for this. Not only I shall have to give up the plan of plowing around but because I do not think it will be the best for Jim. Bro Hughes wanted him when I was done with him but he said he would not go to the school any more. Bro Hare has taken hold of the management of the retreat and is beginning to make things move. Well I think this is all the news this time.

I can only thank you for that money for the coat. I have never deserved all the kindness you have shown. I wanted to talk to you a little before I left the boat but I could not. The parting was so hard.

I thought my heart would break. I could do nothing for several days. But I know this was wrong and the Lord has helped me over it. I praise Him for He's good to me. I remain yours in the Master's work.

I James

For a description of the size of the farm that Iram oversaw at Cooranbong, see Appendix L.



Cooranbong property. House by barn is the four room house built for Iram and his family.

Invited to America

After leaving Australia on August 29, 1900, the Whites settled near St. Helena, California at a place Ellen named “Elmshaven.” The estate was quite large, and the orchards were in a run down condition. She needed a trustworthy farmer, so she asked Sara McEnterfer to send a letter to Iram asking him to move to the United States to work for her once again.^{lxxii}

W. C. White wrote to Iram about the job and location:

“There are thirty-five acres of valley land. About half of this if properly enriched, would raise vegetables, or almost any other crop. One quarter is especially good for fruit, and about one quarter is only good for pasture. There are eleven acres of prunes, and about two or three acres of a house orchard, that is, an orchard with all kinds of fruit for house use. There are something more than five acres of vineyard. The prunes and the house orchard are in their prime. We should be pleased to plant an acre more, giving us a larger variety of fruits. The vineyard is largely wine grapes, but there is an acre or two of table grapes. Some portions of the vineyard are dying, showing the results of phyloxera. We shall want to pull up about two acres of the old vines, one acre because they are not healthy, and one acre that is among the trees and need to be cleared away for the good of the orchard.

“We shall want to plant new vines, giving us a greater variety of table fruit, and putting in Isabelles, Concords, Delewares, and other kinds that will give us unfermented wine of the best flavor.

“Mother would like you to come to be her farmer, occupying a similar position to that you had at Cooranbong. There is no lack of farmers and fruit growers here, but we desire the old associations, and think it would be a continual comfort to us if we could have you take charge of our outside work. You have learned how Mother wants work conducted, and you know how to relate yourself to her work outside and inside. Mother would expect to pay you \$40 a month, and she would do her best to help you secure a good place for your family.”^{lxxiii}

This was a difficult decision for Iram and Christiana to make. Both of them had relatives that they were still praying would make decisions on the side of truth. They felt that if they stayed in Australia they might be able to win their families to the Seventh-day Adventist Church. They agonized to know the Lord’s will. They spent much time in prayer. They put the Lord to the test, telling Him that they would put their house up for sale at a higher price than they thought they could get. If it sold, that would be their sign to go. The home sold almost immediately. They now had money to move, and they knew for sure that it was the Lord’s will for them to go to America.^{lxxiv}

In November 1900, Iram sent a cable to Ellen White. The cable read: “SELL NOW CASH, ADVISE, COME, CABLE, JAMES.”^{lxxv}

That same month Ellen White wrote in a letter to her son Edson that she wished Iram were already at her home to take over the responsibilities of the farm.^{lxxvi}



Circular Quay, Sydney, about 1900. This is how the harbor looked when the James family set sail on the Mariposa.

The family of eight prepared to leave Australia. Christiana packed fruit she had canned and other goods to eat on the long journey. On December 21, 1900, they set sail from Sydney aboard the Mariposa, an old ship that was making its last journey. Money was tight, so their accommodations on board ship were not first class by any means.

When the good ship Mariposa docked in Hawaii, Father Iram took his six children to a soda fountain for a very special treat. Never before had four-year-old Elma encountered anything like this mug-full of bubbling foam that was set before her. Yikes! The moment a generous swig of the stuff went into her mouth, she spun around on her revolving bar stool and splattered it all out in a splattering splatter on the highly-polished floor. She never heard the end of it.^{lxxvii}



Woolloomooloo Bay, with SS Mariposa at the wharf, taken about 1900.

Three weeks was a long time to be on board a ship. The six children, tired of eating only what mother had packed in Australia, would stand in the hallways as the stewards were bringing meals to the more affluent passengers. The children would put on their best possible manners and also a look of hunger. The stewards couldn't refuse the cute faces and would give the children cookies off the trays they were carrying to the first class passengers. Another diversion for the children was fishing at sea. They took tied string around pop bottles and threw them overboard to try to catch some fish. They never succeeded at this endeavor however.^{lxxviii}



**Canning jar brought from
Australia**

The trip was a difficult one for Christiana. She was expecting her seventh child, and the boat ride was not helping how she felt. She got so sick that the authorities were afraid she would die before reaching the United States. They wanted to leave her at one of the ports at which the ship stopped. She felt convicted, however, that they were on a mission for the Lord. She mustered up her strength and replied bravely: "When the Lord calls you to go some place, you don't go half way and say you can't go on." The family did press on and arrived safely in San Francisco in January 1901.^{lxxix}

Young daughter Elma often spoke of two of her forever memories about the arrival in San Francisco. First, the ship's landing happened to be on January 22, 1901, the very day of her fifth birthday! The other memory was

created by the kind old lady who stood there on the wharf beside her. She spoke in strangely accented words, but Elma forever remembered the sweet comfort she felt when that kind lady said to her:

“You poor little t’ing. You come all dis long vay!
I hope you be happy here. Dis nice place.”^{lxxx}



Market Street and Ferry Building, San Francisco, c. 1901^{lxxxi}



St. Helena about 1900. Looking north on Main Street from Spring Street.

Life at Elmshaven

Mrs. White was very glad when the James family arrived. She wrote that they had encountered smooth seas. Then she added that she was as happy to see them as if they were her own family.^{lxxxii}

Within two months of their arrival, Iram wrote a letter to Willie White dated March 25, 1901 giving an update on the farm, listing various projects he had already completed. (See Appendix J.)

Mrs. White gave them some property on a little knoll right near her house at the foot of the hill below the St. Helena Sanitarium on which to build a home for themselves. On February 27, 1912, Ellen White gave the family a gift of an extra 1.5 acres.^{lxxxiii}



St. Helena Sanitarium about 1892.

Not long after their arrival, several members of the family came down with what Mrs. White labeled “malaria.” This was caused by the poor sewage system operated by the nearby St. Helena Sanitarium.^{lxxxiv}

Mrs. White wrote that on a Sunday morning not long after Iram had come from Australia,

Iram, “Sara [McEnterfer], two of Brother James’s children, and I rode seven miles up Howell Mountain to get cherries—small black ones, which were given us for the picking. Several others besides us were picking from the trees. The platform wagon was drawn under the trees, and Sara and I stood up on the seat and in this way reached the cherries. I picked eight quarts.”^{lxxxv}

After giving birth to their first child, Christiana was told by her doctor that she would not be able to have any more children.^{lxxxvi} However the James family was continuing to grow and would eventually reach thirteen children. So Iram and Christiana were very interested in Christian education. Iram was one of the leaders in starting an elementary school near the St. Helena Sanitarium. He became the board chairman of Crystal Springs Church School which later became known as the St. Helena Foothills Elementary School.^{lxxxvii}

The school opened with 16 students, four of whom were from the James family. The closing program of the first year took place on Tuesday, May 27, 1902 at 7:30 p.m. The four James children attending school took part.

PROGRAM		
CLOSING EXERCISES OF SANITARIUM CHURCH SCHOOL, Tuesday, May 27, 1902, 7.30 P. M.		
Song	Entire School	The Cross That He Gave
Prayer		
Recitation	Four Children	Scripture Selection
Declamation	Willie Patterson	A Gentleman
Recitation	Ruth Dennison	Baby's Secret
Declamation	Walter Hewitt	Smiles and Frowns
Recitation	Nettie James	I'm Ignorant
Recitation	Alice Taylor	Unawares
Declamation	Walter Patterson	The Best That I Can
Recitation	Winnie James	The Lad's Answer
Song	School	Temperance
Composition	Alpha Loper	Ancient Judah and Israel
Declamation	Fred McDowell	A Little Seed
Recitation	Effie James	
Composition	Ray Colvin	Volcanoes and Earthquakes
Declamation	Stanley James	The Church and the World
Recitation	Alpha Loper	An Invitation
Song	God Be With You Till We Meet Again School	

Foothill School historian, Marvin Walter tells of an incident in the early years.

"A teacher, Otto Hancock, taught the boys how to make cement and had lunch benches built. Hancock fell in love with another teacher, Harriet Nelson, and the couple married the following year. When they returned the following term they were given a shivaree by the students who

serenaded them with cow bells from James' cow barn. James was almost as famous for this fact as he was for providing 13 students to the school."^{lxxxviii}

An important school board meeting took place at Elmshaven on January 14, 1904. The minutes of this meeting were printed in the April 24, 1975 *Review and Herald*. This meeting dealt with a wide range of issues regarding church school attendance. Iram was the chairperson of this meeting. (See Appendix H for the full minutes of the meeting.)

When in April of 1904 Mrs. White had to go to Washington D.C., Iram accompanied her and Sara McEnterfer to Mountain View on a cold, rainy day to see them safely off on the train.^{lxxxix}

On this trip in 1904, while in Takoma Park, Maryland, Ellen White wrote the only letter to Iram on file. She expressed how much she missed the good produce from her garden in California. She asked him to consider hiring a young man who needed help. Her letter was a mixture of friendship and counsel.

"May the Lord bless you abundantly, my brother, in your home. The charge I have to give you is: Do not load yourself down with so many burdens that you will fail to do your duty to your children. I do not write these words as a reproach, but as a reminder. If anything must be neglected, let it be the care of inanimate things. Keep your own soul fresh and pure and uplifted. If you give your children the attention they need, some things may have to be neglected. Then let them be. Your children are building characters for time and for eternity, and you must make no mistakes in dealing with them. Be assured that I will not censure you for anything left undone on the farm.

"May the peace of God abide in your home. May His blessing rest upon your little flock. They are lambs of His fold, and must be nurtured and cherished. Do not overwork. Do not strain every nerve and muscle to try to do everything that there is to do on the farm, but get help.

"May the Lord abundantly bless you and your wife and children."^{xc} (See Appendix C for the full letter.)

When the James family arrived from Australia, the orchard at Elmshaven was run down. Iram put his expertise to work and soon had the farm flourishing. There was a lot of pruning and grafting that needed to be done. By this method he introduced some new varieties of apples which Ellen White liked very much.

"Brother James planted many loganberry vines and when the fruit is ripe he sells it. This year he has sold more than one hundred dollars worth of fruit. When he came the orchard was run down, and had very little valuable fruit on it. He went to work and grafted our apple trees, and I wish you could see some of the apples we have had from our orchard this year. . .

"Next come the grapes, which we are now enjoying. They are delicious."^{xc1}

Also referring to the garden, Ellen White wrote:

"Our little patch of strawberries bore wonderfully—something as the corn bore last summer. The fruit was of an excellent flavor and very large, some of the berries measuring three and a half inches around, and one four inches. . . We are using the early apples now. For several weeks

we have had applesauce on the table. Our family thinks much of this dish. We now have all the peaches that we can eat. The grapevines are loaded. The prune trees are bearing so heavily that some of the branches are breaking.”^{xcii}

In a letter to Dr. D. H. Kress, she refers to the work of Iram James and then adds:

“Of corn and peas we have raised enough for ourselves and our neighbors. The sweet corn we dry for winter use; then when we need it we grind it in a mill and cook it. It makes most palatable soups and other dishes. . .

“In their season we have grapes in abundance, also prunes and apples, and some cherries, peaches, pears, and olives, which we prepare ourselves. We also grow a large quantity of tomatoes. . .”^{xciii}

In a letter to Elder C. H. Watson, Arthur White wrote:

“After Mrs. White had settled here it was found that wood for heating cost \$1.00 a Cord stumpage. Mrs. White had opportunity to purchase a wood lot on the side of Howell Mountain from which she could get her wood supply. This 120 Acre piece is shown on the 1903 inventory to have cost \$500.00. I am told by Mr. James, who had charge of the farm that 1,000 cords of wood were cut from this piece. Thus this proved to be a wise investment. The wood was used here on the place and also by Mrs. White’s employees and some was sold.”^{xciv}

Iram was also a master at animal husbandry. He bought two grey mares in 1906. By 1907 they were mothers of “two beautiful colts.” He had been offered \$500 for the two mares.^{xcv}

Iram and Christiana raised their children to be industrious workers. “Brother and Sister James have an excellent family. The children are eleven in number, and as soon as they can walk, they are taught to be helpful about the home.”^{xcvi}

One daughter, Winifred did housework for Mrs. White earning \$5.00 per week. She was an intelligent housekeeper. She didn’t have to be told what to do. Stanley worked with his father and became very proficient at farming.^{xcvii} Another daughter, Effie, started her secretarial career as one of Mrs. White’s secretaries, later going on to serve the church as a missionary.



Ellen G. White with a group of Elmshaven helpers: Back Row: May Walling – EGW’s niece, Tessie Woodbury - household help, Effie James-office help, Dorcas Eugene Robinson-editor, and office helper; Sara McEnterfer-nurse, Miss Mary Stewart-office help, Mrs. Maggie Hare, Minnie Crisler, C. C. Crisler.

With such a large number of children, preparing the meals for the household was a major chore. All were taught to do their share of the work. Mrs. White's granddaughter, Grace Jacques, remembers as a girl watching the James children forming an assembly line just to make enough sandwiches for lunch.^{xcviii}

"And the farmer [Iram James] had 13 children, and they made lovely bread, and in the afternoon one of the older girls would bring out a table outdoors under the trees in the summertime and these big loaves of bread, and she would slice these loaves of bread and spread them with jam, and the children were all lined up, see, and if we could get in that bread and jam line, we thought we'd got somewhere! Mother said, 'You shouldn't do that. Mrs. James has enough to do without you getting in that bread and jam line.' But we were welcome, they made us welcome. We just thought that was wonderful, that bread and jam line."^{xcix}

Providing food for the family was always challenging. As well as growing food, the family would go to the forest to find extra items for dinner. One day the children went to the fields to gather mushrooms for Sabbath dinner. The family sat at the dinner table around the cooked mushrooms and offered grace. The oil lamp above the table shattered and showered glass into the waiting mushroom entrée. The hungry children were dismayed. How could God allow the loss of such a needed meal? They looked through the bowl, picking out glass to try and salvage the meal. It was then that Iram spotted a poisonous mushroom that one of the younger boys had picked by mistake. So, the meal went from disaster to a miracle.^c

From their very earliest years the James children were taught to work. Much of the fruit on the farm was dried and sent to workers who could not afford to buy it in the stores. The family started the St. Helena Home Fruit Company. Christiana would buy bolts of material and make sacks to ship the dried fruit in. Everyone in the family would get involved in some part of the operation. Even the very littlest was taught to turn the bags that mother had just made right side out.^{ci}

Thus it was appropriate that Mrs. White placed a picture of the James children at work in the chapter in *Ministry of Healing* (1909 edition, p. 387) that dealt with how to raise children. The caption under the picture reads: "Let the mother plan. . . light work to employ the active hands and minds."^{cii} An interesting note regarding the picture—the children had all been out in the farm working. As you can imagine, their clothes were dirty, and they were sweating from the work. It came time for the picture to be taken. The theme of the picture was "teaching children to work." The children were called in from their work. They took baths and then dressed in nice, neat clothing for the picture about work. After the picture was taken, they changed back into their "work clothes" and headed back to the orchard.^{ciii}



The James children "at work"!

Mrs. White wrote about the children working in the orchard. "Our prunes this year are much larger than they were last year, but there are not nearly so many of them. We are drying them ourselves. Brother James' children have been gathering prunes for two or three days, and Brother James and Brother Packham dip the prunes, and spread them on crates in the sun."^{civ}

As with most children, incidents happen in life that stick with them. One day Wilton fell into a pile of manure. He immediately received the nickname “Dob”—and it stayed with him the rest of his life.^{cv}



The James Family

*Back row, left to right: Effie, Nettie, Stanley, Winnifred
Middle row, left to right: Iram, Elma, Kenneth, Christiana
Front row, left to right: Helen, Wilton, Ellis, Mona, Harold*

It was not all work and no enjoyment. The children would remember those long hot autumn days out picking up prunes when Mrs. White would come along and bend down with them and help them with their work. Then they would all sit under some shade tree to rest and listen to the Lord's prophet speak to them in a very personal caring way.^{cvi}

"Just as the prunes were ready to pick, Brother James was seized with an attack of what he calls lumbago. He had severe pains in his back, and could neither stand straight, nor bend down far enough to unlace his shoes. Sara gave him electricity, Sister James helping where she could. But Sister James was afraid of the battery, and would not touch the sponges. At first Brother James could hardly endure the application of the electricity, but Sara persevered, and wonderful relief came to him. He now thinks that electricity is a marvelous remedy. After the first application, he was able to walk straighter than he had been able to for days, and he continued to improve. Sara has given him electricity three times a day, and he has been able to keep at his work."^{cvi}

The St. Helena Home Fruit Company was quite a business. The two biggest items sold were a variety of unfermented grape wines and prunes. As Elder W. C. White travelled, he took orders and would mail them to Iram to fill. (See Appendix B for a list of items sold.)

Advertisements for the St. Helena Home Fruit Company appeared in such places as Signs of the Times, August 25, 1909:

California Dried Fruit

Shipped direct from ranch of Mrs. E. G. White to families, schools, restaurants, and sanitariums. Large variety, extra quality, prompt shipment. Write for circular "S" giving full information. St. Helena Home Fruit Co., Sanitarium, Napa Co., Cal.

The farm had a variety of fruits and vegetables. There were 2,000 prune trees.^{cvi}

On February 18, 1904, Mrs. White wrote to her son Willie that they had been having much rain, but that the day before had been a beautiful sunshiny day. She drove out to the pasture with Brother James. She wanted "to see the black calf" that had recently been born. She wanted to see if it was "faring well after the long rain."^{cix}



Back Row (left to right): Kenneth, Nettie, Winifred, Stanley, Effie, Elma, Ellis, Wilton
Second Row: Helen, Iram, Christiana, Mona
Front Row: Billie and Ted

Records tell show Iram's salary: In 1907 he was paid \$612.30 in July; \$594.20 in August; \$594.66 in September; and \$566.34 in December. In January 1908 he was paid \$617.09 and approximately the same for the rest of the months.^{cx}



Mrs. White in carriage. Iram James is in the background

A story that Iram shared with his children and grandchildren concerned Mrs. White's buggy rides. She enjoyed taking rides in the country—sometimes to make visits, other times just to enjoy the scenery. One day her buggy had been in the shop for repairs. It wasn't noticed that the bolt on the wheel was missing when the buggy came out of the shop.

The next day, Iram helped Mrs. White get into the buggy for her ride. When she came back later that day, Iram helped her out of the buggy. As he was

taking the buggy back to the shed, the wheel fell off. It was at that point that he realized what a dangerous position Mrs. White had been in. The wheel could have fallen off at any point along her ride. Iram always felt an angel held the wheel in place until Mrs. White returned.^{cxix}

Iram was a man of prayer. He could often be found behind the pile of hay in the barn on his knees praying. He also believed in putting those prayers into action.

April 18, 1906 was the great San Francisco earthquake. Although the family lived 70 miles north of San Francisco, that night they could see the glow of the fires burning in the city.^{cxii}

Oldest daughter Effie wrote her memories of hearing Ellen White speak:

"Place would grow quiet as she entered, attention very good. . . . The words she spoke lingered in our minds to strengthen and to bless."^{cxiii}

The family was not without their share of trials and heartaches. At age 17, Harold was killed while riding his motorcycle on Lodi Lane just a couple of miles from home. He experienced trouble with his bike as he approached the railroad tracks. Looking down briefly, he did not see or hear the oncoming train. The emergency call came to the switchboard at the St. Helena Sanitarium. Nettie was working the switchboard that day, and received the call that her younger brother had been killed.

Ellis, nicknamed Ed, was married and living between the family home and Elmshaven. Then took a job near Riverside, California working on a farm. While trying to move a bull from one pen to another, the bull gored him, and another heartache to the family was felt.^{cxiv} Christiana wrote to family at the time: "My prayer is daily that we may all so live that when it comes our turn we may be ready to go home with our dear Saviour."^{cxv}

Nettie fell off a wagon, and was run over, seriously injuring her back which gave her great pain in later years.

Church Work and Witnessing

Soon after arriving in the United States, Iram was right back doing what he enjoyed, sharing the good news of the gospel with others. “When he first came here, he devoted his Sabbaths to holding meetings with unbelievers; he was always welcomed, for he explains the Scriptures in a clear and acceptable way.”^{cxvi}

Iram began carrying on a Sabbath School on Larkmead Lane between Calistoga and St. Helena. Things were going very well with one family about to join the church, although the local Catholic priest was doing his best to break up the meetings.^{cxvii}

He had a way of dealing with people that won their hearts. He was always on the lookout for witnessing opportunities. W. C. White asked him to visit a man in the Napa Valley who had some ill feelings toward the church. W. C. White wanted Iram to “visit him, and become thoroughly acquainted with him and his family and his work. If there is any way in which you can do him good, I hope that you will find it.”^{cxviii}

He was ever looking for ways to help out in the churches. He asked Ellen White where she felt that he could best help on Sabbath mornings. She told him that the Sanitarium church had more than enough help, but that the St. Helena church, pictured below,^{cxix} could use some help. Iram took up the challenge by becoming a lay leader in the church.^{cxx} The family joined the St. Helena church on January 7, 1905. Iram held a number of church offices including: Deacon, Elder, Sabbath School Superintendent, and MV Leader.^{xxxi}

There was much help available under his direction. He called in theology students from Pacific Union College to put on the church service and to add music to the program. He called on men that he knew—such as I. H. Evans, A. G. Daniels, and W. A. Spicer—to speak when they were in the area.

About 1915 a rift developed within the St. Helena church. Two groups were fighting against each other. This concerned Iram greatly. He called in the conference president to speak to the two groups. It didn’t seem to change anything. Bickering and strife continued. Next he called in the chaplain from the St. Helena Sanitarium, but with the same lack of results.



Corner of Madrone and Oak Streets

Iram spent a great deal of time in prayer concerning this matter. Finally, he decided that he would speak very plainly to the two groups. As he stood before the divided church, he opened his Bible to Matthew 6:44-45a. Slowly he began to read:

“Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven.”

Next he turned to John 13:34, 35:

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.”

Finally he directed their attention to 1 John 4:7, 8:

“Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love.”

He looked up from the Bible and pointed to one group and asked “Are you planning on going to heaven?” They all nodded their heads indicating that they were.

Then he pointed to the other group and asked the same questions: “Are you planning on going to heaven?” Their response was also yes.



“You are not going to make it the way you are going,” said Iram. “What do you intend to do when you get to heaven? Are you going to ask God to build a fence between your two groups? None of you are going to make it to heaven unless you learn to love your enemies.”

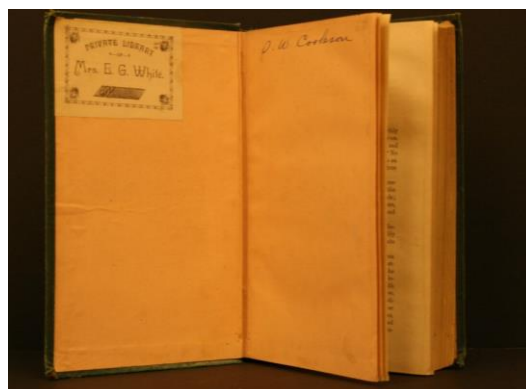
A revival took place in the church that day. Reconciliation took place, and another victory for the Lord had been won.^{cxxii}

Iram continued to work for Ellen White right up to the time of her death in 1915.

Not long before Mrs. White passed away, she gave Iram her personal Bible. Iram cherished the Bible very much. In the fly leaf he put many statements from the Spirit of Prophecy that were a comfort to him.

Mrs. White also gave Iram a copy of *The Great Reformation: The Pilgrim Fathers of New England; a History* by W. Carlos Martyn from her personal library.

The day Mrs. White passed to her rest, the nurses who were attending to her needs “saw that the end was very near.” Individuals who were especially close to her were



summoned. One or two at a time were allowed to make their way up to her second floor room. Iram and Christiana were among that small group to say their goodbyes to the one they had grown to love and respect over the past 21 years.^{cxiii}



Elmsaven about 1915



Family Portrait about 1907.

The Later Years

After Ellen White's death, Iram and Christiana continued to farm in the Napa Valley. The General Conference of Seventh-day Adventists purchased Elmshaven along with the rest of the estate properties in 1916. In 1921, the General Conference sold Elmshaven to Iram. He held the house for a few years before selling it to a real estate developer.



Iram pruning a tree near Elmshaven while granddaughter Doreen looks on.

According to Arthur L. White, grandson of Ellen White, the real estate developer had a potential buyer for Elmshaven who wanted to purchase it and turn the place into a speak-easy—an establishment that illegally sold alcoholic beverages during the period of United States history known as Prohibition (1920–1933, longer in some states). The thought of that happening was more than Elder Charles T. Everson, an evangelist, could bear. So, in 1925, Elder and Mrs. Everson bought the home.^{cxix}

Iram continued his farming ventures which included purchasing a cattle ranch in Knight's Valley. He and Christiana enjoyed spending time with their grandchildren whenever possible.

One day their daughter Nettie and her family were visiting. Nettie's youngest daughter, LaVelle, was watching her grandpa cleaning out the barn and filling the wheelbarrow full of manure. As he was pushing the load out of the barn, LaVelle asked, "Grandpa, what are you going to do with the stinky, smelly stuff?"

With a twinkle in his eye, Grandpa James answered, "I'm going to put it on the artichokes."

"Why grandpa," said little LaVelle, "we put mayonnaise on ours!"



Iram and Christiana James

On another occasion, Iram was outdoors with one of his granddaughters. Being a very cold morning, they could see their breath. Iram teasingly said to his granddaughter—"You shouldn't smoke!"

Indignantly she said "Grandpa, I'm not smoking. I'm from Eureka—and that is Eureka air you see!"

Christiana had many favorite recipes, one of which was Nuttose. ☺☺☺

Nuttose

1 Cup Peanut Butter
1 Cup Cornstarch
1 Large Onion—grated
1 tsp. salt

1 Cup Browned Flour
1 Cup tapioca (soaked in cold water)
½ tsp. sage
Tomato Juice

1. Mix—Peanut Butter, cornstarch and flour thoroughly. (Rub together between the hands.)
2. Add—other ingredients.
3. Mix—Well.
4. Add—Tomato juice to the consistency of batter.
5. Pour—into greased containers.
6. Steam—3 hours. May be cooked in double boiler.

"Very good in sandwiches."

Iram and Christiana had a strong burden for their children to be ready to meet Jesus. August 1, 1932 during the great depression Christiana wrote:

“Things are surely in a bad state. You can’t sell anything. Blessed is the man who can have a piece of land, a cow and a few chickens and water. He can get by. I don’t know if it’s like that over there. But as far as reports go it’s the world over. Let us all watch and be ready and do our part to bring this precious truth to all we can. It won’t be long now till Jesus comes to gather His loved ones home. We must pray for one another. I feel so anxious that all the Children should come into the ark of safety before it is too late. . . I don’t suppose it will ever be our lot for all to get together in this old earth again. But may we all meet together on that glad day.”^{cxvii}

Less than two years later on June 13, 1934, after a two-year illness, Christiana passed to her rest. The funeral service was conducted by Elder D. E. Robinson, assisted by Elder W. C. White. She was buried in the cemetery in St. Helena.^{cxviii} (See Appendix D for complete funeral service.)

Elder Robinson wrote the following notice that appeared in *Australasian Record*, September 24, 1934:

The Passing of a Pioneer Mrs. Iram James

CHRISTIANA JAMES was born at Mudgee, N.S.W., June 6, 1866, and died at Sanitarium, California, June 13, 1934. Her

parents had taken up land and engaged in wheat and cattle farming, at that time 100 miles from a railway. Christiana was the youngest of the six children of this pioneer family. At an early age she united with the Lutheran Church. In 1887 she was married to Iram James, and they moved to the vicinity of Parramatta. Early in 1893 Pastors Robert Hare and David Steed came to the neighbourhood looking for a place to begin a series of meetings. Mr. and Mrs. James had in their home a large room, which they offered to the young preachers. Besides this Mr. James, who was driving a coach, invited the people all along his route to attend. As a result, the room was unable to hold all who came.

Soon a tent was pitched, and the district was stirred with the new doctrines. Both Mr. and Mrs. James were soon convinced that they should keep the seventh-day Sabbath.

They became charter members of the Kellyville church, and have ever since been consistent members of the faith.

Mrs. E. G. White was then living near Sydney, and became acquainted with the James family. In 1896 when she moved to Cooranbong to help in the establishment of the new school, she was in need of a skilled farmer and an active Christian to take charge of the industries on her property, and Brother James and his family were called to the place. Here they remained until Sister White returned to

U.S.A. in 1900. Sister White sent for her tried and faithful friends to take charge of her "Elmshaven" estate, and Brother and Sister James went over early in 1901. A cottage was built for them on the estate, and there they have lived ever since, with the exception of a few years at Calistoga.

Not to a public work was our sister called; but her work was no less important, that of standing by her husband's side as queen of a humble home, in which thirteen boys and girls were cared for and taught the principles of Christian integrity.

The thrilling story of unselfish devotion and sacrifice is written only in God's book of remembrance.

D. E. ROBINSON.^{cxxviii}

After Christiana passed away, Iram sold his home in the Napa Valley and spent time with his children. He spent some time in Boulder, Colorado with Effie. While in Boulder he was able to get much needed rest. Effie wrote:

"We had his glasses refitted, and he has had a 'new lease on sight' he says. He has read several of Sister White's big books through again and has marked them a lot. Says he has ENJOYED it more than he can tell. I'm glad for that! It is hard to think of folks denying themselves even eyesight, because of lack of funds; but Dad never complains, and I didn't realize his old glasses were so bad; and that SO LITTLE would be such a relief to him,--the new lenses."^{cxxix}

In December 1934 Effie put her dad on the train to California. She writes:

"Well, Dad has had a burden to help Net out,--it almost decided him not to come to Colorado in the first place; and now that there will be three or four months with 'nothing to do' as he says, here, he has decided, and gone to California till spring, going by way of Los Angeles and Glendale, and St. Helena. We persuaded him to take a ticket that would give him 30-days to land in St. Helena, instead of taking the holiday rate of \$20.00 that would give him only six days from here to his destination—St. Helena. Oliver is to meet him with the truck, at Ted's in St. Helena, and take Pete and some other things to Blue Lake, to the new ranch, and they will return and work on the new place.

"We put Dad on the train at Denver, and he didn't have to change at all. He has written several darling cards, saying that he is enjoying every minute of the trip. You know Dad has always liked train trips, and this seems to be the best of all. I'm so glad. We put him up a lunch, checked his trunk right thru to St. Helena, and did all we could to make it easy for him. I'm glad he went, for I know he's enjoying the liberty of going, and the chance to help on the new ranch. Oliver seems to have a good deal of work, and the place needs plowing, and so forth. Net wrote so excitedly about the prospect of his coming. I think she was somewhat discouraged when he did not stay with her in September. But he was in no shape to go to work then; and has had a real rest here. He seems to MUCH different; and I know it has done him good to be here—away from everything that would urge him on. He could have had work here; but I did not urge it, and am glad he was willing to let up a bit. It has been WONDERFUL to have him with us. It has done Mona and me lots of good; and he and Bert are as absolutely congenial as father and son. Bert

always enjoys being with him, and Dad likes Bert—as one of his own. Says Mona does not know what a jewel she has.”^{CXXX}

He visited Helen in Grouse Valley. His last stop was the Redwood Valley in March of 1935 to live with his daughter Nettie. Here he spent the remaining few years of his life except for several months of the summer when he traveled to the home of Elma and Leland in La Grande, Oregon. He wanted to be—and proved to be—useful in the huge project of transforming a coal shed into a neat and commodious classroom for church school children. Grandson Richard remembers his own childhood dismay when a hammer belonging to his Grandpa James disappeared and couldn’t be found. Much, too much later, the hammer was recovered from inside a wall that was being relocated to accommodate the new floor plan.^{CXXXI}

He continued to be an avid reader of the Spirit of Prophecy books, marking them with countless notations and underlinings.

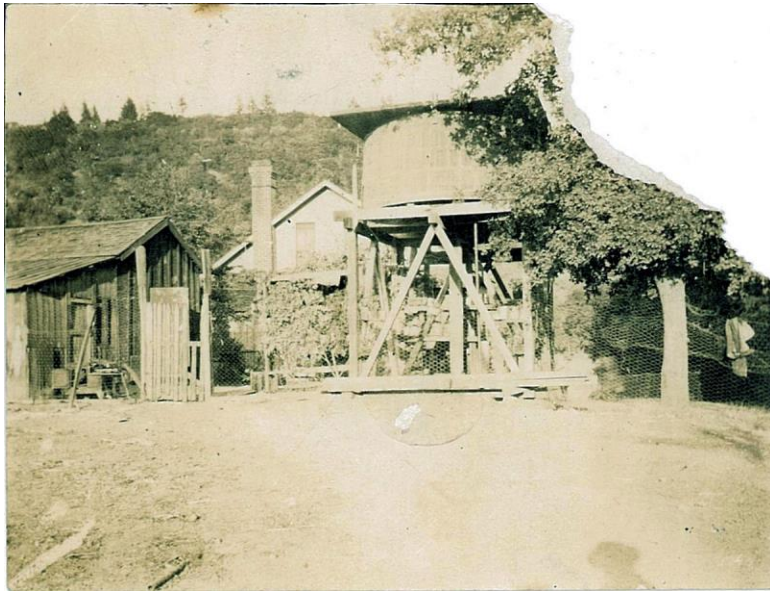


Iram with his grandchildren at Redwood Creek.

He was a sought after speaker for Sabbath Schools and other church gatherings. He was asked to speak on numerous subjects, but the majority of his lectures dealt with the early work of the Seventh-day Adventist Church in Australia. He had charts tracing the early development of the health and educational work in his homeland. He also had charts dealing with the prophecies of Daniel and Revelation which he used in giving lectures.^{CXXXII} (See Appendix E for Iram’s lecture on the health food work in Australia.)

Iram was a man of many talents which he dedicated to the Lord. Ellen White said that there had never been any unpleasant words between the White family and the James family in all their years of close association.^{CXXXIII} She also said “I would not be willing to exchange my farmer for any other person that I know of.”^{CXXXIV}

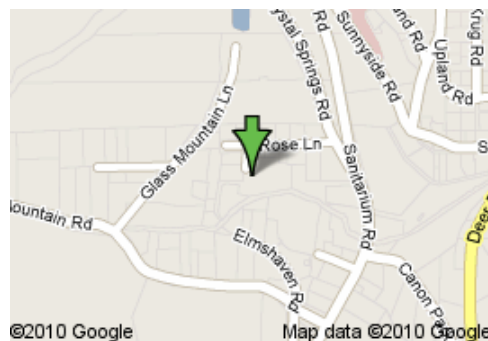
The James' home still stands not far from Elmhaven at the foot of the hill below the St. Helena Hospital. (500 Elmhaven Road, St. Helena, California.)



The little building on the left was the washhouse where they did the laundry.

The water tank was always dripping and the year Nettie's youngest child, Sonny, was born it was terribly cold and there were ice cycles hanging all around the tank. Mona told her niece Beverly that baked icicles were good. So young Beverly put a pan-full of icicles in the oven. When she took them out there was only hot water. Mona was so sorry that she tricked her young niece.

On the back of the photo, oldest son Stanley wrote: "Do you recognize this joint? 'There's no place like home.' I never knew it before."



Location of the James home.



The James home as it looks today.

January 27, 1939, Iram wrote to family members from Redwood Creek that he was hoping to go that summer to San Francisco along with Nettie and her family to the San Francisco Treasure Island World's Fair. The fair celebrated the recent building of the two bridges across the bay. For Iram, going to the fair was contingent on the family saving enough money, on feeling better, and on weather that was not too cold. "But will not go till early summer when it gets warmer as it will be quite cold as the fair ground is right on the bay near the big bridge that crosses the bay. It is supposed to be the biggest ever."

But attending the fair was not to be. Iram passed to his rest on April 10, 1939 in Eureka, California.

While at Redwood Creek he became ill. In his small cabin he had a bell attached that he could ring from his bed if he needed assistance.^{CXXXV}

Nettie said that he was so sick in his cabin he would say at night when he was suffering so—"Oh if I only had one of my boys to be with me!"^{CXXXVI}

His prayer to the end was for his family—praying for them to be faithful to God.

His son-in law, Leland Brown wrote the following to the family on April 20, 1939:

Dear Folks:

It seems impossible that Dad is no longer among us but he has gone, and leaves behind him a record that bears no stains or blemishes.

I told Nettie that I would write this and now that I have come to it, I do not have words to tell the story as it should be told.

Dad was taken seriously ill the latter part of March, and I believe you were all informed of that almost immediately. Net and Oliver did all they could for him and had Dr. Leland, who lives out there near them, see Dad several times, but somehow they were not satisfied with what was being done as Dad seemed to be slipping and Dr. Leland did not seem to know just what was the trouble. They then took Dad to the Sanitarium in Eureka and had another physician look after him from then on.

The Doctor in Eureka told them immediately that he was quite certain that Dad's condition was caused by cancer, and that the end could not be far away. This doctor wired for the findings of the x-ray and other examinations that Dr. Irwin Pratt had made and these were all negative. The Doctor still maintained in spite of these reports from Irwin, that Dad was full of cancer and this proved to be true from the postmortem examination as I shall explain later.

Dad had been having a great deal of pain while out at the ranch, but at the hospital they were able to keep him much more comfortable and free from pain. Net and Oliver were in to see him every few days and there was no appreciable change in his condition. They phoned in every day, and on Monday evening April 10, the evening that dad passed away, Oliver phoned at six P.M. and the nurse reported that there was no definite change, but dad passed away about 8 P.M. that same evening.

Dad had talked to Net and asked if they would not bury him on the ranch out there, and when Dad was up here about a year ago he talked to Elma and me and had told us that he wanted to be buried out there. I asked him if he would sooner be buried there than at St. Helena and he replied "that he would sooner be buried at St. Helena but there was no place there, so he would sooner be buried at Dun Wanderin than any other place he knew of."

When I told Win what Dad had said to us about being buried out there, Win said Dad had told her the very same thing.

Well there were Net and Oliver, with Dad's request to be buried there, and no finances to do anything else with, and although they had written and asked some of the others what they thought should be done, not a one had given them a reply of any kind up to that time, so they went ahead and made plans and arrangements to carry out Dear Old Dad's last wishes.

We received their wire on Tuesday evening, in which they asked us to wire if we were coming. We were already making preparation to go down there so Elma could be there to help take care of Dad, and we would have left here Thursday morning but when we received the telegram that Dad was gone, we left on Wednesday morning and arrived down there at Net's place Thursday night. About six hours after we got there Ted and Wilton with their wives drove in. Win had phoned to Wilton and asked that he come up there and stop the funeral, and arrange to have it in St. Helena instead and she would stand the additional expense.

When Wilton got there and saw just how things were and why the arrangements were made as they were he felt that it would not be right to stop the funeral so he phoned Win and told her to come on up there. So Win and Fred left immediately and brought Helen with them. They arrived the next day.

All the children who were there talked the plans over together and decided that it would be most satisfactory to all concerned to hold the funeral service there at the ranch as planned, then ship the body to St. Helena for burial. Just what was done there we do not as yet know, but I believe they somehow found room so Dad could be placed next to Mum's grave. Wilton had investigated the possibilities before coming up there and had this part arranged quite well I believe.



Church at Redwood Creek where Iram's funeral was conducted.

At any rate the funeral services were held at the ranch and it was very beautiful and well carried out. Oliver surely worked hard and planned well that everything would be as nice as possible. I wish I could describe vividly the scene. The little church at the ranch was banked solid inside and out with evergreen, then this was flooded with wild flowers. Ted and Dot also helped very much with the decorating. Then when

the floral pieces from friends were added, the room was a riot of color and beauty. Then with the birds singing on the outside and the beautiful spring day, the setting could not have been more desirable.

While the friends were gathering, one of the boys at the ranch played softly on the xylophone. And the little church was filled to capacity. A double male quartet sang Dad's favorite song, "He's a Friend of Mine". This was very beautiful. Then Julius Shaffer read the obituary. Net I believe will send you each a copy of that. We failed to get one as yet. Elder Tupper, the pastor from the church in Eureka then had the service.

I shall not attempt to give you an epitome of the sermon. But I can say that I surely felt just as Win said to me after the service, That it was the first funeral she ever attended in her life where she felt all the nice things which were said were absolutely true.

The minister dwelt at some length on Isa. 57:1-2 showing why it is that some of God's children are taken away. "The righteous are taken away from the evil to come." Also on the texts in Revelation 14: showing how men's works follow them whether good or bad and how much more wonderful it is to leave a record as Dad left among all with whom he came in contact.

Following the funeral which was held at 2:30 P.M. Sabbath April 15, we had only a very short visit with Win and Fred as they were very tired from driving all night. They went on in to Eureka and stayed there over night then drove on down to St. Helena. Wilton went down by train with the body. Ted, Helen and Ted's wife drove down in Ted's car. Ted was also up to see Dad before he passed away but could not stay at that time.

Now as to what was found by the undertaker that caused Dad's death.

There was not a regular autopsy done, but the undertaker on opening the body for his work, found that Dad had a large cancer at the pylorus and another large one on the ascending colon, which had obstructed the bowel. Then there were several smaller ones in the region of the liver. Elma and Net wanted me to talk to the undertaker about this so I did and he wanted me to feel them so I would know. So he removed the clothing and I could feel the cancerous growths just as he had stated.

It is no doubt a blessing that Dad never knew that he had cancer, and had it been discovered at the time he was x-rayed or even months before, nothing could have been done about it. We all do know this—that Dad was ready to go and if we want to see him again we shall have to duplicate in a measure the principles which Dad loved and so beautifully lived out to the very last.

This I know is a very poor synopsis of the events relative to our Dear Dad's last few weeks on this earth, but with what the others will give you it may add just a little, and together possibly you can piece out in your minds something of the sequence of events of this sad occasion.

Faithfully yours,

Leland F. Brown

Granddaughter Ramona (Tony) Brown Sturgill was not yet five years old when she came with her family to Redwood Creek for the funeral. She remembers:

“A day or two before the actual funeral on a sunny day, I walked up to the church where the funeral was to be held. I was alone. There was music coming from the church and I thought that the funeral had started and I wasn’t taken to it. I was heart-broken and started to cry. I peeked inside and there was the coffin and Auntie Mona. She was crying. It may have been her that spoke to me or someone else. They saw me crying and assured me that it wasn’t the funeral, but the organist just practicing and that a later date would be the real funeral which I would attend.

“I didn’t believe it as I saw Mona crying, heard the music, saw the coffin and had seen my uncles digging a grave. I thought the funeral was over and the people had already left.”^{cxxxvii}

Iram had two funeral services. One was at Redwood Creek and the other was in St. Helena where he was buried next to Christiana along with their son Harold awaiting the resurrection day.

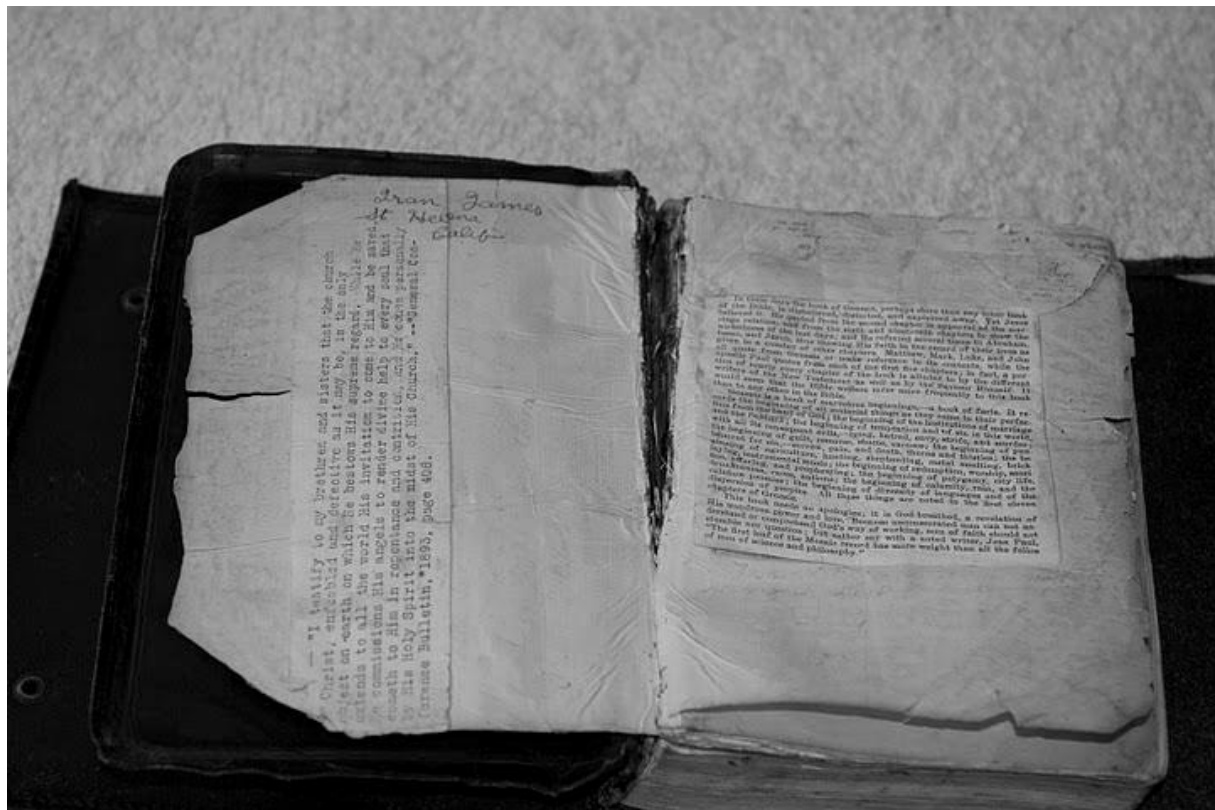


Epilogue

We in the generations following our grandparents and great-grandparents have been handed our heritage of belief. (See Appendix E for genealogy written by Ted James, youngest son of Iram and Christiana.) For us, it did not take a bold, courageous step in faith to embrace the Seventh-day Adventist message. We can thank Iram and Christiana for paving the way. They suffered for their decision, yet they rejoiced in the Lord through it all. May we, too, have the love of truth, the burning desire to know God better, and the zeal in reaching out to others with God's saving message as did Iram James. His convictions and his appeal to each of us can be summed up in the words he pasted in the front of the Bible that Mrs. White had given to him:

"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

"Who is this Jesus? Let God answer. 'This is My beloved Son, in whom I am well pleased,'—Jesus, the Son of God, the Creator of all things. The earth into which the cross was thrust with such cruel force, was brought into existence by His spoken word; the trees from which His cross was fashioned, grew at His command; the thorns which composed His crown, sprang into existence when He cursed the earth for man's sake. But in fashioning Adam, He formed him by His own hands. But why, then, is the Creator uplifted on the cross? Oh, Adam, His beloved son, sinned; and every son and daughter of His since has sinned, and He was the only one who could redeem them."



Fly leaf of Ellen White's Bible given to Iram James.

“But upon whose cross was He crucified? Friends, it was my cross. He did nothing worthy of death, but I was a sinner. He took my place and died on my cross. His feet were pierced, that mine might tread the streets of gold. His hands were nailed to the cross, that mine might pluck the never-fading flowers. He wore a crown of thorns, that I might wear a crown of gold. He died the death that was mine, that I might live the life that is His.

“The cross is the only place where the sinner can meet God. Here Christ takes his sins and gives the sinner His own righteousness. Kneeling in faith at the foot of the cross, man has reached the highest place to which he can attain.

“To the cross we must come to be cleansed; and the closer we come to it, the closer we shall come to each other. Shall we not press together, press together, press together?

“It took Jesus only one week to create the earth and everything in it, but it took Him thirty-three years of toil and pain, sorrow and suffering, to redeem it. Do you wonder that I love my Saviour? Everything I have is His—my life, my time, my money, and any talent that I may have.

“And now He is in heaven pleading for you and for me. His work is nearly finished, and then He will come for us to take us home to glory. I long to be there. I desire to see that beautiful city, with its streets of gold and its never-fading flowers. I want to taste the fruit of the tree of life; but most of all I long to see my Saviour, don’t you?

“Shall we not renew our consecration, and rededicate our lives to Him from this time forth?”^{xxxviii}

As the saints who have died believing in the Three Angels’ Messages are raised in the special resurrection just before Jesus comes so that they can see their blessed Redeemer coming on the clouds of glory, I’m sure Iram and Christiana will be among that group. May we purpose in our hearts to be found ready and waiting to be among those faithful who have “fought the good fight” and “kept the faith” and be united as a family in the earth made new.

Appendix A

THE ANDREAS KURZ CABIN CHEST



Fig. 1 Andreas Kurz (J. Fletcher)

The chest was presumably made specifically for the trip from Germany to Australia, and may have been made by Andreas Kurz himself, or a local handyman. The chest is a rustic piece, albeit of sturdy construction, and its lack of sophistication suggests that it was not made by a master craftsman. However, it is nevertheless of an intricate design and its construction would have been laborious. The timber was probably locally sourced and is presumably of a pine variety, very prevalent in the forested southern region of Germany where Andreas lived.

The chest is in relatively good condition, although some of its timbers have split owing to the extreme weather conditions – both hot and cold – which it has endured in its 148 years in the Mudgee district. All of the ironmongery is intact, although the key is regrettably missing.

The chest is 855mm wide, 570mm high, and 560mm deep. It features extensive dovetailing of the front and back panels to the sides and a lightly stained and lacquered exterior which retains its original finish, while the interior is raw. The chest's japanned ironmongery consists of metal straps around the sides and numerous hand-made nails which have ensured that the structure remains as robust as the day it was made; the remaining ironmongery – hinges, handles and lockplate – are equally pristine.

The front of the chest is inscribed with the numbers 240 – the significance of which is not known at this stage – in both the top right and top left hand corners. The front is also emblazoned with the name "Andreas Kurz" and the text "Aus Manshaupten nach Australien" (From Germany to Australia), all in large black-painted German Gothic script.¹

¹ "Manshaupten" should be more appropriately "Mannshaupten".

THE ANDREAS KURZ CABIN CHEST

THE ANDREAS KURZ CABIN CHEST
SCALED DRAWINGS

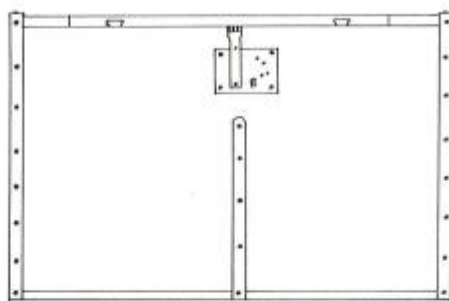


Fig. 2 The Andreas Kurz cabin chest: front (Scale = 1 : 10) (John Broadley)

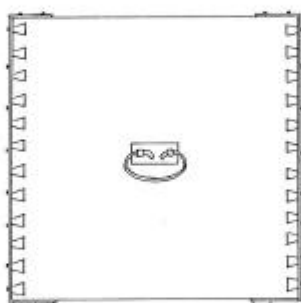


Fig. 3 The Andreas Kurz cabin chest: side (Scale = 1 : 10) (John Broadley)

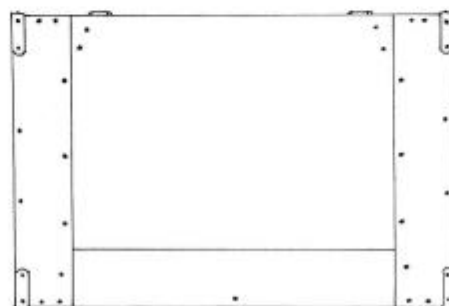


Fig. 4 The Andreas Kurz cabin chest: lid (Scale = 1 : 10) (John Broadley)

THE ANDREAS KURZ CABIN CHEST

THE ANDREAS KURZ CABIN CHEST
PHOTOGRAPHS



Fig. 5 The Andreas Kurz cabin chest: front



Fig. 6 The Andreas Kurz cabin chest: lockplate



Fig. 7 The Andreas Kurz cabin chest: side handle

THE ANDREAS KURT CABIN CHEST



Fig. 8 The Andreas Kurt: cabin chest: front and top



Fig. 9 The Andreas Kurt: cabin chest: front, top and side



Fig. 10 The Andreas Kurt: cabin chest: interior

THE ANDREAS KURT CABIN CHEST

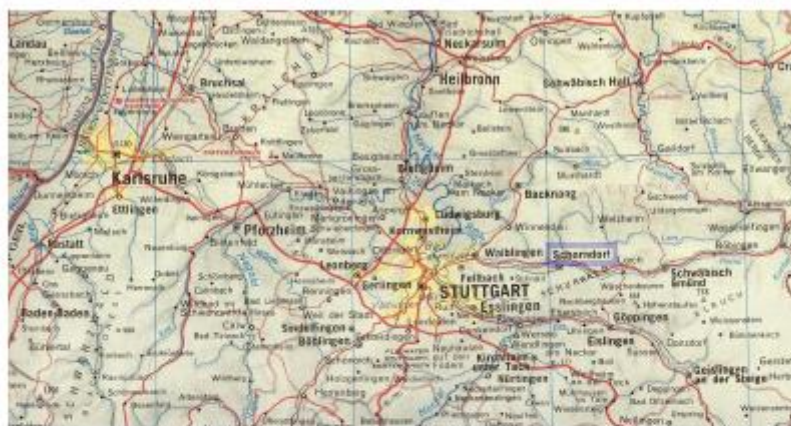
ANDREAS KURTZ AND HIS CABIN CHEST
A SHORT HISTORY

FIG. 11 Portion of map of southwestern Germany, highlighting Schorndorf to the north-east of Stuttgart

Andreas Kurtz was born on 2nd February 1819 in Mannshaupten in what was then the kingdom of Württemberg in Germany.¹ Mannshaupten is a small village which has long formed part of the larger town of Schorndorf, to the northeast of the city of Stuttgart. Andreas was the third son and fifth child of the third marriage of Johann Friederich Kurtz to Margaretha Benz. A weaver by profession, Andreas married Anna Rosine Kurtz on 29th May 1845. Andreas and Anna Rosine had four children by 1853, all born in Mannshaupten: Friederike (1846), Gustav (1848), Rosine (1850) and Andreas (1853); sadly, Friederike and Andreas died in infancy.

In 1855 Andreas and Anna Rosine and their children Gustav and Rosine emigrated to New South Wales per *Commodore Perry* out of Liverpool, but Rosine died en route. Four more children were born to Andreas and Anna Rosine in Australia: John Joseph (1857), John William (1860), George John (1863) and Cristina (1866). Andreas and his family settled at Pipeclay Creek, several kilometres to the northeast of Mudgee, where he established a vineyard. Andreas died at Mudgee in 1902.

Joseph Kurtz, a younger brother of Andreas, emigrated to Australia in 1856 and also settled in Mudgee. Over time the family changed the spelling of the surname to Kurtz.²

The chest which Andreas and Anna Rosine had brought to Australia passed to the family of their second son, John Joseph, who had died in 1894. Ultimately, the chest was inherited by

¹ Württemberg is now in the Land (State) of Baden-Württemberg.

² 'Kurtz' is the German word for 'short'.

THE ANDREAS KURTZ CABIN CHEST

John Joseph's second son, Herbert Joseph (Joe), who married late in life as her third husband Mary Jane Wall, nee Haynes, previously Fitzpatrick. Joe Kurtz died in 1969 and the chest passed to his stepdaughter, nee Jean Fitzpatrick, wife of Jack Drinkwater of Mudgee. Jean died in 1981 and her husband Jack in 1985, and their estates passed to their son John and daughter Helen Steffen.

Jean and Jack Drinkwater had lived for many years at 106 Denison Street, Mudgee, which was next door to my own house. In 1986, after the death of Jack, my wife Carol and I purchased 106 Denison Street and much of its contents, which included Andreas Kurtz's cabin chest, a piece which I greatly admired and valued.

In 2005 the cabin chest of Andreas Kurtz fittingly passes to the permanent care of the Mudgee Historical Society.

John Bradley

Appendix B

APPENDIX A

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"Winshaven," Sanitarium, Nov. 1, 1904.

UNFERMENTED GRAPE WINE.
Wholesale Price List---1904.

We have a large supply of unfermented grape wine, made from two of California's choice wine grapes, the White Chassillon and the St. Raphael.

The Process.

That the food elements in the grape might be most fully preserved, the wine is made by the Cold Process. That is, the grape is crushed cold, and, after standing a few hours, the extracted juice is heated sufficiently to enable it to keep without boiling.

Thus the delicate flavors are preserved, and to keep as much as possible of the food elements, the wine is not filtered.

It can be furnished in quantities, F.O.B., St. Helena, as follows:

12 Quart Bottles in Cases.	\$2.40
Half-Gallon Bottles.	.45
Gallon Bottles	.65
Five-Gallon Tins	2.00

White Chassillon Wine.

Five-Gallon Tins.	2.00
Gallon Bottles.	.65

PRUNES.

We can furnish a limited supply of choice prunes, running about fifty to the pound for Three Dollars per Hundred Pounds, put up in sacks.

W.C. WHITE,
For MRS. H.C. WHITE.

All orders should be addressed to Irem James, Sanitarium,
Napa Co., California.

Appendix C

a-44

~~May 10, 1904-4-~~

Ran James, May 10.

FILE
J.-159- '04

APPENDIX B

Carroll House, Takoma Park, D.C.,

May 10, 1904.

Dear Brother James,---

I have just read your letter to Willie.
Thank you for writing. You will not be surprised when I
tell you that I miss you all very much. Separation does not
mean forgetting.

I am glad to hear that you have bought a horse,
and that you are pleased with him. I hope that he will work
as well in the buggy as he does on the farm.

Could you not try the Hizerman boy on the farm. I
am anxious that he shall be helped. But do as your judgment
says in regard to this.

It seems very much like home here, with open ground all
round us, and the cherry trees in full bloom behind the house.
But we can not look forward to having sweet corn and tomatoes
from the place, as we could were we at home. But we will not
wish ourselves at home. We must feel grateful for this plea-
sant place. Still, it is well that no others came with us.
They would miss the conveniences and comforts of home.

The work on our buildings will soon begin in earnest.
It has taken till the end of last week to get all the business

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arrangements completed, leaving nothing at loose ends. We hope that now steady advancement will be made. Four good horses have been purchased to do the teaming and the necessary work on the land to prepare it for the buildings.

Chambers Park

I pray that the Lord will help in every line of work, in every business transaction, that the principles of Christ may be carried out. There must be no unfair dealing. God's workers are to do to others as they would be done by. It has been most painful to see those who profess to believe present truth following in their business transactions a course directly opposed to the directions that the Lord gave Moses to give to the children of Israel. We are to carry out these principles. We are to be representatives of truth and righteousness. We are called to be sons and daughters of God, to live the Christ life.

> May the Lord bless you abundantly, my brother, in your home. The charge I have to give you is: Do not load yourself down with so many burdens that you will fail to do your duty to your children. I do not write these words as a reproach, but as a reminder. If anything must be neglected, let it be the care of inanimate things. Keep your own soul fresh and pure and uplifted. If you give your children the attention they need, some things may have to be neglected. Then let them be. Your children are building characters for time and

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for eternity, and you must make no mistakes in dealing with them.
Be assured that I will not censure you for anything left undone
on the farm.

May the peace of God abide in your home. May His
blessing rest upon your little flock. They are lambs of His
fold, and must be nurtured and cherished. Do not overwork. Do
not strain every nerve and muscle to try to do everything
that there is to do on the farm, but get help. <

May the Lord abundantly bless you and your wife and
children.

M. H.

Appendix D

APPENDIX C

Newspaper Report
St. Helena, Calif.
June 15, 1934

WELL KNOWN LADY PASSES

Mrs. Christiana James, wife of Iram James, a well known resident of Napa Valley, died at midnight Tuesday, after a long illness. Mrs. James, for more than a year, had been able to be up for only a brief period at a time. She would be ill for a few days or weeks, and then be up and about again for brief periods. Each recurrence of her illness left her weaker, and finally it became necessary for her to remain in bed, her last illness lasting but one week, when she was summoned to her reward, and relieved from all pain.

Mrs. James, whose maiden name was Christiana Kurts, was born in Australia, and had reached the age of sixty-eight years and six days.

Deceased grew to young womanhood in her native land, and in 1887 was married to Iram James. The young couple established their home in Australia, and lived there until January 1901, when they came to St. Helena, California.

Mr. James had been in the employ of the late Mrs. F. V. White, leader of the Adventist church, and remained in her employ after reaching St. Helena. Mrs. James was devoted to the cause of her religious faith; and a devout Christian woman, doing good in every possible way.

Mrs. James was the mother of thirteen children, eleven of whom are living. Those living are: Stanley James, of Washington, D.C.; Mrs. Winnifred Durnford, of Los Angeles; Effie A. James, of Boulder, Colorado; Mrs. Nettie Cookson, of Eureka, California; Mrs. Elma Brown, of Le Grande, Oregon; Kenneth, of Asusa, California; Wilton, of Petaluma; Mrs. Helen Tower, of Glendale; Mrs. Lona Miller, of Sanitarium; Albert, now in Alaska; and Ellsworth Theodore, of Sanitarium, California.

In addition to the surviving children are the grief-stricken husband and many other relatives.

Mrs. James was known as a kind friend, and neighbor; one who was scattering deeds of kindness whenever and wherever possible.

The funeral will be held from Ward's Funeral Home this afternoon at 2:30 o'clock.

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THE LIFE SKETCH

Christiana Rosina Kurtz was born in Mudgee, New South Wales, Australia, June 6, 1866, and died at Sanitarium, California, June 13, 1934, just one week after entering her sixty-ninth year.

Her parents had emigrated from Germany, and taken up land in what was then a sparsely settled country, where they engaged in wheat and cattle farming, at that time one hundred miles from a railroad. Christiana was the youngest of the six children in this pioneer family. From her childhood she received a religious training in the home, her parents being godly members of the Lutheran Church. At an early age, she herself united with the same church.

April 20, 1887, she was married to Iram James, and they moved to the vicinity of Parramatta, where her husband had charge of a farm and orchard.

Early in 1893, Pastors Robert Hare and David Steed came to the neighborhood looking for a place to begin a series of evangelistic meetings. Mr. and Mrs. James had in their home a large room, which they offered to the young preachers. Besides this, Mr. James, who was at the time driving a stage, invited the people all along his route to attend. The result was that the room was unable to hold those who came out. Soon a tent was pitched, and the region was stirred with the new doctrines that were being taught from the Scriptures.

Both Mr. and Mrs. James were soon convinced that they should keep the Seventh-day as the Sabbath of Jehovah. At the end of three weeks Mrs. James said to her husband, "I am going to keep the Sabbath, and I think you ought to."

"How can I?" was the reply. "I have to make four trips a day with the stage." He then suggested that he try to sell out the business, and if successful that he would then be able to obey the new-found faith. But Mrs. James urged him not to delay. At her suggestion, he put a notice in the paper that he would not run the stage on Saturday, but would make trips on Sunday. Then they together kept the following Sabbath. It was her firm decision, and her faith that God would take care of them if they would obey His word, that led her husband to stand with her in prompt obedience.

That determination to follow the light that she firmly believed to be from heaven, has ever characterized the life of our sister. Never has there been an intimation of regret for the step then taken, or of doubt of the truth of the message there received. Mr. and Mrs. James became charter members of the church raised up at that time, and they have ever since been consistent members of the Seventh-day Adventist church. For many years they have attended the St. Helena church, where she will be greatly missed.

Mrs. E. G. White was then living near Sydney, and occasionally drove over to spend the Sabbath with the believers in the town of Kellyville. At such times she would not only speak in the church, but would visit from house to house, becoming acquainted with the church members, and speaking to them words of encouragement. And

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thus was begotten a friendship between her and the James family that continued unbroken. In a letter written to Elder S.W.Haskell, early in 1894, she says:

"Brother James of Kellyville had a nice little farm on which there rested a debt. When hard times came, he could not meet the interest, and the farm was sold from under him. He now takes his family to 'regions beyond.' In my talk last Sabbath I encouraged him that this might be the very way the Lord was working to bring the truth to those who would receive it into good and honest hearts. He would permit trials to come upon His people in temporal things, uprooting them from their homes, and sending them into new places to let their light shine forth to others." (H-24-1894)

Two years later, Mrs. White had moved to Cooranbong, where she was associated with the establishment of a new school that was being put up in the "bush." She was in need of someone who was not only a skilled farmer, but an active, living Christian, to take charge of the industries on her property, and Brother James and his family were called to that work. Here they remained until Mrs. White returned to the United States in the fall of 1900.

Mrs. White made her home in the Pratt Valley, and sent for her tried and faithful friends to take charge of the farm and orchard. Brother and Sister James with their family arrived early in 1901. A cottage was built for them on the "Elmhaven" estate, and here they have lived ever since, with the exception of a few years when they conducted a dairy business near Calistoga.

Not to a public work was our sister called. But her work was no less important,—that of standing by her husband's side, as queen of a humble home, in which thirteen boys and girls were cared for and taught the principles of Christian integrity, till one by one they found their places in the world. The thrilling, yet unwritten, story of unselfish devotion and sacrifice, can only be mentioned. Only in that book of remembrance, kept by the angels, will the entire record of her life ever be made known.

To her careful management belongs much of the credit for the fact that these children were given an education, not in the free public school, but at considerable expense, in schools where they might receive a Christian training. A number of the children were sent to the college at Angwin.

Nor would Mrs. James consent to be parsimonious in her offerings to God, notwithstanding the sacrifices necessary to maintain the home and educate the children. She encouraged her husband to give a faithful tithe of all their income, in addition to many offerings. She adopted a plan of setting apart a second tithe of that portion of the money that came to her, with which she was able to give to every call that came.

There have been two tragedies in the family, resulting in the accidental death of two of the sons, Harold and Ellis.

Besides her husband, the remaining eleven children are left to mourn their loss. These are widely scattered, though a number are able to be present on this sad occasion. They are: Stanley

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James, of Washington, D.C.; Mrs. Winnifred Durnford, of Los Angeles; Effie A. James, of Boulder, Colorado; Mrs. Nettie Cookson, of Eureka, California; Mrs. Elma Brown, of Le Grande, Oregon; Kenneth James, of Asuza, California; Wilton James, of San Anselmo; Mrs. Helen Tower, of Glendale; Mrs. Mona Miller, of Sanitarium; Albert, who is now in Alaska; and Ellsworth Theodore James, also residing at Sanitarium, California.

Notwithstanding all her hard work, Mrs. James was in general good health until about two years ago, when a serious infection began to work in her system. Since then she has frequently been very low, but at times has remarkably rallied, and has been able to engage in her household tasks. For about five weeks she had been seemingly improving, and was looking forward to moving to Eureka, where they might build a little cabin near the home of her daughter, Mrs. Cookson.

But a few days ago, there was a sudden collapse. She suffered severely for two or three days, but the end came quietly and peacefully. Two days before her death, she said at the hour of worship, "I cannot pray this time. But ask God to give me relief from suffering, and let me go peacefully."

We thank God for the assurance that her faith reached to that hope within the veil, whither Jesus, our forerunner is for us entered. We have every reason for expecting her to be among the faithful ones, when Jesus shall soon call forth from the grave, his faithful ones, to glorious immortality.

----- THE SCRIPTURE READING

(Prepared by W.C. White, and read at the funeral of Mrs. Iren James, June 15, 1934.)

"Blessed are they that mourn; for they shall be comforted; "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

"He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness." "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." "Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will uphold thee with the right hand of My righteousness."

"Like as a father pitieth His children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust. As for man, his days are as grass; as a flower of the field so he flourisheth: for the wind passeth over it, and it is gone; and the place thereof shall know it no more. (But in this connection, we are also reminded that) the mercy of the Lord is from everlasting to everlasting upon them that fear Him." "Though he cause grief, yet will He have compassion according to the multitude of His mercies."

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titute of His mercies. For He doth not afflict willingly, nor grieve the children of men."

"Precious in the sight of the Lord is the death of His saints." "The righteous hath hope in His death."

"The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come. He shall enter into peace."

"For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. Who died for us, that whether we wake or sleep, we should live together with Him."

"If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first: then we which are alive, and remain shall be caught up together with them in the clouds, to meet the Lord in the air: And so shall we ever be with the Lord."

"Wherefore, comfort one another with these words."

"He which testifieth these things saith, Surely I come quickly. Even so, come Lord Jesus."

THE CERTAINTY OF THE RESURRECTION PROMISES

Funeral address for Mrs. Iram James,
June 15, 1934, by D.E. Robinson.

"For we must needs die, and are as water spilt upon the ground, which cannot be gathered up again; neither doth God respect any person: yet doth He devise means, that His banished be not expelled from Him." 2 Sam. 14:14.

At such an hour as this, when the relentless hand of Death has snatched away a faithful friend, a loving wife and mother, when a heart that has beaten with warm sympathy has become cold and still; when the earth receives back into its dark forbidding bosom the silent form of one who has for many years walked upon it--As sad, grief-stricken mourners, in our quest for comfort, we can only seek earnestly for an answer to the question, Shall we ever meet again?

To that question, there is but One who can give us an assuring, certain answer. He who from the dust of the earth formed the first man, and imparted to him the breath of life, He by whose mysterious power we live and think and speak and love,--He alone can know what lies beyond the mystery of death. Men have reasoned about it, but they differ widely. If some of the conclusions reached by human philosophers were true, we must indeed question the Creator's love. But in His complete guide book, God has given us a full and satisfying message. Blessed be His name, when He sent His Holy Spirit, to inspire men to write His message, He did not forget the mourners. He has sent to them words of true comfort.

"We must needs die." To this decree, there is no exception. "We are as water spilt upon the ground, which cannot be gathered up again." God has made no difference among men as to that. But in His infinite wisdom and love, He has devised a way "that His banished be not expelled from Him." They must all pass through the gates of death, but they may be brought back again into His presence.

When God created this earth as a perfect home for men, He made provision for them to enjoy an endless life of unmarred happiness. In the garden of Eden, He placed the tree of life, and said to our first parents: "Eat freely."

But only through cheerful and loving obedience to their Creator could men maintain their happiness. Sad as it is, men were deceived by the enemy, and were led to disobey their Father. Then followed the resultant suffering, sorrow, sickness, disappointment, unappiness. To permit men to continue to eat of the tree of life would have only perpetuated sin and sinners, and would have meant eternal misery. And so men were banished from their Eden home. But this banishment was in love. It was in love that an angel was sent with a flaming sword, to keep man from eating longer of that life-sustaining and life-perpetuating tree in the Garden.

It was not long before two parents, with dazed and aching hearts, were facing the mystery of death. In helpless grief they gazed at the

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still form of their first born son, a victim of his brother's sinful anger.

And "death reigned from Adam to Moses," we are told. One by one, during those centuries, in a never-ending stream, the sons and daughters of men went into the grave, and were holden of death. And then, for the first time, a grave was opened by the power of Jesus Christ. Anticipating His great sacrifice in man's behalf, the Son of God called forth His faithful servant, and took him to the Father's house in heaven, there to live forever. Centuries after, he was seen by human eyes on the mount of transfiguration. The adversary disputed the Saviour's right to snatch a prisoner from his prison house, but because of the way that God had devised to bring back His banished, the enemy of mankind could not hold his prisoner.

It was a part of this plan that "in the fulness of time God sent forth His Son," "to give knowledge of salvation unto His people by the remission of their sins, through the tender mercy of our God; whereby the Dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet in the way of peace." Luke 1:77,78.

During His ministry on earth, Jesus was a channel through whom the Father poured forth to suffering humanity streams of life. "I am come," He declared, "That they might have life, and that they might have it more abundantly. At a word from His compassionate lips, all manner of sickness gave place to health.

On one occasion an anxious father besought the Healer to hasten to his home before the power of Death should forever still the voice of his little daughter. The father had confidence that if Jesus could but arrive before the last heart beat, before the last feeble breath, He could and would restore her to life and health and happiness. As they moved along slowly, how the father's anxious heart cried out for greater haste!

But as they neared the house, servants came and told the anxious parent, "The maid is dead." "Trouble not the Master to go farther." His voice might have given healing if it could have been heard by the living ear; but now it was, they thought, too late."

Jesus was then, as He is today under like circumstances, touched with compassion as He saw the pale faces, the quivering lips of the anguish-stricken father when he heard the dread news. "Fear not," He said, "only believe." How contemptuous now seems the scornful laughter of the faithless hearers as Jesus said, "She is not dead, but sleepeth!" But hope was awakened in the heart of the father. The calm confidence of the Master quelled the tumult of his own despair, and aroused faith.

Coming into the room where the dead child lay, Jesus took her by the hand, and at the simple words, "Maiden, arise," the life current resumed its flow. Oh, there was power in the words of the Son of God to give life to the dead. Had he said "Arise," instead of "Maiden, arise," the power of that word might have brought a response, as it will some day to "all that are in their graves."

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Oh, my friends, the rejoicing is not for Jairus alone. To every child of God today that scene should bring a certainty of a power greater than that of Death. There is the revelation of a voice whose authoritative tones can penetrate the ears of the dead, and can command obedience.

Who is it who declares, "I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live?" Ah, it is He who demonstrated the truth of His claim, when He stood by the bedside of Jairus' daughter, by the bier of the son of the widow of Nain, and before the sepulcher of Lazarus, in whose body decomposition had already begun.

Do we wish, perhaps, that He might be here at this hour, to speak the word that would restore to us our dear sister? Perhaps the feeling of our loss, the realization of the loneliness, the strong ties of human love might lead us to prize such a desire. But the granting of such a request could but add a few more years of toil, of trouble, perhaps of suffering, and then another sad separation. Ah, better for the worn, tired pilgrim to rest in quietness through the closing scenes of this earth's anguish, and in the morning of the eternal day to come forth from the grave to behold the Saviour whom she loved, and whom she has served these many years.

Again, hear the assuring words of this same Jesus, who has demonstrated His power over Death. "As the Father hath life in Himself; so hath He given to the Son to have life in Himself. . . . The hour is coming, in which all that are in the graves shall hear His voice, and shall come forth."

And the new life for God's children is not for a few brief years, "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." To His disciples Jesus promised in addition to a rich reward even in the present life, eternal life "in the world to come."

And this wonderful healer, in order that He might fully share our experiences, Himself went through the valley of the shadow of death. He knows therefore, not only how to sympathize with his human brethren when the sands of life are ebbing away; He knows also how to feel the grief of those who lose their loved ones.

But God raised Him up, "having loosed the pains of Death; because it was not possible that He should be holden of it." There is no doubt, either of His death or of His resurrection. The empty tomb might have been a mystery, but its recent occupant was seen by many. And His resurrection is the surety, the pledge, the certainty of all who believe in Him. "Because I live, He declares, "ye shall live also."

And, O, the glorious promise that He will come again; that, too, is one of the certainties. That is the day of deliverance, the day of rejoicing. That is the day of the resurrection of the sleeping saints, and the day of our ascension to heaven, the day that ushers in our eternal salvation.

Scattered all through the Bible, from that first promise in Eden, to the last recorded vision of future glory in the book of Revelation, are the great promises of our God, giving assurance to His faithful

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of a life beyond the grave. But there is one passage above all others, that is given for just such a time as this. As we read once more the familiar words, may their reality, their assurance, their certainty, bring the heaven-sent comfort to those who mourn, and may they bring to us all a thrill of joyful anticipation:

"I would not have you ignorant, brethren, concerning them which are asleep; that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again," and I know that we all believe that -- "even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:13-17.

"Together with them." "With the Lord." "Forever." Could a single passage of Scripture contain more of hope? No mind of man could picture such wonderful conditions for happiness. Surely these are the words of an infinite and a loving God. And God is faithful. He is able to perform that which He has promised. He is the "covenant-keeping God."

Hear this same assurance, in the joyful psalm of the prophet of old. "Thy dead men shall live, together with my dead body, shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out her dead." Isa. 26:19.

Can we conceive of the sadness of those who have not this hope? A few years ago I stood in an African village. The headman was dead. I saw many oxen that had been killed for sacrifices and for feasting; I saw men in war paint and fantastic costumes; I heard the doleful beating of the drums. It came from mourners who have not the hope that we present to you today. I saw much running in frenzy, and brandishing of spears, in memory of the deeds of valor of the departed. But above all this, I heard a wail that one who hears it can never forget. There was no hope. There was fear, lest they incur the anger of the supposed spirit of the deceased. These poor people have no comfort in death; they know not that Jesus who holds the keys of the grave. For them there is anticipation of no reunion in an eternal life of happiness, and above all else, of association with Him whose tender love has made the new life possible.

As we contrast our hope with theirs; rather, with their lack of hope, with their unassuaged grief, and, alas, with that of many even in this favored land of the gospel, we think of our message of comfort for such a time as this; shall we not dedicate ourselves now to our task of telling everywhere of the wonderful love of Jesus.

The death of a faithful warrior is honored by the world. And to those who know something of the life of Sister James, it seems not presumptuous to put into her mute lips the words of the apostle:

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"I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

And, remembering her loved ones, our Sister would also wish to add to these words of assurance, as did the apostle, the reminder: "And not to me only, but unto all them also that love His appearing."

Just now we see death in its hideous reality. The casket, the closed eyes, "the open grave,--we see them all, and it is the reality that makes us weep. But it is our privilege, with the eye of faith, to see just as really, the opened grave, the living body coming forth, changed from mortality to immortality. Now we hear the sobs of the lonely ones that cannot be wholly checked. Oh, may there sound in our ears today just as verily that shout of Jesus addressed to His sleeping saints. May the reality and the certainty of this, fill these aching hearts with that comfort that comes from the "God of all comfort."

As we reverently pass out, and look at the face of our sister, we may note the lines caused by suffering. It is our privilege to forget that, and to turn our eyes to the future, when, if faithful, we may again look upon that face in the radiant bloom of health and of eternal youth.

May our lives of faith in Jesus, and of service for Him wherever He may lead us, insure for us the same hope that we are privileged to feel for our beloved sister, who has only gone before us for a little time, to rest peacefully from her labors, until the trumpet of Christ shall sound at His appearing.

St. Helena, California
June 15, 1934

Appendix E

Loaned to Mrs. J. James.

April 1930

APPENDIX D

HEALTH FOOD WORK IN AUSTRALIA

Waiting in regard to the Health Food Work in Australia. Elder Watson says:

"The health food business has grown to gigantic proportions and having been built upon the confidence of our church members, we must be careful to see that its development is all upon that same foundation.

"I shall first state that of necessity the Health Food work is commercial. Its very nature and place in the world requires it to be so. Had we but factories to produce foods, and no means of distribution of the manufactures, there would be no Health Food work. Its existence is dependent upon proper distribution of its products, and such distribution cannot be effected but by the use of the ordinary means of food distribution---grocers and merchants. It is therefore commercial because of its character. But my brother, is it to be understood on that account to be unspiritual, or in any way unqualified as a useful factor in the work of this movement? As a matter of fact, our Health Food workers generally are as spiritual as any other institutional workers, here or in the States. *When left alone*

"The leaders of this work are our church leaders in all our large cities, and when you remember that we have some thirty churches in Sydney, some twenty-five in Melbourne, and lesser numbers in our other large cities, the service that is rendered by Health Food workers as church and Sabbath-school officers and helpers is of inestimable value to our conferences. *Make work for many*

"And, too, where evangelistic efforts are conducted in the cities, we find none more willing and active in supporting, attending, and assisting such efforts than these busy business men of the Health Food branches. Elder Daniells has had a good opportunity of observing all this while he has been in the country."

If we should visit Avondale, Elder Daniells tells us that we would find the food factory, at Avondale, with auxiliary factories,

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food departments, stores, and cafes scattered over Australia and New Zealand. The old saw mill and its ovens are gone. In their place

"A substantial brick factory with immense ovens and a great assembly of machinery for every phase of the work required has been erected. Instead of eight or ten hands that were trying to make granose biscuits when I left twenty-eight years ago, there are now one-hundred and fifty and more working like trojens to keep pace with the humming machinery, and they are turning out carloads of products every week. The average output is seven car-loads per week.

"In the general factory there are such departments as follows:

"1. The power plant with ^{now 150} half million units per annum. This consumes fifty-five tones of coal each week. It has one 200 K. W. engine and generator, one 150 K. W. and another 35 K. W. This plant also manufactures gas from wood obtained on the estate.

"2. Engineer's shop. Maintains and repairs all the machinery of the factory; also resends and grinds all the rollers in use.

"3. Electrical department. Maintains 64 motors and dynamos; rewinds armatures; cares for the lighting system of 500 lights, and maintains the water supply for the estate.

"4. Plumber's shop. Makes all the tin buscuit trays and cans for canned foods, 60,000 of which were made up to August 30, 1928. (Or at the rate of over 1000000 a year) Also cares for all the plumbing of the plant.

"5. Carpenter's shop. Makes and cares for granose presses, moulds and racks, and attends to all woodwork repairs of the factory.

"6. Printing department which has one large two color Mille Press, one double Royal Wharfdale, one Miller Automatic press, one large creasing and cutting press, one stando and gluer capable of gluing 25,000 an hour.

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Other Income

"Besides the main factory there are three manufacturing branches, ten cafes, twelve retail shops, and eight wholesale stores.

"During 1927 there were employed in the food work 442 Seventh-day adventists. The wages paid to them were 72,500 pounds or about \$360,000.00."

Elder C. H. Watson tells us how the profits are used.

"This is how we do: We are planning to pay off all debt on all our institutions by the end of 1936. In order to do this we each half year, divide our total indebtedness by the number of half years in the intervening time, and set aside from profits an amount approximating to the result for debt paying. As this is always an actual transaction, the money is handled and our debts reduced correspondingly.

"Then we take 25% of our total profit and from it apply for church schools an amount approximating to one-third of the total church-school teachers salaries. Next, there is a percentage used for assisting local conferences with such regular work as they do but cannot pay from the tithe.

"We then purchase all camp-meeting equipment from these profits for since 1918 not a cent has been raised from our people for purchasing tents. At that time all camp-meeting offerings were being absorbed for tent purchases, and even then every conference was overwhelmed with debt on that account. The Union Conferences at that time took over all camp equipment, paid all such debts, and has since financed this from Health Food profits, in lieu of which all camp-meeting offerings have gone to the Union Conference for Island Missions.

"The balance of the 25%, usually amounting to about ten or twelve thousand dollars, is used to subsidize our secondary schools, and from the comparatively small balance that remains of total profits we pay for all improvements, developments, and enlargements not only for our Health Food work, but also of all our other institutions. Thus we are not only paying our total debts from Health Food earnings, but also keeping out of debt by refusing to spend faster than we have money from earnings to pay the bills. It is interesting to know that while this plan calls for a good

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deal of unselfish Christianity on the part of our Health Food Managers and men in giving up their profits to apply on other concerns than their own, frequently needing the use of them in their own concerns, we are receiving the very heartiest co-operation from them all, and the results are most gratifying."

It is interesting to note that the net ^{entire Health Food} worth of the business on June 30, 1928 amounted to \$1,008,560.90. Elder Daniells says that: "The total sales report for 1927 was a little more than 400,000 pounds or in the neighborhood of \$2,000,000.00 and the net profit of the company was \$150,000.00. This profit was used as follows:

"\$37,500.00 was appropriated to the educational work being carried on in the Union Conference.

"\$35,000.00 Was donated to the Sanitarium and other departments of the medical work.

"\$13,500.00 was set apart for the Health Food department to provide additional plant and so forth.

"\$64,000.00 was paid on the debts of the Australasian Conference Association Limited."

(Note- Liberty has been taken to change the above figures from Pounds to their approximate equivalent in Dollars.)

~~Elder Watson~~ says that, "We have never applied Health Food profits on mission work until this year, when we did so with \$3,000.00 of special profit, and this at the suggestion of the Health Food Managers. Our use of profits on the lines stated above, does, however, allow us to apply every dollar received for missions directly on that work, and this we do."

Elder Daniells also gives us a few "items regarding the Brisbane depot and cafe which might properly represent the status of each one throughout the field."

"The Brisbane plant has a staff of 23 workers, 17 of whom are church officers. Six are elders in the different Brisbane churches. In 1927 this branch donated \$350.00 to the secondary schools in West Australia and New Zealand. At the close of the year the manager was able

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to send \$5,000.00 to the treasurer of the Australasian Conference Association Limited after setting aside a reserve for emergencies during 1928. As stated, this branch represents approximately what is being done by all the others.

The Sydney and Melbourne Cafes maintain efficient dietitians, and each is kept quite busy by the people who make enquiries regarding foods-- their combinations and so forth.) It is estimated that one million people patronized the food stores and cafes annually, thus making our people and our work known to many thousands of people who could scarcely learn of us in any other way."

PP Elder Watson tells us that "a very excellent thing was done when this Health Food work was started by the brethren long ago. Did we not have it now, we would be without the possibility of carrying on our church schools, Avondale would cease as a training school, and other two secondary schools would be out of business long ago, and two Sanitariums would have failed."

PP Elder Daniells ^{says} ~~tells us~~ that the health food ^{in the first place} business "gives nearly one hundred of our students continual work by which they are enabled to help pay their way through college; and in the second place this line of work gives three hundred or more of our people of all ages throughout the field steady employment which it would be difficult for them to find in the business world. Times are rather hard out here. There is a great deal of unemployment. No one drops out of his place in business if it can be helped, and if one drops out there are a dozen more to step in. The Sabbath stands in the way very seriously of our people getting good business positions, hence we can see the great help this food business is to our people.

PP "The growth of the business has been very ^{steady} for years.

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" In 1911 they manufactured	43 tons/ of food
" 1912 " "	52 " " "
" 1913 " "	60 " " "
" 1917 " "	129 " " "
" 1920 " "	520 " " "
" 1925 " "	1,502 " " "
" 1927 " "	1,765 " " "

" The number of students employed part time in the food factory averages about 80. Number of faculty members 22; number of persons not in the school but employed in the food factory 80. This makes the grand total of 254 persons employed in the entire plant. ~~The contents of this~~
~~annually by our students~~ 3.5-0 in 1927

" Our brethren here are profoundly grateful that the students are as far away from these cities, racing and sports settlements as they are; and they are also very glad that our central food factory is as hidden as it is. The laws passed by Union Labor Governments are fearfully and wonderfully made. They hamper industries terribly. Unionists are exceedingly active in endeavoring to enforce these laws. We are out of the way. They hardly take the trouble to find us. Some who have interrogated Brother Fisher and others who have charge of the factory speak of it as though it were of little account, and say that as long as we keep quiet we may do about as we please. We are surely glad to keep as quiet as possible for they could upset us terribly if they should undertake to do so. They often call at Dora Creek and agitate men in wood getting and other enterprises there, but they generally seem hurried and never take the time to run up to Avondale. *Must proceed our case should be as so fast*

" Another thing, ~~the same~~, and that is it is doubtful if we could have kept Avondale College running since the world war opened. That tragic affair hit Australia very hard. Our people have been very busily taxed. Employment has been poor. Brother Watson has told me time and again that he could see no way by which many of our parents could pay the

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way of their children through college. But as it is these young people nearly all work hard and earn quite a large part of tuitions and other expense. This is surely a God-send to both parents and young people."

Elder Watson further states in regard to the help the Food Business has been to the work in general:

"The accumulated losses of the Sydney Sanitarium had consumed its total capital investment, when the Health Food Department came to its rescue and took over its debts. (It is now operating without loss.)

"And the camp-meetings have been supported. All these things have been kept going by the profits from Health Foods. We have entirely freed the three training schools from debt by this means; the Sydney Sanitarium debt has been assumed by the Health Food Department; and now it ~~is~~ has undertaken to pay off the gigantic debt that is on the Signs Publishing House, and that within two years. These are but some of the benefits that have been brought to Australasia by this work."

Elder Watson further tells us ~~some of~~ the present organization of the food factory: "During the years it had grown to be a thing somewhat apart from our general conference work, but in the reorganization (1918) it was made a department headed by a secretary, as is every other department of the work. The one factory that we then had was rebuilt and replanted throughout, other factories were established, one in New Zealand and later one in Victoria, and the whole work was put on a basis of proper relation to the rest of our work. and at the same time of right relation to the business world in which it has to ~~operate~~ cooperate.

"It is pleasing to know that its standards of business are now high, and its methods are respected and trusted by the many hundreds of business men with which it has to do. And it is interesting to note as we pass, that even in the first year of its reorganization the profits, which had never previously exceeded \$20,000.00 bounded up to over \$120,000.00 within four years were over \$200,000.00

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Health Food Work in Australia --8--

And still more pleasing is the fact that as it has grown larger, it seems to have grown closer and closer to our other departments until today it is co-operating more effectively than ever."

Appendix F

2 AUGUST, 1974

FAMILY HISTORY OF IRAM AND CHRISTIANA JAMES

PARENTS OF IRAM JAMES:

JOHN JAMES, Born October 10, 1816, at Castle Hill, N.S.W., Australia.
#3982, Vol. 1 of "Baptisms or Christenings in N.S.W."
Parents listed as SAMUEL JAMES (Father) and ANN JAMES (Mother).
Died circa 1896.

ELISABETH FLORELLA BRIEN, Born Sept. 20, 1819, at Seven Hills, N.S.W.
Australia, Registration No. 5032, Vol. 1. Parents listed as
DANIEL BRIEN and ANN BRIEN. Died circa 1910. *I. James mother*

Both registered in the Church of England and the records
are kept at the Registrar General's Office, Sydney, N.S.W.

MARRIED: In the Parish of Saint John Parramatta in the
County of Cumberland, New South Wales, with
the consent of their parents on April 4, 1836.
Each listed as "Free Native of the Parish of
Baulkham Hills (John) and Seven Hills (Elizabeth)
Registered in Vol. 20, File No. 167.

CHILDREN OF JOHN & ELISABETH:

1. JOHN (Uncle "Jack") JAMES:
S.D.A. Married Henrietta Ashton, who left him.
Married Elizabeth Crane. Had 8 children in all.
Died around 80 years of age.
2. ARTHUR ROBERT JAMES:
Married Amelia Fink. Name of second wife unknown.
(An Irish Catholic Widow) Had 5 children. Died
around 80 years of age.
3. SAMUEL JAMES:
Married Henrietta King. Had 8 children. Died
around 80 years of age.
4. ANNIE JAMES:
Married James King. (They were cousins of H. E.
and A. King). Had 13 children. Died about 83 or 84
years of age.
5. HENRY GEORGE JAMES:
Married Eliza King. Had 10 Children. Died at 79.
6. DANIEL JAMES:
Married Annie King. Had 10 Children. Died at 79.
7. JEMIMA JAMES:
Married a cousin named WILLIAM JAMES. Had 17 children.
(Was still living in 1938 when this information was
obtained).

3

Children of John & Elisabeth, continued:

3. RUBEN JAMES:
Married, wife's name unknown. Had 6 or 7 children.
Died in his 70's.
9. ALBERT WILLIAM JAMES:
Married Sarah Windier. Had 4 children.
Second wife: Margaret Prille. Had 1 child.
Died in his 70's.
10. TWINS -
EDWIN (TED) JAMES:
Married Annie Cosgrave. Had 6 children. (Never drank
or smoked and his wife was a very "good" woman).
Died over 80 years of age.
11. ROSE JAMES:
Died at 3 years of age with the croop.
12. PETER MATTHEW JAMES:
Married Elizabeth Windier. Had 8 children. (He was
a heavy smoker and a great athlete). Died in his
late 70's.
13. SILAS BENJAMIN JAMES: (Uncle "Ben")
Married Emily Windier. Had no children.
14. FREDERICK JAMES:
Died at four years of age.
15. IRAM JAMES:
Married Christiana Kurtz of Mudgee, N.S.W. Had 13
children. Died at the age of 76. (More complete
information listed separately.)

NOTE: Were Sarah (#9) Elizabeth (#12) and Emily (#13) WINDIER related???
Were the KINGS mentioned in #4, #5, and #6 related????

4

PARENTS OF CHRISTIANA KURTZ JAMES:

ANDREAS KURTZ and ROSINA KURTZ. Germans. Came when young to Australia. Lived in Mudgee, N.S.W., Australia. (No further information on them as of 7/29/74) Apparently married in Germany.

CHILDREN OF ANDREAS & ROSINA: *Picture of Daughters*

1. DAVID KURTZ: Married Mary Krust. Had 5 children.
2. A GIRL: Of five years of age who died on the boat during the voyage from Germany to Australia.
3. JOSEPH KURTZ: Married, wife's name unknown (she was killed). They had 2 pair of twins and three other children - 7 in all.
4. WILLIAM KURTZ: Married, wife's name unknown. Had about 8 children.
5. FRED KURTZ: Married, wife's name unknown. Had 2 children.
6. CHRISTIANA ROSINA KURTZ: Married Iram James. Had 13 children. Died at the age of 68. (More complete information listed separately.)

5

IRAM JAMES:

Born April 26, 1863, at Castle Hill, N.S.W.
Australia. Registration No. 11572---128.
Youngest child of John and Elisabeth James.
Died April 10, 1939 at Eureka, California.

*CHRISTIANA ROSINA KURTZ:

Born June 6, 1866, at Mudgee, N.S.W., Australia.
Registration No. 11308 -- 2997. (Pipeclay District
of Mudgee, N.S.W) Youngest child of Andreas and
Rosina Kurtz. Died June 13, 1934, at St. Helena,
California.

MARRIED: April 20, 1887 at Mudgee, N.S.W. Australia.

CHILDREN:

Emigrated to the U. S. landing in San Francisco, CA
on January 12, 1901.

- ADOLPHUS STANLEY JAMES Born Jan. 13, 1888 at Baulkham Hills, N. S. W.
Australia, Died Jan. 23, 1956, Los Angeles, CA.
- WINNIFRED ROSINA JAMES Born February 1, 1890 at Baulkham Hills, N. S. W.
Australia.
- EFFIE ANNALEE JAMES Born Nov. 8, 1891, at Kellyville, N.S.W.
Australia. *Died*
- ELVA NETTIE JAMES Born Dec. 21, 1893 at Kellyville, N.S.W.
Australia. *Died March 14 1978*
- ELMA CANDACE JAMES Born Jan. 22, 1895, at Pennant Hills, N.S.W.
Australia.
- ELLIS FLOYD JAMES Born Sept. 8, 1897, at Cooranbong, N.S.W.
Australia, Died Jan. 3, 1932 near Riverside,
California.
- HAROLD ARTHUR JAMES Born April 26, 1901 at St. Helena, California
Died Aug. 10, 1918 at St. Helena, Calif.
- KENNETH LIVINGSTONE JAMES Born Jan. 7, 1903 at St. Helena, California.
- WILTON KELSO JAMES Born April 12, 1904, at St. Helena, California,
Died July 3, 1971, at Redwood City, California
- HELEN MARGARET JAMES Born Jan. 5, 1906, at St. Helena, California,
Died April 16, 1974 at _____, Calif.
- MONA YVONNE JAMES Born April 10, 1907, at St. Helena, California
- ALBERT EDWARD JAMES Born Dec. 26, 1908, at St. Helena, California
- ELSWORTH THEODORE JAMES Born July 31, 1910, at St. Helena, California

6

"STAN"

ADOLPHUS STANLEY JAMES, Born Jan. 13, 1888 at Baulkham Hills. N.S.W. Australia. Died Jan. 23, 1956, at Los Angeles, California. Married EDYTHE TERRILL, 12/31/23 at St. Helena, There was one child - MARILYN YVONNE.

MARILYN YVONNE JAMES, born in 1926, married ENOK LOHNE, M.D. in 1950. They had 7 children as follows:

EDYTHE MARIE LOHNE	Born c.1951. Married Allen Gangbim(?) in 1973. Living in California.
ENOK LOHNE, JR.	Born c.1953. Married Linda Smith in 1973. Now living in Honduras.
ADA KAREN LOHNE	Born c.1955. Presently studying nursing.
MARGARET SUSAN LOHNE	Born c.1956 - Presently studying nursing.
JUDITH ANNE LOHNE	Born c.1960.
TRUDY WINNIFRED LOHNE	Born c.1965.
INGRID KATHLEEN LOHNE	Born c. 1966.

"WIN"

WINNIFRED ROSINA JAMES, Born Feb. 1, 1890, at Baulkham Hills, N.S.W. Australia. Married FRED A. DURNFORD and has lived in Los Angeles, California ever since. Has one step son, Donald Durnford living in San Juan Capistrano.

"EFFIE"

EFFIE ANNALEE JAMES Born Nov. 8, 1891 at Kellyville, N.S.W. Australia. Listed in Registration of Births, 1892, Col. 1 as No. 10463 -- 4. Central Cumberland District, N.S.W., Australia. Married ALFRED DEANS FOWLER May 24, 1951. Presently living in Montezuma, Georgia. No children.

7

"NET"

ELVA NETTIE JAMES

Born Dec. 21, 1893, at Kellyville, N.S.W. Australia. Married OLIVER W. COOKSON on June 20, 1921, at San Jose, California. They had 5 children as follows:

DOREEN COOKSON

Married RONALD BURDEN - 3 children: DONNA BURDEN (Married to Wesley Haynes - 1 son, Geffrey), LaVERLE BURDEN (Married Richard Martin - 1 son Richard) and PATTI BURDEN.

SHIRLEY COOKSON

Married HAROLD BURDEN - 4 children: LARRY BURDEN, GERALD BURDEN, CHERI BURDEN and TERI BURDEN.

BEVERLY COOKSON

Married DUDLEY GALUSHA - 4 children: DARYL GALUSHA (Married Lynette Maddox), GARY GALUSHA, DALE GALUSHA and CYNTHIA GALUSHA.

LaVELLE COOKSON

Married DONALD NELSON - 4 children: WARREN NELSON (Married Carolyn Mattson), CAROLE NELSON, DOUGLAS NELSON and CONNIE NELSON.

WARREN COOKSON

Married Edith Waters - 3 children: RENA COOKSON, LORA COOKSON and STEVE COOKSON.

8

"ELMA"ELMA CANDACE JAMES

Born Jan. 21, 1896, at Pennant Hills, N.S.W. Australia. Married LELAND FLOYD BROWN Dec. 31 1923 at St. Helena, California. (Double wedding with STANLEY JAMES and EDYTHE MARIE TERRILL). They had 3 children as follows:

PHYLLIS LEE BROWN

Born Nov. 2, 1927, at Visalia, California. Married MALCOLM CLARE ANDREWS May 23, 1948 at St. Helena, Calif. They had 3 children - JANET LEE ANDREWS, born 3/12/51 at LaGrande Oregon (Married Willie Evert 12/23/73 at Portola, California), JAMES ARTHUR ANDREWS, born 1/14/53 at LaGrande, Oregon, and KEVIN BERNARD ANDREWS, born 4/3/60 at Enumclaw, Washington.

RICHARD FLOYD BROWN

Born Dec. 27, 1928 at Berkeley, California. Married DOROTHY THELMA TOLLENSDORF May 6, 1951 at Boise Idaho. They had 3 children: CAROLYN DIANE BROWN, born 7/9/55 at Loma Linda, Calif., BARBARA KAREN BROWN, born 8/11/57 at Glendale, California, and HAROLD FLOYD BROWN, born 12/27/60 at Los Angeles, California.

RAMONA CRYSTEL BROWN

Born Dec. 7, 1932 at College Place, Washington. Married JACK DOYLE HENSLEY on July 7, 1957 at Los Angeles, California. They had 2 children: PATRICIA JANENE HENSLEY, born 10/6/59 at Ventura, California, and GLORIA MARLENE HENSLEY, born 11/11/63 at Ventura, California.

"ED"ELLIS FLOYD JAMES

Born Sept. 8, 1897, at Cooranbong, N.S.W. Australia. Married SARAH RUTH LEES Mar. 23, 1921. They had one son, as follows: (Ed died Jan. 3, 1932, near Riverside, California, after being gored by a bull.)

ROBERT ELLIS JAMES

Born May 8, 1925. Married GEORGIA _____ . Died 6/2/45. They had one son, ROBERT ELLIS JAMES, JR., born 2/3/44. (Married Judy _____ . They have 2 girls and are presently living in Yreka, Calif.)

7

"HOWE"

HAROLD ARTHUR JAMES

Born April 26, 1901, at St. Helena, California.
Unmarried and was killed in a motorcycle accident August 10, 1918.

"KEN"

KENNETH LIVINGSTONE JAMES

Born January 7, 1903, at St. Helena, California.
Married ANN BAKER in 1925. They had two sons listed below. Presently living in British Columbia, Canada.

KENNETH LIVINGSTONE

JAMES, JR. Born July 18, 1927. Married JOY WATERS in 1948.
They had 4 children - KENNETH DANIEL JAMES,
born 2/15/50, LARRY JAMES, born 12/28/55, JULIE
JAMES, born 2/5/60 and CAROLYN JAMES born 4/24/61.

DELMAR EUGENE JAMES

Born March 13, 1930. Married PATRICIA LOU RILEY
Nov. 11, 1950. They had three children - THOMAS
DELL JAMES born 11/22/51 (Married Linda Anderson [1972
- 1 daughter, Kimberly born June, 1974) TIMOTHY
DEAN JAMES, born 6/6/57; and CHRISTINE ANNE, born
5/16/59.

"DOB"

WILTON KELSO JAMES

Born April 12, 1904, at St. Helena, California.
Married IRENE TOMASIL from whom he was divorced.
No children. Several common law marriages and
2nd marriage to JAY _____, from whom he
was separated but not divorced. Died July 3, 1971,
at Redwood City, California.

10

"NEET"

HELEN MARGARET JAMES

Born Jan. 5, 1906, at St. Helena, California.
Married ROBERT B. TOWER on _____.
Died April 16, 1974. They had three children
as follows:

MARGARET EVANGELINE
TOWER

Born

BARBARA RAE TOWER

Born

JOAN ADELLE TOWER

//

"MONA"

MONA YVONNE JAMES

Born April 10, 1907, at St. Helena, California. Married JOHN ALBERT MILLER Jan. 8, 1928. They had two children, listed below. Mona was divorced from "Bert" in 1944 and remarried PRESTON HOWARD KEPHART 4/21/44. They reside in Menlo Park, California.

MONA DARLENE MILLER

Born January 28, 1929. Died in January, 1940, one week before her 11th birthday.

PATRICIA RAE MILLER

Born April 10, 1931. Married FRANK PEREZ Apr. 1, 1950. There were 3 children - PRESTON JAMES PEREZ, born 3/31/51 (married Lydia Ridge 11/17/73 - one step son - Robert, born 5/17/69); JOHN FRANCIS PEREZ born 4/12/52, and CHERYL JOANNE PEREZ, born 10/20/54 (married Robert Michael McVicker 5/13/72).

PATRICIA was divorced from Frank Perez in 1960 and married Harold Kuehl from whom she was divorced in 1963. Married Benjamin D. Marianno from whom she was divorced in March, 1969. She resides in Fairfield, California.

"BILL"

ALBERT EDWARD JAMES

Born December 26, 1908, at St. Helena, Calif. Married in Alaska, date and name unknown, but was subsequently divorced. Married KAY _____ in 19_____. No children. Presently residing in Santa Clara, California.

12

"TED"

ELLSWORTH THEODORE JAMES Born July 31, 1910, at St. Helena, California. Married DOROTHY WINN on August 29, 1935. They had one son, as follows: Presently residing in San Jose, California.

ELLSWORTH THEODORE
JAMES, Jr. Born March 10, 1938. Married CHERYL CARLSON who died in 1968. They had two children - BARBARA LEE, born Oct. 17, 1960, and YVETTE, born Apr. 13, 1962. "Teddy" remarried NANCY GRUNBAUM May 25, 1969. The reside in Fremont, California.

1974

Henry James family

Edith, 6 children 2 living (Eddie Dinglede)

Herb, 6 " 6 "

Tom, 0

Walter, 3 " 2 "

Cliff, 4 " 2 "

Ol, 1 " 0 "

Ina, 4 " 2 "

ZMin, 6 " 6 "

Clarice, 2 " 1 "

Mary, 3 " 1 "

Above information furnished by Jessie James Wilson, who belongs
under Min as the eldest.

Appendix G

Adolphus Stanley James

Updated 2010 by Enok Lohne

Adolphus Stanley James, R.N., born January 13, 1888 at Baulkham Hills, N.S.W., Australia. Died January 23, 1956 in Los Angeles, California.

Married Sybil Edyth Terrill, R.N., Educator on December 31, 1923 in St. Helena, California (Born August 15, 1894 in Alameda, California; died January 9, 1981 in Fresno, California.)

Marilyn Yvonne James, born July 19, 1926 in Hinsdale, Illinois; died April 20, 2010 in Santa Rosa, California.

One daughter by Ernest Hiram Merchant, adopted as Kathryn Gay Niedermeyer, born September 2, 1947 in San Diego, California. (Currently, 2010, living in Chino Hills, California.)

Bryan Varner
Shannon Varner

Marilynn Yvonne James, R.N. (1926-2010) married Enok Lohne, M.D., Educator, (1923-2005) in 1950. (Enok was born in Norway and died in Fresno, California.

Edyth Marie Lohne-Gangbin, born 1951, married Alan Gangbin (divorced).
Currently, 2010, lives in Calistoga, California.

Xandra Gangbin-Smith

Chante Smith
Devon Smith
Katianna Smith

Kamron Gangbin

Enok Lohne, born 1953, married Linda D. Smith, R.N., (Currently, 2010, lives in Dos Rios, California.

Jonathan Lohne
Marian
Gregory Lohne

Enok has 3 grandchildren:

Skylar Arnold
Jadyn Arnold
Ava Mae Lohne

Ada Karen Lohne-Rincon (now) Lauren, R.N., Phd. Born 1955, married Harlan Rincon (divorced). (Currently, 2010, lives in Santa Barbara, California.)

Mahlisa Rincon
Robbie Rincon

“Peggy”—Margaret Susan Lohne-Luciani, R.N., born 1956, married Harry Lohne-Luciani. (Currently, 2010, lives in Coarsegold, California.)

Judith Anne Lohne, R.N., born 1960—two children with Adrian Aguilar, R.N. (Currently, 2010, lives in Los Angeles, California.)

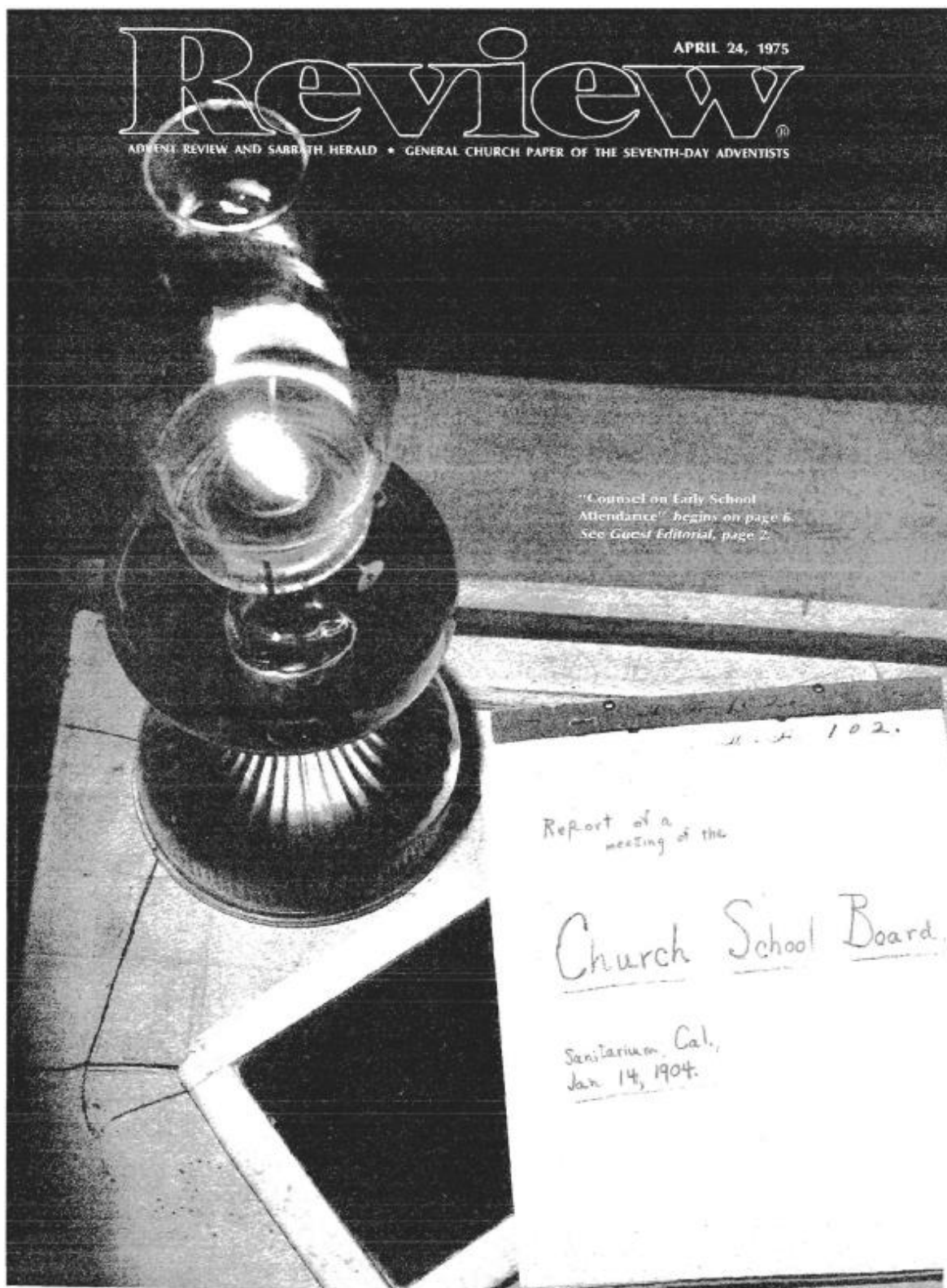
Allison Aguilar
Alexander Aguilar

Trudy Winnifred Lohne-Pallato, born 1965. Married Ben Pallato. (Currently, 2010, lives in Texas.)

Benson Pallato

Ingrid Kathleen Lohne, born 1966. (Currently, 2010, lives in Los Angeles, California.)

Appendix H^{cxxxix}



Counsel on Early School Attendance

The minutes of a school board meeting held at "Elmshaven," Thursday morning, January 14, 1904, contain broad counsel on church school attendance.

(See guest editorial on page 2)

THE STORY OF HOW THE DOCUMENT was discovered that begins at the bottom of the next column on this page, is indeed unusual. It had its beginning in a committee meeting on the campus of Atlantic Union College in the summer of 1974. Sponsored by the Department of Education of the General Conference, a committee of six members met to discuss the education of preschool children. Taking into account the Spirit of Prophecy counsels regarding ideal age for children to enter school, they considered guidance for parents of younger children. One question considered was, "What can parents do to help children at home in their earlier years?" Taking Ellen White's recommendation regarding the ladder of progress in 2 Peter 1, the committee began working on an educational program to be known as "The Ladder of Life." (See *In Heavenly Places*, p. 219.)

The committee decided that further study should be done at the Ellen G. White Estate offices in Washington, D.C., in an effort to determine what Ellen White meant when she used terms such as "young" and "very young children." It selected Paul Roesel, a teacher on the La Sierra campus of Loma Linda University and director of the day-care center for the University church, to do the research. Arrangements were made with the university for a leave for this study.

Paul Roesel came to Washington about the beginning of the year. After he studied carefully all obvious sources, the Department of Education suggested that he examine church school board minutes going back to the period when Ellen White was still living. This led him to Document File No. 102, with the unpretentious title "Church Schools, Miscellaneous." There he discovered several general documents regarding church schools. He laid out a few he thought might be of further interest, and began a more detailed study of them. One of these documents carried the title, "Report of a Meeting of the Church School Board, Sanitarium, Cal., Jan. 14, 1904."

Brother Roesel began to read with interest. The first page of the report showed that Ellen White and her son, W. C. White, were present. He quickly saw that Mrs. White took an active part in the meeting. As he read on, he discovered that some of the discussion centered on the age children should enter school. With growing excitement he continued to read. He noticed that this was more than an ordinary local board

meeting. Clear evidence began to appear that while those present were considering the local school, they also had in mind the world educational program of the church. The minutes of this meeting had remained undisturbed and overlooked for more than 71 years. Apparently W. C. White had preserved a copy in his files, and with more urgent matters, these minutes somehow had been laid aside.

Up to 1902 the educational needs of the children in the neighborhood of the St. Helena Sanitarium had been met by the Crystal Springs Public School. Mr. Anthony, an earnest Seventh-day Adventist, was the teacher. On Monday morning, July 14, 1902, before taking up the duties of the day, the parents met to hear Ellen G. White appeal for a church school where the Bible could be taught. To spur the members into launching the enterprise, she offered to lease, without charge, a piece of land at the foot of the hill as a site for the proposed school. A one-room building was erected and in the autumn Sarah Peck, a teacher and one of Mrs. White's helpers, began to teach.

Miss Peck conducted a well-disciplined school with 40 children attending. The initial work made provision primarily for children beyond the ages of 9 or 10. Since Ellen White in her 1872 article on education had called for parents to be "the only teachers of their children until they have reached eight or ten years of age" (*Testimonies*, vol. 3, p. 137), little or no provision was made in the school for children younger than this. As is developed in the interview, this was the course quite generally followed in the newly established Adventist church schools.

As there were differences of opinion on the policies that should be followed, the school board sought Ellen White's counsel. She was apprised of the problem in advance and met with the board on January 14, 1904. Those present at the school board meeting included: Iram James, chairman, and Mrs. White's farm manager; L. M. Bowen, manager of the St. Helena Sanitarium; C. L. Taylor, chaplain of the sanitarium and pastor of the church; H. M. McDowell, sanitarium plant manager; Mrs. J. Gotzian, a well-to-do widow deeply interested in forward moves and a close friend of Ellen G. White; Sarah Peck, an assistant to Ellen G. White and the church school teacher; Brother Dennison, a layman, probably a sanitarium employee. There is reference in the interview to Mr. Boeker, manager of the Sanitarium Health Food Factory.

It is clear to us at the White Estate office that this report in no way contradicts what Ellen White has said elsewhere regarding this subject; rather it provides helpful guidance in view of the less than ideal circumstances under which parents often must plan for the formal education of their children.

PAUL A. GORDON
Associate Secretary
Ellen G. White Estate

Sanitarium Church School Board Minutes

Present: Mrs. E. G. White, Elder W. C. White, and the members of the school board—I. James, L. M. Bowen, Elder C. L. Taylor, H. M. McDowell, Mrs. J. Gotzian, Miss Sarah E. Peck, and Brother Dennison.

Sister White spoke for a time, as follows:

For years, much instruction has been given me in regard to the importance of maintaining firm discipline in the home. I have tried to write out this instruction and to give it to others. In one of the forthcoming volumes of my writings will be published considerable additional matter on the training of children.

Those who assume the responsibilities of parenthood should first consider whether they will be able to surround their children with proper influences. The home is both a family church and a family school. The atmosphere of the home should be so spiritual that all the members of the family, par-

ents and children, will be blessed and strengthened by their association with one another. Heavenly influences are educational. Those who are surrounded by such influences are being prepared for entrance into the school above.

Mothers should be able to instruct their little ones wisely during the earlier years of childhood. If every mother were capable of doing this, and would take time to teach her children the lessons they should learn in early life, then all children could be kept in the home school until they are eight, or nine, or ten years old.

But many who enter the marriage relation fail of realizing all the sacred responsibilities that motherhood brings. Many are sadly lacking in disciplinary power. In many homes there is but little discipline, and the children are allowed to do as they please. Such children drift hither and thither; there is nobody in the home capable of guiding them aright, nobody who with wise tact can teach them how to help father and mother, nobody who can properly lay the foundation that should underlie their future education. Children who are surrounded by these unfortunate conditions, are indeed to be pitied. If not afforded an opportunity for proper training outside the home, they are debarr'd from many privileges that, by right, every child should enjoy. This is the light that has been presented to me.

Those who are unable to train their children aright, should never have assumed the responsibilities of parents. But because of their mistaken judgment, shall we make no effort to help their little ones to form right characters? God desires us to deal with these problems sensibly.

Model Church Schools to Be Connected With Our Sanitariums

In all our sanitariums the standard is to be kept high. With these institutions should be connected, as physicians, managers, and helpers, only those who keep their households in order. The conduct of the children has an influence that tells upon all who come to these sanitariums. God desires that this influence shall be reformatory. And this can be; but care is required. The father and the mother must give special attention to the training of each child. But you know how the families are up on this hillside. The patients understand how it is. The way it is presented to me is that it is a shame that there is not the influence over the young children that there should be. Every one of them should be employed in doing something that is useful. They have been told what to do. If the father cannot be with them, the mother should be instructed how to teach them.

But since I have been here, the light has been given to me that the very best thing that can be done is to have a school. I had no thought that the very little ones would be embraced in the school—not the very little ones. But it would be best to have this school for those who can be instructed and have the restraining influence upon them which a school teacher should exert. We have a school here because the Word of God could not be taught in the other [public] school. Our brother that teaches that school is fully capable of carrying a school with teaching the Word. He is fully capable of doing that. He has his position, they have hired him, and as long as they let him stay undisturbed, he had better stay there.

But here is a work that must be done for the families, and for the children that are as old as seven years and eight years and nine years. We should have a lower department, that is a second department, where these children could be instructed. They will learn in school that which they frequently do not learn out of school, except by association.

There are to be those who are older, that you have confidence in, who are trying to be Christians, as special monitors. Whenever the children are out of the building, these monitors should take charge of a certain company, and see that there are no wrong things carried on among them. That is what we used to have when I went to school. That is what was done when the children were let out at recess or at noon. And then when in the school, the older ones would take charge of the

younger ones. The teacher would give them the lesson that they should have, and then the monitors would carry them on in the study, say in spelling, in reading, and such things as that, and they would become educated—the teachers as well as the little children were learners. That is the way the primary schools were carried on when I went to school.

I thought it was a little strange that they should have these little classes given into the hands of the students, and I asked the teacher if she would not explain it to me. She said she would. She said that those who were put over these children were learning more in that very discipline of hearing them read and spell and cipher than it was possible for them to obtain in their classes. That is why they were appointed.

Should the Children Be in School?

Now, it seems that the question is about these children going to school. I want to know from the parents, every one of them, who it is that feels perfectly satisfied with their children, as they are, without sending them to the school—to a school that has Bible lessons, has order, has discipline, and is trying to find something for them to do to occupy their time. I do not think there is anyone, if they come to understand it, who will have objections.

But when I heard what the objections were, that the children could not go to school till they were ten years old, I wanted to tell you that there was not a Sabbathkeeping school when the light was given to me that the children should not attend school until they were old enough to be instructed. They should be taught at home to know what proper manners were when they went to school, and not be led astray. The wickedness carried on in the common schools is almost beyond conception.

That is how it is, and my mind has been greatly stirred in regard to the idea, "Why, Sister White has said so and so, and Sister White has said so and so; and therefore we are going right up to it."

God wants us all to have common sense, and He wants us to reason from common sense. Circumstances alter conditions. Circumstances change the relation of things.

Here is a sanitarium, and that sanitarium must carry the highest possible influence inside and out. Then, if they see children who come there—sharp-eyed, lynx-eyed, wandering about, with nothing to do, getting into mischief, and all these things—it is painful to the senses of those that want to keep the reputation of the school. Therefore, I, from the light that God has given me, [declare] if there is a family that has not the capabilities of educating, nor discipline and government over their children, requiring obedience, the very best thing is to put them in some place where they will obey. Put them in some place where they will be required to obey, because obedience is better than sacrifice. Good behavior is to be carried out in every family.

We are educating God's little ones in our homes. Now, what kind of an education are we giving them? Our words, are they loose and careless and slack? Is there an overbearing disposition? Is there a scolding and fretting because parents have not the powers to manage? The Lord wants us to take all things into consideration. Every parent has on his hands a sum to prove: How are my children? Where are they? Are they coming up for God or for the devil? All these things are to be considered.

The book that is coming out will have much to say in regard to the great principles that are to be carried out in training the children, from the very baby in arms. The enemy will work right through those children, unless they are disciplined. Someone disciplines them. If the mother or the father does not do it, the devil does. That is how it is. He has the control.

We want every child to be where he can be impressed in regard to God's claims upon him and to carry God's claims out. The Lord says of Abraham, I know him, that he will command his children and household after him, to keep the way of the Lord. These children are to come up with a

discipline that they will carry out in their lives, wherever they are. Now here is the work, and it is no light job to decide what to do.

I shall not say so much now, because I want to understand just what I should speak on. I want the objections brought forth, why children should not have an education.

We could do the same as they have in Battle Creek. They took me from place to place in the orphan asylum [Haskell Home] in Battle Creek. There were their little tables, there were their little children from five years old and upward. They were being educated on the kindergarten plan: how to work and how to manage. They had a great pile of sand of a proper quality, and they were teaching the children how to work together, how to make Noah's ark, and how to make the animals that enter into the Noah's ark. They were all doing this kind of work. It takes something.

Whoever has their children have this education should feel an interest to see that the teachers are paid for doing this extra work. There will have to be an extra teacher. Sister Peck cannot teach them all. She could not be around, but she could use those that are older to help and oversee and do the things that the children are learning, and so they can be worked in. Yet the school should be under the supervision of teachers that carry responsibility.

Now, I have perfect confidence in Sister Peck's teaching, but if she carries on what she has carried on—and I am satisfied it is just the thing that ought to be done—there would have to be an extra teacher; don't you think so?

Sister Peck: I think if we did the work in a satisfactory manner, and if we have any more children, we ought to have some extra help.

"Take Care of What I Have Said"

Sister White: My ideas have come out in a crude way, just a jot here and a jot there. I have it written out, but not all. I have more to write. I want you to take care of what I have said. First, understand this. This is the light that has been given me in regard to these things.

Here are children that are quick. There are children five years old that can be educated as well as many children ten years old, as far as capabilities are concerned, to take in the mother's matters and subjects.

Now I want that just as long as Willie's children are here, and they live here, I want they should have the discipline of a school. If it can be connected with this school by putting on an addition to the building, one room say, for such students, every one of us ought to feel a responsibility to provide that room. Those mothers that want to keep their children at home, and are fully competent and would prefer to discipline them herself, why, no one has any objection to that. They can do that. But provision is to be made so that the children of all that have any connection with this food factory and sanitarium and these things that are being carried on here, should be educated. We must have it stand to reach the highest standards.

Elder C. L. Taylor: Sister White, there is one question that I should like to raise, regarding the responsibility of parents and the relation of that responsibility to the church school. Now, suppose I have a little boy—I have one—seven years old. We are perfectly capable of training him, we have fitted ourselves to do that work. Now, suppose we choose not to take that responsibility, to neglect the boy, let him drift around. Then does it become the responsibility of the church to do what I could do if I would do? That is the question. If I don't take care of my boy when I can, when I am able to do it, would I ask the church to do it in my place?

Sister White: You are not compelled to let your boy go out from your jurisdiction, unless you want him to. That is your privilege. But those parents who have children out of school and don't take charge of them, if they are not willing to have their children brought in and educated, then let them move off

this hill just as quickly as they can, because they should not be here.

C. L. Taylor: I do not believe you catch my point. I have a boy. Suppose I neglect him. Then must the church go to the expense of fitting up a new building, to do what I can do at home, but do not do? Through my neglect, must they be put to extra expense to provide a teacher for my child when I can take care of him myself?

Sister White: You can take care of them, but do you?

Elder W. C. White: She refuses to take your isolated experience.

Responsible to Outside Influences

Sister White: The church here on this hill is a responsible church. It is connected with outside influences. These influences are constantly brought in to testify of us. The question is, Shall it be united, and shall it, if it is necessary, prepare a room—which won't cost everlastingly too much—a room that these children should come to and have discipline, and have a teacher, and get brought up where they are prepared for the higher school? Now, that is the question.

I say, these little children that are small ought to have education, just what they would get in school. They ought to have the school discipline under a person who understands how to deal with children in accordance with their different temperaments. They should try to have these children understand their responsibilities to one another, and their responsibility to God. They should have fastened in their minds the very principles that are going to fit them for the higher grade and the higher school.

There is a higher school that we are all going to, and unless these children are brought up with the right habits and the right thoughts and the right discipline, I wonder how they will ever enter that school above? Where is their reverence? Where are their choice ideas that they should cultivate? And all these things. It must be an everyday experience.

The mother, as she goes around, is not to fret and to scold and to say, "You are in my way, and I wish you would get away, I wish you would go outdoors," or any such thing. She is to treat her children just as God should treat His older children. He calls us children in His family. He wants us educated and trained according to the principles of the Word of God. He wants this education to commence with the little ones. If the mother has not the tact, the ingenuity, if she does not know how to treat human minds, she must put them under somebody that will discipline them and mold and fashion their minds.

Now, have I presented it so that it can be understood? Is there any point, Willie, that I have in the book that I have not touched here?

Elder W. C. White: I don't know. I find, Mother, that our people throughout the States and throughout the world, I must say, sometimes make very far-reaching rulings based on an isolated statement.

Now, in my study of the Bible and in my study of your writings, I have come to believe that there is a principle underlying every precept, and that we cannot understand properly the precept without grasping the principle.

I have believed that in some of the statements which have created a good deal of controversy—like your counsels concerning the use of butter, and your statement that the only teacher that a child should have until it was eight or ten years old—it was our privilege to grasp the principle. I have believed that in the study of those statements that we should recognize that every precept of God is given in mercy, and in consideration of the circumstances.

God said, "What God hath joined together let no man put asunder;" and yet Christ explains the law of divorce as given because of the hardness of their hearts. Because of the degeneracy of the people a divorce law which was not in God's original plan was permitted. I believe that the principle should be understood in regard to such isolated statements as your

* Ages: Henry and Harben, 7 years; Grace, 3 years.

Fellowship of Prayer

Work in Patience and Love

"Patiently, lovingly, as faithful stewards of the manifold grace of Christ, parents are to do their appointed work. It is expected of them that they will be found faithful. Everything is to be done in faith. Constantly they must pray that God will impart His grace to their children. Never must they become weary, impatient, or fretful in their work. They must cling closely to their children and to God. If parents work in patience and love, earnestly endeavoring to help their children to reach the highest standard of purity and modesty, they will succeed."—*The Adventist Home*, p. 208.

► Several years ago I wrote, asking for prayer for my family and I want to share a marvelous answer to prayer I received recently.

One of my daughters who had drifted away came back to the church along with two granddaughters and a grandson and his girl friend. Thanks to the Lord for answered prayers. It all happened so suddenly when I was least expecting it. This experience has done much to strengthen my faith. I shall never cease to thank the Lord for what He has done for me. My advice is to never give up praying for those who are outside the fold.

I am thankful for the opportunity of sharing my happiness and joy with other Christians around the world and for the opportunity of praying with others about their problems. We need to be drawn closer to the Lord, our compassionate God, and to one another.—L. S., of South Carolina.

► I am thankful for the Fellowship of Prayer. I wrote to you several years ago requesting special prayer for our son, who seemed to have turned his back on God. His life was a mess.

We are happy to say the Lord heard our prayer and he is now seeking to serve the Saviour. We cannot thank Him enough.—E. S., of Wisconsin.

► My husband and I work in a boarding academy and have the privilege of working closely with the students. Years ago I sent in two requests, both of which were beautifully answered. Now there are several students for whom we have a

special burden, and would appreciate special prayer. I have faith to believe that these requests will be answered in God's way, and in God's time.

The first student was raised in a Seventh-day Adventist home, but freely confesses he has never felt under conviction to give his heart to the Lord. He is nearly through academy, and does not wish to continue in our schools after that. We would appreciate earnest prayer for him that somehow even though as far as he is concerned the case is closed, the Holy Spirit will continue to work and bring the conviction he feels he lacks.

The second one is no longer a student here, and has been in the world for two years. Recently he joined the Marines. Now he bitterly regrets his decision, and is asking for prayer to carry him through. He expresses a desire to become a Christian, which will be difficult under present circumstances.

There are so many others whom we could mention. These young people who come to us are so precious, just like our own children, and it is heart-breaking when they don't choose to experience the joy of choosing Jesus.

Please remember our youth and especially those mentioned.—Mr. and Mrs. C. C., of California.

► Several years ago I wrote for prayer for my son. He had lost interest in the things of God. The prayer was answered, and today he is a deacon and director of Pathfinders in our small church.—H. S., of Idaho.

We are admonished by the Scriptures to "pray one for another" (James 5:16). This column is designed to encourage united prayer for personal, family, and church problems. The appointed time of prayer is at sunset each Friday evening. Participants believe "it is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask."—The Great Controversy, p. 525.

Portions of letters reporting answers to prayer will be published as space permits.

protest against the use of butter and the statement that the child should have no other teacher than the mother until it was eight or ten years old.

Now, when that view was given you about butter, there was presented to you the condition of things—people using butter full of germs. They were frying and cooking in it, and its use was deleterious. But later on, when our people studied into the principle of things, they found that while butter is not best, it may not be so bad as some other evils; and so in some cases they are using it.

I have supposed that this school question was the same. The ideal plan is that the mother should be the teacher—an intelligent teacher such an one as you have described this morning. But I have felt that it was a great misfortune to our cause from Maine to California, and from Manitoba to Florida, that our people should take that statement that the child should have no teacher but the parent until it is eight or ten years old, as a definite forbidding of those children to have school privileges. If I understand it, that is really the question before us this morning.

When the brethren study this matter from the standpoint of the good of the child, from the standpoint of fairness to the parents, as far as I can see, they all acknowledge that there are conditions in which it would be better for the child to have some school privilege than to be ruled out. But there is the precept, A child shall have no teacher but the parents until it is eight or ten years old; that settles it.

Elder C. L. Taylor: Brother White, I don't think you have that right, so far as our position is concerned. We do not believe that we have any right to bar out any children because of their age, simply because the Testimony has said so. We have never talked for a moment that we should keep them out because they are too young. We have said repeatedly, "If your children want to come to the school, send them." But, on the other hand, where the parents are able to take care of their children who are younger than eight or ten years of age, we have felt they ought to do it, and not to make that a responsibility of the church. This is especially so when there is a matter of expense—extra expense—involved. Now, that is the only question. We are not holding to a rule saying that no children excepting those of certain ages should come to school. But rather, we say that those who can educate their children at home, ought to do it, rather than to send them to the church school when we are so hard pressed for means and would have to hire another teacher.

Sister E. G. White: Well, if parents have not got it in them you might just as well stop where you are. Therefore, we have got to make provision, because there are a good many parents that have not taken it upon themselves to discipline themselves. They are not disciplined. When the father and mother are disciplined themselves, then we will begin to talk about their disciplining their children. But as long as they are not disciplined themselves, their children are not disciplined. There is so much lacking in the matter, so much to be presumed and ventured, that in the name of the Lord, I say, Establish something where you can have a mind that realizes the importance of the work of dealing with human minds. There are fathers and mothers who do not know anything about how to deal with human minds. They don't know how.

Elder C. L. Taylor: We will take Brother White's children. If Brother White wants to send his boys, they should go to school. I would never say a word against it in the world. I would never say they should not come to school. But, take Brother White, or take my own case, or take Brother Boeker's, if we can educate our children ourselves, would it not be better for us to do it, rather than to send them to the school?

Mrs. E. G. White: No one will force anybody to send them to school. If they cannot see the advantage, and think that home is the best place, why, it is their privilege to stay at home. But then again, there has got to be some advantage.

Sister Peck: I suppose, Sister White, we will never have a church where every family is just what it ought to be, and

there will always be these exceptions to meet; and so some provision shall have to be made for those exceptions.

Sister White: I believe that the people about here that have advantages can each do a little something to support a school for the others. I am willing to do it. I do not think that should be a consideration that should come in at all. [We talk of] "the expense," "the expense," "the expense"—it is nothing at all to have the weight of a thimbleful of expense.

Elder White: As my children have been mentioned, I should like to say a word about this. My interest in the outcome of this interview is not now at all with reference to my own children. My interest in the outcome of this interview is with reference to its influence upon our work throughout the world. My interest for this school from the beginning until now has not been principally with reference to my children.

Sister White: From the light I have, with every sanitarium that is established anywhere there shall be a school with that sanitarium. That is the light given me. That is how it is we are to see that the children are cared for, and the sanitarium shall take an interest to sustain such a thing. It is their business to do it. It is right that they should do it.

The successes and failures and the rulings of this school will affect our church school work throughout California and much farther.

Elder W. C. White: It is known by everybody that Sister Peck has had a broad experience in teaching, and that she has had four years' experience with Mother, dealing with her writings, helping to prepare the book *Education*. My greatest interest for the school has not been my own family, neither has it been simply the St. Helena church.

My interest in this school lies in the fact that it is our privilege to set a pattern. The successes and failures and the rulings of this school will affect our church school work throughout California and much farther, because of Sister Peck's long experience as a teacher, and her work with you, Mother, in helping to prepare the book on education. All these things have put this school where it is a city set on a hill.

Now, my distress at the ruling with reference to the younger children has been not principally because my children were ruled out, but to build up a ruling which I consider is very cruel. It is being used in a way to do our younger children a great deal of harm.

The world is doing a great work for the children through kindergartens. In places where we have institutions, and both parents are employed, they would gladly send children to a kindergarten. I have been convinced that in many of our churches a kindergarten properly conducted for a few hours a day, would be a great blessing. I have not found anything in your teachings or rulings, Mother, or advice to our people that would be contrary to it. But the rulings of our school superintendents has killed, completely killed, in most parts of the country any effort toward providing kindergarten work for our children.

There are a few instances where they stand to carry it forward. Dr. Kellogg does it in his orphan's school that you have seen and praised, and in a few other places they are doing it. At Berrien Springs they ventured last summer to bring in a kindergarten teacher and to permit that part of the work to

have a little consideration; but generally, in about nine tenths of the field, this ruling of our school superintendents kills that part of the work completely.

Mrs. E. G. White: Well, there has got to be a reformation in that line.

Elder White: And the ruling in this school here, and the reasons that have always been given me for this ruling has been based on your statement that a child's mother is to be its only teacher until it is eight or ten years old. I have believed that for the best interests of our school work throughout the world, that it is our privilege to have such an interview as we have had this morning, and also to study into the principle which underlies such things.

Sister White: Yes, it is right that it should stand before the people right. Now, you will never find a better opportunity to have Sister Peck have the supervision over even the younger children. There has got to be a blending in some way.

As for a room, and there should be room, I question which is best, whether it should be connected right with the building, or whether it should be separate. It seemed to me that it might be a building by itself. I do not know which would be best. That must be considered—the advantages and disadvantages. I think Sister Peck, as well or better than any of the rest of us, could tell how that should be.

L. M. Bowen: While there has been a ruling as to the age limit, has it not been on account of space? I don't think any of us are opposed to kindergarten work.

Bro. Dennison: It was not altogether on room, was it? I know we talked there with Sister Peck. Did you not explain that the reason why the children were barred out was on account of the Testimonies?

Sister Peck: We did not have room this year.

Elder White: The other thing has been used to cut off discussion.

Elder Taylor: Sister Peck has told us over and over again that she has told parents to send their children, if they wished. We did not say that they should.

Elder White: My personal interest as far as sending children to school has entirely passed now. I have no thought of sending my children here. I don't expect to. But in the interests of truth, in the interests of principle, and in the interests of a good understanding of where we are, and how we are to treat other people's children, I am just as much interested as I have ever been.

Elder Taylor: We have talked this: That the church school will not be a blessing to a community when it comes to take a responsibility that the parents themselves can carry. And when we go ahead and put our money into a building, it does not make any difference whether it is a building or a room. But when we take the responsibility that could be carried by the parents, then the church school becomes a curse or a hindrance, rather than a blessing. Now that is all I have ever heard when we have come to the point.

It has been a matter of eight years, because we have recognized all the way along that some of six are better able to go to school than others of eight or nine. But it is the principle of others bearing the responsibility. Now, so far as any one here is concerned, I have never known that anyone has kept his children from school because provision was not made.

Elder White: That is the first intimation that I have ever had of any such position. I have never heard that before.

Brother Iram James: That can't be so, because you will find on the minutes that Horsemann's children were voted out, when they wanted to send them.

Elder Taylor: That was last year, when we had no room; but this year it has been talked all along that if they would send them, send them. It looks to me that the church school can become a hindrance if it opens up and says, Send the children; it is the best place for them; send your children.

Sister Peck: It has been a question in my mind on that point, Sister White, what our duty as teachers is—whether it was to try to help the parents to see and to take up their responsibility.

bility, or to take it away from them by taking their children into the school.

Sister E. G. White: If they have not felt their responsibility from all the books and writings and sermons, you might roll it onto them from now till the Lord comes, and they would not have any burden. It is no use talking about responsibility when they have never felt it.

We want to have a school in connection with the Sanitarium. It is presented to me that wherever there is a sanitarium, there must be a school, and that school must be carried on in such a way that it makes an impression on all who shall visit the Sanitarium. People will come into that school. They will see how that school is managed. It should not be far from the Sanitarium, so that they can understand.

The Very Best Kind of Discipline

In the management of the school there is to be the very best kind of discipline. In learning, the students cannot have their own way. They have got to give up their own way to discipline. This is a lesson that is yet to be learned by a good many families. But we hear, "Oh, let them do this. They are nothing but children. They will learn when they get older."

Well, just as soon as a child in my care would begin to show passion, and throw himself on the floor, he never did it but once, I want to tell you. I would not let the devil work right through that child and take possession of it.

The Lord wants us to understand things. He says, Abraham commanded his children and his household after him, and we want to understand what it means to command, and we want to understand that we have got to take hold of the work if we resist the devil.

Well, I do not know whether we are any farther along than when we began.

Elder Taylor: Yes, I think we are.

Sister White: But some things have been said.

L. M. Bowen: I think we know what we will have to do.

Sister Gotzian: Enough has been said to set us thinking, and to do something.

Sister White: The Lord is in earnest with us. Yes; we have got to be an example. And now you see there are so many sanitariums, and so many schools that must be connected with them. We have got to come to our senses and recognize that we have to carry an influence—that is, an influence in regard to the children.

Elder Taylor: There is another matter, on the studies. I have a burden for recognizing what Brother White says—that this school should be an example. I have felt that we are still following too much the plan of the public schools. We are cramming the students, the little children carrying all the way from five to ten studies. It seems to me that we really ought to begin to make a change by getting away from the plan of cramming and stuffing, and get back to the simple principles of teaching them to read and write and spell, and getting those foundation things. We should work that plan out here, and see if we cannot make a success of those principles that have been given us in the Testimonies.

Sister White: Yes, I think the practical is of great value. The practical working out of these things should be accomplished not by merely a lesson, but the lesson must be so simple that the students can take it in, digest it, and know the reasons for it. If they do that, there cannot be so many studies. There must be fewer studies, and more drill.

Sister Peck: I think that is right, Sister White, I think we ought to have more thorough drill in the fewer lines of study.

Elder Taylor: As it is now, parents are constantly comparing the church school with the public school. They say, If you make a change, and begin to cut off certain things from certain classes, why, you don't give my children as much as they can get in the public school.

Sister White: If they prefer to send their children to the public school, let them send them. But [offering] these many studies is a great fallacy.

I have seen such precious talent that is sacrificed. A father says that a child can have so much money. And that is all he can have in his schooling. Some of the most precious youth came to Battle Creek. The father said so and so. They would go to the public school. And they would sit up with a little lamp burning, long into the night, to get all these studies that they had to have. Well, when they came to get through with that, they just broke down. Some of the most precious talent broke down, and they died in a short time.

Sister Peck: Even if they don't break down, Sister White, their knowledge is so fragmentary and without foundation that it is of no real use to them in after years.

Sister White: Your school is to be a sample school. It is not to be a sample after the schools of the day. It is not to be any such thing. Your school is to be according to a plan that is far ahead of these other schools. It is to be a practical thing. The lessons are to be put into practice, and not merely a recitation of [theory].

Elder Taylor: I am satisfied that when we begin to move in that direction, we will see real light come in.

Sister White: Brother Leininger's children had no need to have died, but they were not under the discipline of the care that they ought to have had. The Lord wants us to have that education that we can utilize, and the most simple education that the children can have now is the very best for them. Then there will be a reaching out after more and more education, as years come on. But they are not to stuff themselves right now with things clear beyond their years. It is not the right thing to do. We have got to have our A.B.C., and the Alpha is not the Omega. We must learn that.

No Bible in Public School

My idea is to have advantages for the little ones. We are not to throw them into Brother Anthony's school, because they are children, and don't have to pay anything. Brother Anthony I believe will do his best as far as the schooling is concerned, but he cannot teach the Bible. There is the Bible. That is what we want. It is to teach our children when they rise up and when they sit down, and when they go out, and when they come in. Your children here must be in such a school as that. You cannot teach them the commandments of God, the law of God, and importance of the law, in a public school.

What is their reading lesson—do they have reading books?

Sister Peck: We have three classes in reading. The youngest class uses a little *Bible Reader* that Professor Sutherland got out. I don't know whether you remember it. Another class uses a book that Professor Bell has prepared; and another class is using *Mount of Blessing* this year.

Sister White: Well, this has got to be worked out some way. Have you got any propositions to make? Let us hear them.

Sister Peck: No, I don't know that I have any propositions to make. I believe our school board here is solid on the idea of doing everything we can to work out this educational problem, not simply for the sake of this school here, but for the sake of our educational work in general. I am sure that we all appreciate very much the privilege of having you with us and helping us along this line. I know that what we have gotten this morning will really be a great help to us in working out this problem and planning for the school as we ought. We have talked over these matters a good deal in one way and another, and of course we meet a good many difficulties, too, and we shall expect to meet them. But we will have to learn how to overcome these difficulties.

I have wished a good many times that in our school here we might have another department, not altogether because the school could be improved, but because I have longed so much for an opportunity to give more time to solving some of these questions that are perplexing the minds of all our teachers. I feel sure that I could be a help in some lines more than I am now, if I were freer to work out some of these problems. If the problems were solved problems, it would not require half the energy to execute the work. But so many of our prob-

lems are unsolved problems. We have never been over the ground, and we are going over a new road. We have to cut our way every step, and to do so takes more time and energy and thought than it will when we have been over it once, and can go over it again. I have often thought that some of our people feel that we should handle so much, because other teachers do, and because teachers in ungraded schools in the past have handled all the way from fifty to one hundred students, and they learned a good deal, too. But we have another problem altogether to solve. It is another question to manage.

Sister White: We are educating for the kingdom.

Sister Peck: And everything is new, and it does mean a great deal more when the road is new and untried, than when we are following a road hundreds of years old.

Elder Taylor: In the number of studies today, we have duplicated all that the public school has, and then we have added Bible, and nature study, and manual training, and generally vocal music.

Sister White: I cannot see a particle of sense in that. Just cut off some of those studies. Teach them the Bible. Have that as one of their living, practical points of education. That is what it ought to be. We should take no account of how many things they bring out in some other schools. We are on a different road.

Elder Taylor: Now take the matter of history. We have history in the public schools, U.S. History. We are expected to teach history in our church school, but we cannot teach history in our school as they teach it in the public school. Sister Peck, at the present time is simply working it out to connect all the events that have come into our history and the history of this country, with the Bible in the fulfillment of prophecy. She helps the children to see the signs of the times, and the working out of God's plans, and she keeps their minds in touch with God all the time. I have felt that if we could have time in our schools for that, we could cut off other studies that crowd in, and then we would begin to see light come in, and our children would get hold of God.

Sister White: I think we should consider that problem. If there are those who do not want to send their children to our school, at which preparation is given for the future eternal life, to learn here the Alpha of how they should conduct themselves for the Omega, the end, then they can take their children and put them where they please. If this is the public school, all right. What we want is to educate our children for the future immortal life, and we have but a little time to do it in. This is the work to be accomplished. We are to educate them how to behave, and all of this. I tell you, the teacher carries a big responsibility to [inculcate] principles to work upon for all time.

We must educate our children so that we can come up to the gates of the city and say, "Here am I, Lord, and the children that Thou hast given me." We must not come up without our children to hear the words, "Where is My flock, My little flock, that I gave you—that beautiful flock that I gave you, where are they?" And we reply that they have been left to drift right into the world, and so they are unfitted for heaven. What we want is to fit them for heaven so we can present the little flock to God, and say, "I have done my best."

We think that another teacher should be brought in. We need one that has a good, all-round disposition. One that is even, and that can mold and fashion. These little ones move by impulse, just as they feel.

I think what care the Lord had over the children of Israel. They were so forgetful. He told them just what to do. He told them to plaster the rock, and they were to write on this rock the commandments of God. This was after that they passed over Jordan. You see how particular He was.

And then there were the two mounts, there were places that they had to go through that repetition, one the mount of curses and the other the mount of blessings. From these two prominent positions the advantages of the blessing and the disadvantages of the curse were pronounced. □

For the Younger Set

The Locked Door

By LUZ LAPITAN
As told to Ella Ruth Elkins

IT WAS EARLY morning in the Philippines as Luz pushed away from the breakfast table.

"Luz," said Mother, "I'm going to market today, and you mustn't turn on the TV while I'm gone, for you might break it. Only your father knows how to make it work right, and he's away in Los Baños today."

Luz nodded. Yes as she picked up her school bag and hurried off to school.

Time passed slowly that morning at school, but finally lunchtime came, and all the children hurried to get their lunches. After eating, everyone hurried outdoors to play. Pretty soon Luz and some of the other girls got tired of what they were doing.

"What shall we do?" asked Rene, Luz's friend.

Luz's face brightened. "I know! We can all go over to my house! It's not far. Just you and I and Vivian and Lulu will go."

Eagerly they followed Luz into the house and sat down while Luz brought cool glasses of water to drink.

"Oh, Luz, you have a TV! Aren't you lucky!" Lulu eyed the TV. "Why don't you turn it on and let us watch a show?"

Luz's heart beat fast and she felt funny inside. "There's something wrong with the set and I can't tune it in right."

"Can't you try?" asked Rene.

"Yes, can't you try?" echoed Vivian.

"Well . . ." Luz bit her lower lip. "I'll try just once."

On flashed the lights, and a perfect picture came onto the screen!

A few twists of the knob, and the sound came in just right. Luz was pleased that nothing had broken. The other girls were laughing, and Luz knew they must be enjoying themselves. So she

sat down and watched the show with them. On and on it went. Finally Luz looked at the clock.

"Oh, no!" Luz threw both hands into the air. "Look at the clock!"

There were four faces white with fear, for the clock on the wall said five minutes to two!

Luz jumped up and snapped off the TV. "Come, let's run!"

But alas, when they got to the school the door was locked.

"Oh, Luz, what'll we do?" cried Vivian.

"There's only one thing for us to do if we want to get our bags and that is to wait out here until school is dismissed. Then we can go inside after them," replied Luz.

So all four girls sat down in the shade to wait and to repent for what they had done.

Finally school was out and Luz, Rene, Vivian, and Lulu tiptoed into the schoolroom to get their bags.

The teacher looked up in surprise. "Why girls, where have you been?"

Luz knew she would have to answer for them all, so she stepped forward and explained to the teacher what happened. Then she added, "I'm so sorry, ma'am. It's all my fault. We won't do it again."

The teacher showed them what the assignments would be. Then very quietly the girls got their bags and sadly walked home.

When Luz got to her house she went into her mother's room and told her what had happened, that she had disobeyed her and she was sorry.

Luz's mother put her arms around her daughter. "You see, if you hadn't done that, then you would not have been punished by your teacher when she locked the door of the school. I won't spank you. You have already been punished. But next time, don't disobey me!"

And she didn't.

Appendix I

NEW SOUTH WALES

BIRTHS, DEATHS AND MARRIAGES REGISTRATION ACT 1995

MARRIAGE CERTIFICATE

REGISTRATION NUMBER
1887 / 005859

Date and place of marriage	Names and surnames of parties	Conjugal status	Birthplace
<i>20th April 1887</i> <i>Mudgee</i>	<i>Irwin James</i> <i>Christiana Kurty</i>	<i>Bachelor</i> <i>Spinster</i>	

Married in the *St John's Church Mudgee*

According to *the rites of the Church of England*


Usual occupation	Age	Usual place of residence	Father's name mother's name and maiden surname	Father's occupation
<i>Laborer</i>		<i>Battlehills</i> <i>New South Wales</i> <i>Pipesclay</i>		

This Marriage was solemnised between us { *Irwin James*
Christiana Kurty

In the presence of us { *David Kurty*
Annie Kurty

By (or before) me *H. F. A. Bentzen* Officiating Minister as Registrar

Before accepting copies, sight unaltered original. The original has a coloured background.



REGISTRY OF BIRTHS
DEATHS AND MARRIAGES

SYDNEY 01 Jul 2010

I hereby certify that this is a true copy of particulars recorded in a
Register in the State of New South Wales, in the Commonwealth of Australia

Greg Cerry

Appendix J

Tuesday, 22nd

St Helena

Feb 25 1901

Dear Bro White

I thought you would like to hear how we were getting on, we have your fence finished except putting the slats in and I thought that could wait till other things more important were done, I have had your land ploughed a foot deep and it harrowed up to give us ashes, it is much better land than I thought it was. I have it staked out and all the holes made and part of the trees planted I am going to plant the rest this afternoon it takes seventy four trees I could get no currants or gooseberries. I have a fence run round my piece and am going to put in twenty

3

I find as I come to work the land
 that everything is in a pretty bad
 condition. the cows went yesterday
 in regard to the cow shed with the
 bails in shall we pull it down and
 stack the ~~the~~ timber. or give
 it to Warren he says it might be
 of use to him some time and
 he would take it down and
 clear it away. if I give it to him
 he has gone home to bring his
 family down I think they are
 going to live in a tent
 Bro Atwood said that the house
 on the mountain was
 worth three or four dollars
 per month I told Warren
 that he might have the house
 for two off per month he did
 not want the Orchard. but
 I don't think he will take it
 you said some time ago that
 if any one would pull down that

4

old house down in the flat that they might have the timber I told Wilson one day that ~~we~~ might have it he said it was not worth clearing away but now he says he will take it what do you think about it. there are a few boards in it that might come in to build a wash house or a wood shed on a porch. shall I let him have it ~~or~~ or pull it down ourselves and use what we can and make fire of the rest, well we are still living in the loft at least part of us the other part are living in a tent pitched back of the house Elma took scarlet fever and everybody was so scared we had to quarantine her and of course my wife would

5

not consent to have a nurse
 so she went and nursed her
 herself. then Stanley and Effie
 took it so they say, but I don't
 believe they ever had scarlet
 fever. that made my wife
 feel very bad, worse than
 the typh fever. but now
 that they have got safely
 over it she is of better charge
 than she has been since we
 left home for which I praise
 the Lord. if He ever allows
 trouble to come upon us it
 is in love and for our very
 best good. just when the
 three children were at their
 worst Bro Warren was going
 up to the farm for a load
 of wood and had the two
 horses in the farm wagon
 better jumped on the brake
 when the horses started

6

and she fell off and the
hind wheel of the wagon
went over her square across
her back she got up and
ran away. not hurt in the
least. can we doubt but that
the Lord does take care of
us unworthy sinful creatures
praise him for his goodness.
I have not been able to
get a carpenter yet the
timber will be there next
week ~~no more~~

The man is waters

your in the way

I am

St. Helena
March 25, 1901

Dear Bro White,

I thought you would like to hear how we are getting on. We have your fence finished except putting the slats in and I thought that could wait till other things more important were done.

I have had your land ploughed a foot deep and it harrowed up fine as ashes. It is much better land than I thought it was. I have it staked out and all the holes made and part of the trees planted. I am going to plant the rest this afternoon. It takes seventy four trees. I could get no currents or gooseberries.

I have a fence run round my piece and an dairy to put in twenty trees. We also have the berry all planted on Sister White's. They are all sprouting nicely. The pruning in the prune orchard went very slow. I put Bro Parker for a couple weeks. He did very good work, I believe a little better than Wilson.

We have most of the grapes pruned except the patch straight in front of the house and Bro Hicks said he would come and prune that. They are beginning to sprout. We also grafted about three hundred.

But the worst thing I see is the succors that were allowed to grow from the bottom of the vines last year. Every vine will have to be gone over and dug round with the mattock which is almost an endless job. It will cost a good deal but there is no way out of it. It must be done.

I find as I come to work the land that everything is in a pretty bad condition! The cows went yesterday. In regard to the cow shed with the bales in, shall we pull it down and stack the timber, or give it to Warren? He says it might be of use to him sometime and he would take it down and clear it away if I give it to him. He has gone home to bring his family down. I think they are going to live in a tent.

Bro Atwood said that the house on the mountain was worth three or four dollars per month. I told Warren that he might have the house for two dollars per month. He did not want the orchard. But I don't think he will take it.

You said some time ago that if anyone would pull down that old house down in the flat that they might have the timber. I told Wilson one day that he might have it. He said it was not worth clearing away. But now he says he will take it. What do you think about it? There were a few boards in it that might come in to build a wash house or a wood shed or a fence. Shall I let him have it or pull it down ourselves and use what we can and make fencing of the rest?

Well we are still living in the loft , at least part of us. The other part are living in a tent pitched back of the house.

Elma took scarlet fever and everyone was so scared. We had to quarantine her and of course my wife would not consent to have a nurse. So she went and nursed her herself.

Then Stanley and Effie took it, so they say. But I don't believe they ever had scarlet fever.

That made my wife feel very bad, worse than the trip over. But now that they have got safely over it she is of better courage than she has been since we left home, for which I praise the Lord.

If He ever allows troubles to come upon us it is in love and for our very best good.

Just when the three children were at their worst, Bro Warren was going up to the farm for a load of wood and had the two horses on the farm wagon. Nettie jumped on the brake when the horses started and she fell off and the hind wheel of the wagon went over her square across her back. She got up and ran away. Not hurt in the least. Can we doubt but that the Lord does take care of us unworthy sinful creatures? Praise Him for His goodness.

I have not been able to get a carpenter yet. The timber will be here next week.

The _____ is watery.

Your in the _____.

I. James

Appendix K

Disturbers of the Peace

To the quiet farming community of Kellyville, twenty-three miles from Sydney on the old Windsor Road, there came in the year 1893 two disturbers of the peace. They were Evangelists Robert Hare and David Steed. Their preaching made a revolutionary change in the lives of many who came to hear them.

Approximately forty people attended the meetings, and the new members at Parramatta gave their support. Around thirty people joined the Adventist faith, and the little weatherboard church they built represented the spiritual confluence of several family streams still well known in this state. The members are too numerous to trace here, but from them the water of life has flowed copiously in many spiritually parched places, even in the mission field.

In the group of new believers were Mrs. Henry James and her four children, her brothers-in-law, Iram and John James. Sister E. G. White was residing at Granville at this time, and when she moved to Cooranbong she employed Brother Iram James as manager of her estate. After her return to the United States she sent for him to resume his service as manager of her new property. He had six children when he left and seven others were born in America.. One of these, Mrs. Fowler, corresponds with the Australian section of the family.

Other families who came into the church later were the Schowes and the Radleys. Brother C. H. Schowe became a notable figure in our educational circles, mainly as a teacher of Greek at the Australasian Missionary College. His sister, Mrs. R. A. Caldwell, and her husband went to the Philippines. Brother Caldwell was the first Adventist colporteur in that territory.

Miss Asenath Radley took the nursing course in the United States and now cares for her mother, Sister Moulds, at Arcadia. This aged saint is now well into her nineties. One of her sons, Brother J. C. Radley, has given many years service as an engineer in island missions, and is now in charge of the Marine Section at Rugen Harbour, New Guinea. Here all our mission ships are serviced.

Brother Fred Martin, who probably issued the invitation to Pastors Hare and Steed to come to Kellyville, has many descendants, mainly in the Gosford and Cooranbong area, holding aloft the banner of Prince Emmanuel. His daughter married into the James family and some of his descendants are known to us as Sister J. C. Radley, Sister L. Munro, for many years a sister on the staff of the Sydney Sanitarium, and Sister R. F. Fowler of New Guinea. A missionary who belongs to this group is Pastor John Martin, also of New Guinea.

The late Sister Mary Gane, mother of Pastor E. R. Gane of division headquarters and Brother E. J. Gane of New Guinea, was a Sunday school teacher when the Adventist evangelists came to the district, and also the sewing mistress in the public school. She joined the new movement, and many of the same children became her pupils in the Sabbath school.

Sister Henry James attended the first New South Wales camp-meeting held at Ashfield in 1894. At the recent Blacktown camp-meeting, Greater Sydney Conference, her daughter, Sister C. J. Boulting, had in her tent a chair that her mother used at the camp sixty-one years ago, still in good condition.

Miss Minnie James became Mrs. Robert Lamplough (she is now Mrs. Boulting), and spent eight years in the Cooranbong village. For health reasons she and her husband moved to the Murgon mountains in Queensland, and there Brother Lamplough died, leaving his wife to care for their five children.

A group of Adventists, mostly from Cooranbong, migrated to this new area and took up land. They built a little church on Sister Lamplough's property and also opened a church school. Most of these folk developed their properties, sold them, and moved away, and the church was transferred to Albion, Brisbane.

From Opera to Pulpit

While all this was going on, a London actor was sailing toward Australia under contract with J. C. Williamson's Opera Company. On board he and his friends became acquainted with a nephew of Sir George Reid, the Prime Minister of Australia. He had a selection not far from Mrs. Lamplough at Murgon, and he persuaded his new companions into the idea of taking up land there.

Arriving in Melbourne, Mr. C. J. Boulting went to the office of J. C. Williamson and handed in his contract. The company threatened to sue him for breach of contract, but he was not intimidated, and nothing ever came of it. The bush had claimed him.

Mr. Boulting had been on the stage since he was eighteen, appearing in the principal London theatres. (His cousins, the Boulting Twins, are well-known English film producers today.)

At Murgon, Mr. Boulting used to purchase his supplies at Mrs. Lamplough's little store, and always packed in with them was a tract, which he read. "Being born of Jewish parents, I could not see much light in them," he confessed. "I thought I could set the Adventists right in some things. But instead of this lady being set right, she became my wife and I became an Adventist! My espousing of Christianity caused me to be disowned by my parents."

Concerning his history as an Adventist, Pastor Boulting continued: "Some time later we returned to New South Wales, and I was entrusted with the management of the Union Conference Buying Agency in Sydney, where I remained for eleven years. Later I was called into evangelism in Victoria for a like period, and afterwards spent five years on Norfolk Island, as pastor. In 1950 the brethren retired me; but this year I was invited to give spiritual counsel to patients requiring such help at the Drummoyne church clinic, and now I am working longer hours than I did before.

"As I look back on my life I realize that the Lord led me to this country, and away into the bush, where I found Christ as the true Messiah and my Saviour. I am glad that even at my age I am able to continue serving Him.

"Five years ago I was gravely ill in the Sydney Sanitarium and the doctors abandoned hope for my recovery. But one Sunday afternoon Pastors A. G. Stewart and L. C. Naden anointed me. The next day I was on my feet and the following day they discharged me from hospital. My health gradually improved and now I am able to do full-time service. I give the Lord all the praise."

Five sons and daughters of the family are well known as staunch supporters of the faith of their fathers: Sisters L. Wilson and Jensen of Cooranbong; Sister E. Sperring of North N.S.W.; Brother A. Lamplough of South N.S.W.; and Brother C. Boulting of Sydney. Also there are a number of grandchildren and great-grandchildren growing up in the fear of the Lord.

—*Australasian Record*, 2/1/1956, pp.2-3

Appendix L

OFFERED FOR SALE. 10 7 28 725/-

Mrs. E.G. White offers to sell her residence known as "Sunnyside," Avondale Road, Cooranbong, situated three miles west from Dora Creek, and one and a quarter miles east from Cooranbong Post Office, as under:-

Fifty three acres of land, (more or less) lying on the East side of Avondale Road, and comprising lots 2, 3, 4, 5, & 6, and about two thirds of Lot 7, of Section four, of the Avondale Estate, as shown on published plan. (At original purchase price, worth £210)

Weatherboard House ~~House~~, Lathed and plastered throughout, one and a half stories high, having ten rooms, besides a large kitchen, two Pantries, and a Bath room. The house is supplied with rain water from a large cistern, bricked and cemented, and by three iron tanks, which are connected by iron pipes to the Kitchen, Back Room, and one Bedroom.

Size of main part, one and a half stories, 28x 30; One story parts,- Bedroom, 12x 14; Kitchen, Bathroom, and Pantry, 14 x 22; Drawing room, 18x 20.

Two story Annex, size 14 x 22, standing 32 feet back of the kitchen; Boarded up and down, and battened. Upstairs there are two bedrooms, plastered. On the ground floor there is a store room, plastered, and an open wood room.

A Fruit room, and a Milk room, each 9 x 11, built of brick, and cemented inside, and fitted up with shelves. Size 9 x 22.

Weatherboard of three rooms and verandah, plastered inside, Size 21 x 24, standing about 30 yards South of the house.

Laundry, size 12 x 18, boarded up and down and battened. Situated about 150 yards back of the house, beside a never failing water-hole.

Stables, size 28 x 36 feet, furnishing ample room for four Horses four Cows, five Carts or Carriages, a Carpenter's bench, a large feed and harness room, and a chamber 22 x 28, furnishing store room, and a large room ceiled and floored for workmen's bed room.

2p-

Two Water Closets, one near the House and one near the Stables. Fowl House, in large Fowl Run, enclosed with wire netting.

The cost of these buildings has been over £800. Their inventoried value, £725. Selling price, £850.

Improvements on the Land.- About 110 chains of fence, built with posts, top rail, and wire. Three, four, and five wires are used, averaging four wires, cost, 3/8 per rod; selling price, 2/6,--£55.

Clearing and breaking up of about 11 acres, at £10,--£110.

Semicircular gravel drive, and gravel path, with large flower garden, and many ornamental trees and shrubs. Value not estimated.

Grape arbor, and three lots of Passion Fruit, with large arbors and trellis, Value £15.

Vineyard,- 200 Grape Vines, three and four years old, with post and wire trellis, Value £42.

Passion Fruit,- A fine field of 135 passion vines, just beginning to bear. They are planted ten feet apart each way, and are supported by well built trellis, Posts six feet high, with four wires,--£24.

Orchard.- There are four acres of Orchard, well cared for, and very valuable. About one fourth Acre, is one and two years old. Its 20 trees are,- 5 Navel Oranges, 8 Peaches, 4 Apples, 2 Pears, 2 Lemons, and one Quince,--@ 3s, £9-0-0.

About three fourths of an Acre are three years old. Its 78 trees are,- 38 Peaches, 8 Apples, 5 Pears, 4 Plums, 4 Chestnuts, 5 Persimmons, 8 Figs, 4 Quinces, 2 Nectarines, 2 Loquats, 1 Chinese Raisin, 2 Lemons, and 1 Mulberry,--@ 8s, £23-8-0.

About one and a quarter Acres are Four Years old, with 117 trees, viz.- 23 Lemons, 18 Emperor Mandarins, 22 Thorny Mandarins, 3 Figs, 18 Navel Oranges, 8 Paramatta Oranges, 1 Cherry, 2 Quinces, 4 Nectarines, 24 Peaches and 2 Persimmons,-- @ 8s, £22-18-0.

About one and three fourths Acres are Five Years old, and in very fine bearing condition, viz.- 21 Oranges, 12 Mandarins, 4 Lemons, 5 Limes, 28 Apples, 15 Pears, 14 Peaches, 12 Nectarines, 5 Apricots, 5 Pomegranates, 30 Plums, 8 Almonds, 1 Shaddock, and 5 Cherries,-- @ 15s, £129-0-0.

The above is offered for sale for £1250.

Offered for Sale by Mrs. E.G. White,—Continued.

Vehicles.

Two seated covered carriage, built by Hecker,
with pole and shafts.
Double seated wagen, platform springs,
with pole and shafts.
Dump cart
Wheel barrow.

230	0	0
5	0	0
4	0	0
1	0	0

40-0-0

Harness.

2 sets buggy harness. @ 2-10-0
1 Set double carriage harness.
1 Set double plough harness.
1 Set cart harness.
Saddle and bridle.
Sundry collars, bridles, traces &c.

5	0	0
2	0	0
2	10	0
3	0	0
1	5	0
1	0	0

14-15-0

Farm implements.

Plough
Harrow.
Planet jun't cultivator.
Chaff cutter.
2 Corn mill.

2	10	0
2	0	0
1	0	0
2	10	0
1	5	0

10-5-0

4 axes. Cross-cut saw. 2 log chains.
3 Madocks. 2 Hand-saws. 1 wire stretcher.
3 Forks. 6 planes. Horse clippers.
3 shovels. 3 Augers. 1 vise.
1 Spade. Brace & 12 bits. 1 nail puller.
1 crowbar. 6 wrenches. 1 glue pot.
2 hoes. 1 Drawing knife. 2 rasp files.
2 rakes. 2 squares. 3 coal chisels.
2 brush-hooks. 2 chisels. 1 ax saw.
2 mortice axes. 6 Paint brushes. 1 Box sundries.

5	0	0
1	0	0

6-0-0

Carpenter's bench

Live stock.

Carriage horse, Jasper.
Plough horse, Rowdy,
Red cow, Lily
White cow, Bessie,
Fowls. About 80

10	0	0
3	0	0
5	0	0
4	0	0
4	0	0

26-0-0

Total 97-0-0

Appendix M

Article from South Pacific Division Record, December 21, 2013



RECORD REWIND

Marian de Berg

Ellen's Australian farm manager.

Iram and Christiana James accepted Adventism in Kellyville, Sydney, in 1893. On accepting the Sabbath Iram's wife suggested he run the stage coach on Sunday instead of Saturday but he soon lost this work. Reverting to farming again, he could not make ends meet with so large a debt on his land and a family of four children. His farm was sold from under his feet.

Ellen White was also living in Sydney at this time and became acquainted with the family—charter members of the Kellyville church. She was concerned for them and many other families in a similar situation. Writing to her son, William, she wondered if these families could be set up in tents on the school estate until work became available. In 1895, however, Iram was provided work, with a home attached, on Schowie's farm at Pennant Hills.

It was also in 1895 that Mrs White was settling up plans for her house, "Sunnyside" at Cooranbong, and setting out an orchard and garden. Moving in on Christmas Day, she soon realised she needed additional helpers to care for her property. She promptly called Iram and Christiana James to come and set up house on her land. In 1897 Mrs White had a four-room home built for the family with the option of buying it for \$A40.

Iram worked tirelessly for the community. He was involved with medical missionary work around the area and often accompanied Sara McEnterfer in her nursing role. He was very interested in the people at Martinsville where he would conduct small group meetings, hoping a church would be built there. He served his church at Avondale as an elder, and in 1899 he was elected a board member of the college.

Mrs White and her family left for America at the end of August 1900. "Sunnyside" was sold. With no specific idea of where to settle upon arrival, she was assured in a dream that God already had in mind the right place for her to live. An acreage property of mixed fruit trees and a large prune

orchard, that she later named "Elms-haven", was soon purchased.

Realising the need for an efficient farm manager her thoughts turned to her trustworthy Australian farmer.

Sara McEnterfer was requested to write to Iram, asking him to consider working again for Mrs White. William White followed up the letter with a property and job description.

What a hard decision it was. Agonising to know God's will, the family prayed to determine whether staying in Australia they might still influence their extended family for Christ. They put God to the test by listing their cottage on the market at a price higher than what they thought they could get. The home sold immediately and a telegram was sent to Ellen White.

The family of eight left Sydney at the end of 1900, making the three-week journey by boat to San Francisco. Mrs White wrote to friends back in Australia on their arrival: "I need not tell you that we were as pleased to see them as if they were members of our own family" (Letter 15, 1901).

To call a man and his family to move to the other side of the planet was very unusual. Mrs White must have really appreciated the work of Iram James. And for Iram to move to a new country to live and work, especially for a 73-year-old lady, equally says that he and his family must have really loved Mrs White.

Marian de Berg is administrative assistant for the Ellen G. White/SCA Research Centre.



Appendix N

Article from South Pacific Division "Record" February 6, 2016

RECORD REWIND

Lester Devine



Hard times

Iram and Christina James accepted the Adventist faith in a tent mission in Kellyville, Sydney and were baptised on May 28, 1893. The Church was then in its infancy in the South Pacific region with around only 500 members.

Hard times fell upon the family after the loss of Iram's work. He tried farming but could not meet the interest repayments. Ellen White sensed Iram's farming abilities and invited the family to Cooranbong to care for her property at "Sunnyside". Once there, Iram James along with many other volunteers worked very hard to get the Avondale School property ready for its first intake of students. He, along with Sarah McInterfer and Mrs Haskell, spent a lot of time nailing down the floorboards in the dining room.

In the Autograph Album given to Ellen White on her departure from Australia, Iram James penned the following:

"Our first acquaintance with you was marked by an incident which we will never forget—for several weeks we were living on a few small potatoes and a little milk. When one evening a coachman drove up and left us a bag of flour. We asked him where it came from and he said the Lord had sent it and really so it seemed to us. The next week you paid us your first visit bringing with you some more of the necessities of this life. You can never know how parched the ground was on which those blessings fell—they said more to us than many sermons..."

In January 1901 the Iram James' family moved to Ellen White's home "Elmshaven" in California where he cared for her property until her death in 1915, following which he purchased 'Elmshaven' from her estate.



OPENING HIS WORD

Gary Webster



Ancient Gerar: Something has gone wrong with the Harvest

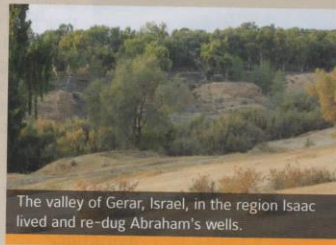
"Discipleship" is the current buzzword in Adventism, and rightly so, for the making of disciples has been Christ's purpose for the church since the day He ascended to heaven. But let's be honest, something's gone wrong with the harvest—especially in Western countries! And the problem is not with the fields, for as Jesus said, "they are white (or ready) for the harvest!" Let's cut to the chase, the problem is with the harvesters—you and me, us—the church! There is a shortage of those who are out there harvesting. But why? That's the question we will answer in this new series of studies.

Read Matthew 28:18,20; John 4:34,35; Luke 10:2.

But let's change metaphors from growing crops to grazing animals in order to begin to address our problem. There was famine in the land, so Isaac moved to the land of the Philistines. Due to Philistine envy he was forced to move into the Valley of Gerar. Now water was a problem. It was desperately needed for his animals or they would die. Because the situation was so dire this was no time to creatively dig new wells. Rather he dug again the wells of his father Abraham, which had been filled in by the Philistines. He knew there was water down there somewhere, so he re-dug them.

Read Genesis 26:1,15-18.

The lesson for us today? At such a time as this we need, not to look so much to creative new ways to solve our problem (for if we are really honest they're not helping much, and some are even making the problem worse)—rather we need to go back to the "old wells" and re-dig them. In other words we need to seek to understand what it was that brought a tremendous ingathering of souls in past ages when the church was revived and souls flooded into it. Come with me on a fascinating and vital journey in time that will surely help us today if we will let sacred history teach us.



The valley of Gerar, Israel, in the region Isaac lived and re-dug Abraham's wells.

OPINION POLL

What is the most pressing concern of modern young families?

- How to manage screen time
- Which school to go to
- Childhood obesity/eating disorders
- Maintaining a loving marriage
- Childcare out of school hours
- Over scheduling kids

Visit record.net.au to answer this poll.



Endnotes

- ⁱ Great-grandson of Iram and Christiana James.
- ⁱⁱ Letter 284, 1906. (Quoted in *Later Elmhaven Years* p. 136.)
- ⁱⁱⁱ From conversation with Beverly Cookson Galusha, granddaughter of Iram and Christiana.
- ^{iv} Conversation with Hedwig Jemison at Andrews University in 1985.
- ^v Revelation 14:13 (NIV)
- ^{vi} <http://www.achurchnearyou.com/theydon-garnon-all-saints/>
- ^{vii} There is a discrepancy about his age. The records say he was 18 when tried. However it appears he must have been younger than that if the age of birth and date of conviction are correct.
- ^{viii} http://www.farmergroup.com/personsheet/ps10/ps10_386.html
- ^{ix} http://www.google.com/imgres?imgurl=http://www.hawkesburyhistory.org.au/articles/images/vinegarhill.jpg&imgrefurl=http://www.hawkesburyhistory.org.au/articles/Battle_of_Vinegar.html&usq=4l0_Y5tFqDvjGvml4jyQT1zCMKo=&h=605&w=800&sz=110&hl=en&start=33&um=1&itbs=1&tbnid=HCzeZNj95rsDM:&tbnh=108&tbnw=143&prev=/images%3Fq%3Dmap%2Bbaulkham%2Bhills%2B1828%26start%3D20%26um%3D1%26hl%3Den%26sa%3DN%26ndsp%3D20%26tbs%3Disch:1
- ^x http://www.farmergroup.com/personsheet/ps10/ps10_386.html
- ^{xi} From Ozigen, Australian Genealogy, <http://www.ozigen.com/index.htm?ssmain=p23.htm>
- ^{xii} <http://www.easystreetretreat.com.au/australianroyalty/individual.php?pid=l66&ged=purnellmccord.ged#content>
- ^{xiii} This section taken from *Kellyville: the Pleasant Village*, 1993, Mrs. D. Ardley, pp. 101-103.
- ^{xiv} From "The Convict Stockade" website: <http://www.historyaustralia.org.au/twconvic/tiki-index.php?page=Perseus+1802>
- ^{xv} This section taken from *Kellyville: the Pleasant Village*, 1993, Mrs. D. Ardley, pp. 101-103.
- ^{xvi} Written up by Effie James Fowler, daughter of Iram James.
- ^{xvii} "The Royal Atlas & Gazetteer of Australasia", produced by J. G. Bartholomew for T. Nelson and Sons in 1890.
- ^{xviii} From the Life Sketch read at Christiana James' funeral.
- ^{xix} SDA Year Book for 1893. (Figures as of June 30, 1892.)
- ^{xx} Eric B. Hare, *An Irish Boy and God*.
- ^{xxi} Kellyville Church (NSW, Australia) church record book.
- ^{xxii} From the Life Sketch read at Christiana James' funeral.
- ^{xxiii} Written up by Effie James Fowler, daughter of Iram James.
- ^{xxiv} The Bible Echo, June 1, 1893.
- ^{xxv} The Bible Echo, April 1, 1893.
- ^{xxvi} From the Life Sketch read at Christiana James' funeral.
- ^{xxvii} Kellyville Church (NSW, Australia) church record book.
- ^{xxviii} Kellyville Church (NSW, Australia) church record book.
- ^{xxix} The Bible Echo, June 15, 1893.
- ^{xxx} Kellyville Church (NSW, Australia) church record book.
- ^{xxxi} From the Life Sketch read at Christiana James' funeral.
- ^{xxxii} Kellyville Church (NSW, Australia) church record book.
- ^{xxxiii} Kellyville Church (NSW, Australia) church record book.
- ^{xxxiv} <http://www.snooth.com/winery/mudgee-estates/>
- ^{xxxv} http://www.yourdaily poem.com/listpoem.jsp?poem_id=393
- ^{xxxvi} Ibid.
- ^{xxxvii} MS 23, 1894.
- ^{xxxviii} Ellen G. White has undoubtedly been the most influential Seventh-day Adventist in the history of the church. She and her husband, James, provided strong leadership as the church was founded and organized. Her personal presence and her writings did much to shape and guide Adventism. She is the most translated woman writer in the entire history of literature, and the most translated American author of either gender.
- ^{xxxix} Letter 146, 1894.
- ^{xl} Letter 147, 1894. (Quoted in Arthur White's *The Australian Years* pp. 141-142.)

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- xli Conversations with Mona James Kephart, daughter of Iram and Christiana James.
 - xlii From the Life Sketch read at Christiana James' funeral.
 - xlili H 24 1894 (Mrs. White's letter to Stephen Haskell)
 - xliv Conversations with Mona James Kephart and Nettie James Cookson, daughters of Iram and Christiana James
 - xliv Letter 146, 1894.
 - xlvi Kellyville Church (NSW, Australia) church record book.
 - xlvi O 62, 1895.
 - xlvi From the Life Sketch read at Christiana James' funeral.
 - xlvi W 141, 1897.
 - I O 99, 1897.
 - li Kellyville Church (NSW, Australia) church record book.
 - lii Letter F-216-1897: "You will see some changes when you shall visit us. Our peach trees are again (some of them) in bloom, and the school ground has its two buildings up. Willie has his home built, and his family in it. Brother James, elder of the church, is my farmer now. Cornell leaves me in one week to go canvassing. His arm is not sound for hard work. The twins are two healthy, sturdy boys, sixteen months old, trotting about everywhere."
 - liii Adventist Heritage Magazine. Vol. 7:1, p. 39.
 - liv http://adventist.org.au/about_adventists/history/adventism_in_the_south_pacific/australia/avondale_college
 - lv Arthur White's *The Australian Years* pp. 296-297.
 - lvi Letter 152, 1897. (Quoted in *The Australian Years* pp. 296-297.)
 - lvii *Seventh-day Adventists in the South Pacific: 1885-1985*, Edited by Noel Clapham, p. 151.
 - lviii MS 172, 1897.
 - lix http://adventist.org.au/about_adventists/history/adventism_in_the_south_pacific/australia/avondale_college
 - lx Arthur White's *The Australian Years* p. 330.
 - lxi Letter to Ellen G. White from Marian Davis.
 - lxii *Welfare Ministry* p. 335.
 - lxiii Conversation with Beverly Cookson Galusha, Granddaughter of Iram and Christiana James.
 - lxiv [Ellen White Letter 141, 1897.](#)
 - lxv Alta Robinson, Guide, Vol. 15, No. 25.
 - lxvi Manuscript Release #191.
 - lxvii I 109, 1900.
 - lxviii L 128, 1899. (Found in *Messengers to the Remnant* p. 105.)
 - lxix General Conference Bulletin, 1899.
 - lxx W. C. White Letterbook vol. 9, letter 902.
 - lxxi W. C. White Letterbook vol. 9, letter 859.
 - lxxii W. C. White Letterbook vol. 9, letter 941.
 - lxxiii W. C. White Letterbook vol. 9, letter 902.
 - lxxiv Conversation with Mona James Kephart, daughter of Iram and Christiana James.
 - lxxv W. C. White Letterbook vol. 9, letter 941.
 - lxxvi W 153, 1900.
 - lxxvii Memory of Phyllis Potts, grand-daughter of Iram and Christiana James.
 - lxxviii Conversation with Nettie James Cookson, daughter of Iram and Christiana James.
 - lxxix Conversation with Mona James Kephart, daughter of Iram and Christiana James.
 - lxxx From Phyllis Potts, grand-daughter of Iram and Christiana James.
 - lxxxi <http://webbie1.sfpl.org/multimedia/sfphotos/AAC-8963.jpg>
 - lxxxii J 15, 1901.
 - lxxxiii White Estate, D. File 742—Facts Regarding the E. G. White Real Estate.
 - lxxxiv B 35, 1901.
 - lxxxv Letter 108, 1902. Manuscript Release #191.
 - lxxxvi Conversation with Beverly Cookson Galusha, Granddaughter of Iram and Christiana James.
 - lxxxvii MS 7, 1904. Manuscript Release #405.
 - lxxxviii St. Helena Star, September 6, 2001—"100 Years of Solicitude", page 13.

- lxxxix W 141, 1904.
- xc J 159, 1904.
- xcⁱ Letter 284, 1907. (Quoted in *The Later Elmshaven Years* p. 136.)
- xcⁱⁱ Letter 116, 1902. Manuscript Release #191.
- xcⁱⁱⁱ Letter 363, 1907. (Quoted in *Counsels on Diet and Foods* p. 324.)
- xc^{iv} Letter from Arthur L. White to Elder C. H. Watson, April 13, 1933.
- xc^v Letter 284, 1907. (See *Later Elmshaven Years* p. 136.)
- xc^{vi} Ibid.
- xc^{vii} W 284, 1907.
- xc^{viii} From a talk given by Grace Jacques at Pacific Union College.
- xc^{ix} An interview with Mrs. Grace Jacques, granddaughter of Ellen G. White, conducted by Dr. Patricia B. Mutch, associate professor of Home Economics, Andrews University, at the workshop in "Ellen G. White and Dietetics," Andrews University, June 8, 1978.
- c Shared by Enok Lohne, great-grandson of Iram and Christiana.
- ci Conversation with Mona James Kephart, daughter of Iram and Christiana James.
- cⁱⁱ See *Ministry of Healing* p. 387 (older editions).
- cⁱⁱⁱ Conversation with Nettie James Cookson, daughter of Iram and Christiana James.
- c^{iv} Manuscript Release #443.
- c^v Conversation with Beverly Cookson Galusha, granddaughter of Iram and Christiana James.
- c^{vi} Conversation with Nettie James Cookson, daughter of Iram and Christiana James.
- c^{vii} Manuscript Release #443.
- c^{viii} Grace Jacques in the film "Yes, We Remember Ellen White".
- c^{ix} W 91, 1904. (*Messenger to the Remnant* p. 105.)
- c^x Tim Poirier, Associate Director of The White Estate.
- c^{xi} Conversation with Nettie James Cookson, daughter of Iram and Christiana James.
- c^{xii} Conversation with Nettie James Cookson, daughter of Iram and Christiana James.
- c^{xiii} *Counsels on Speech and Song*, page 476.
- c^{xiv} Conversation with Beverly Cookson Galusha, granddaughter of Iram and Christiana James.
- c^{xv} Written to family by Christiana James from the Sanitarium, March 12, 1932.
- c^{xvi} Letter 284, 1907. (Quoted in *The Later Elmshaven Years* p. 136.)
- c^{xvii} B 146, 1903.
- c^{xviii} W. C. White Letterbook vol. 15, letter 420.
- c^{xix} The picture of the church on this page is from the Centennial program of the St. Helena Church, 1974. It was dedicated on January 24, 1880 and is now owned by the American Legion.
- c^{xx} Conversation with Mona James Kephart, daughter of Iram and Christiana James.
- c^{xxi} St. Helena church Clerks Record.
- c^{xxii} Conversation with Mona James Kephart, daughter of Iram and Christiana James.
- c^{xxiii} Arthur White's *Later Elmshaven Years* p. 431.
- c^{xxiv} From information from Elder Jim Nix as told to him by Arthur L. White and Mabel (Robinson) Miller—great granddaughter of Ellen White.
- c^{xxv} From the recipe box of Nettie James Cookson, daughter of Iram and Christiana James.
- c^{xxvi} Letter from Christiana James to family, written from Sanitarium, August 1, 1932.
- c^{xxvii} Obituary in the Pacific Union Recorder.
- c^{xxviii} *Australasian Record*, September 24, 1934
- c^{xxix} Letter from Effie to Stan and Sybil, December 13, 1934.
- c^{xxx} Letter from Effie to Stan and Sybil, December 13, 1934.
- c^{xxxi} From Phyllis Potts, granddaughter of Iram James.
- c^{xxxii} Conversation with Doreen and Shirley Burden and Beverly Galusha, granddaughters of Iram James. And from Iram James' notebook.
- c^{xxxiii} K 363, 1907.
- c^{xxxiv} Letter 284, 1906. (Quoted in *Later Elmshaven Years* p. 136.)

^{cxixv} Conversation with Beverly Cookson Galusha, granddaughter of Iram James.

^{cxixvi} Written by Elma Brown, Iram's daughter, in a letter to family April 20, 1939.

^{cxixvii} From a letter written May 25, 2010 by Ramona Brown Sturgill, granddaughter of Iram James.

^{cxixviii} From the fly leaf of Iram James' Bible.

^{cxixix} Review and Herald, April 24, 1975.