

DF

True copy

BF 127  
④

The Relationship of the White and Kellogg

Families

In the annals of the Seventh-day Adventist denomination in its early days we find prominent the names of J. P. Kellogg, Henry Lions, Dan Palmer, and Cyrenius Smith. Dan Palmer was a prosperous blacksmith in Jackson Michigan. The other three were men who moved to Battle Creek for the express purpose of helping to sustain the work of the Seventh-day Adventist people that was centering there.

In 1854 Elder James White made a call for a \$500.00 fund to be used in supplying the ministers with tracts for free distribution also for a fund of equal amount to augment the capital used in carrying forward the publishing work.

At this time J. P. Kellogg of Tyrone, Michigan and Henry Lions of Plymoth, Michigan sold their farms, each worth about \$3,500 for the sole purpose of having means to use in advancing the work of the Message. Henry Lions and Cyrenius Smith moved to Battle Creek. J. P. Kellogg moved to Jackson, Michigan and engaged in broom making. After a year or two he moved to Battle Creek where he made brooms, conducted a grocery store and did considerable gardening.

In the history of the Battle Creek Church and of the larger interests which centered there, it will be found that these four men that I have named took a very sympathetic attitude toward the advance movements of the cause and their names were to be found at the head of every subscription list for church, publishing house, conference, and sanitarium.

J. P. Kellogg was the most thrifty and prosperous of them all and he was the heaviest giver. A close bond of sympathy existed between

Ellen G. White and Mrs. J. P. Kellogg who often sought council and sympathy from Sister White in connection with her manifold duties as the mother of a large family of children.

Elder and Mrs. White were interested in every member of the Kellogg family and especially in John who was about the age of their own second son. John was active and industrious. He was good help in the large gardens which his father cultivated. He was a good salesman in the grocery store. He was a successful broom maker at an early age and he was a brilliant scholar.

One spring time after the close of school, Elder White persuaded his father to release John from the garden that he might learn to set type. He soon became a proficient type-setter and he was <sup>very</sup> proficient in setting music type, an accomplishment attained <sup>with</sup> by some difficulty.

In 1869 when Elder James Ertzenberger came from Switzerland to learn the English Language and to be educated in the Message. Elder White decided to take <sup>Elder</sup> Ertzenberger with him to Greenville, Michigan where ~~he planned to spend~~ <sup>the White family were to spend</sup> the summer and he employed John Kellogg to go with him to Greenville to copy his writings, to help some on the farm, and to assist in teaching <sup>Elder</sup> Ertzenberger the English language, a task in which nearly all members of the family took a part.

In 1872 Elder and Mrs. White renewed acquaintance with Dr. M. G. Kellogg in Healdsburg, California and late in the autumn it was agreed between Elder White and Dr. Kellogg that he should go to Battle Creek and persuade his brother, John, to give up his cherished plan to be a college teacher and take up the study of medicine.

<sup>the white</sup> The following winter M. G. Kellogg, J. H. Kellogg, J. E. White and <sup>the white</sup> spent twenty weeks at Dr. Trall's <sup>medical</sup> school in New Jersey. The next two years Dr. Kellogg spent in one of the best colleges in New York.

In 1873 he assisted Elder White in editing the Health Reformer.

In 1874 he wrote various health tracts and pamphlets. In 1875 he became the leading physician in the Battle Creek Sanitarium. At the present time he has stood more than fifty-six years as the physician in chief of that institution.

From these <sup>statements of fact</sup> figures you will observe that Dr. Kellogg began to have an influence as a writer in the HEALTH REFORMER just ten years after the light was given to Sister White in Otsego on the Health Reform principles and Health Reform Movement. Consequently, should you hear someone say that Sister White derived much of ~~much~~ of her inspiration and information regarding Health Reform principles from Dr. Kellogg, you may confidently assert that he derived much of his inspiration and much valuable information from Sister White.

A parallel question has arisen regarding Sister White's study of Milton's PARADISE LOST and it has been asserted that she gathered many valuable thoughts from Milton. The facts are these. When she began to write the wonderful presentations which appeared first in the little book, "Great Controversy", published in 1858, and are now to be found in "Patriarchs and Prophets", she had never seen Milton's Poems. One day Elder Andrews listening to what she had written, said, "Sister White, did you know that that is very similar to the presentation made by Milton in his "Paradise Lost"?"

She said, "No, I have never read "Paradise Lost".

Then Elder Andrews bought a new copy and gave it to Sister White after reading several pages. As soon as Elder Andrews was gone, Sister White took the book and put it up on the highest shelf of a cupboard in her sitting room and there it remained. She said, "I must not read it until I have written what God has shown to me."

St. Helen Cole

W. L. White