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 20 Crescent, Collin.
 April 2, 1947

Elder Arthur W. Spaulding,
 Madison College, TENN.

Dear Brother Spaulding:

Your good letter of the 31st ult, with its enclosure, the first five pages of the chapter 'Taught of God' in your new history of Seventh-Day Adventists, came this afternoon; and I have now read them and am hurrying on to you a reply, etc., to some of your questions. I am afraid my answers may be somewhat disconnected, and scattered, (for I have no time for an orderly presentation) but, after all, that may be just about what you want.

Well, to begin with: I was born, not in Australia as you surmise, but in Leicester, England, on Nov. 15, 1871. My father was a retired official in the Civil Service of the British government in India (Chief of Police) and we lived in a beautiful home in the suburb of Garston, where we were members of the local 'Church of England.' At the same time my mother was organist at Melbourne Hall, in Leicester, a Congregational church, during the incumbency of the Rev. F. B. Meyer, of noted fame. One of my earliest recollections is attending a revival service he was holding, and wondering, in my childish way, why so many people were crying!

I attended the Wyggeston Boys' Grammar School in Leicester, walking the two miles every day during terms, and starting Latin when I was seven. When I was nine, one of my Masters (there were no women teachers in that 'Public School' - really a highly expensive Private school) suggested I take up Greek, which my Mother immediately consented to, as she said she wanted me to be able to read the New Testament in the original tongue. So I did, and made good headway, for it became my favorite study, and I was usually the head-boy in the class.

As the climate of Leicester wore on my father's nerves, he came home one day and announced suddenly that he had booked passage for us all to Tasmania, and that we would sail in about six weeks. That too we did, and migrated as a family (much to Mother's sorrow) to that beautiful island 'down under'. There we located in New Town, a suburb of Hobart the capital, where I attended what was first the High School, but which became a year later 'Christ's College' a colonial branch of Oxford University, England. Our Masters all wore caps and gowns, and carried canes in their hands, which they applied whenever it was needed! (And that was good for us!) Under Mother's advice, Father consenting, I studied to win one of the scholarships afforded two students each year, to attend Oxford, the travelling expenses and four years' course being generously provided for by these scholarships.

Some time in 1887, Elders M.C. Israel and W.L.H. Baker held prophetic lectures in Hobart, which we, quite by accident (providentially, of course, but the story is too long to tell) took in from the very first. To me, personally, the Message seemed to be Apostolic, and I so spoke of it to my College friends. Especially do I remember discussing it with Warren Dodds, my chum, the eldest son of Sir John Dodds, the Attorney* general of the island.

When the Sabbath truth was presented, we accepted it immediately; I do not think we broke a single Sabbath after we had learned of the Change; one reason being that my Mother had always felt that the Seventh Day was the real Sabbath, for did we not in the Litany Service of the Anglican worship repeat, after the Rector had read the Fourth Commandment (as of the others) 'Lord, have mercy upon us, and incline our hearts to keep this law?' And we were keeping the First day, instead of the Seventh! But whenever she asked any of the clergymen why we were observing Sunday instead of Saturday, they invariably answered that the Church had authorised the change, and that we need have no scruples about a matter which was universally accepted in Christendom. Just like 'Baptism' and the 'Lord's Supper' (sitting and not reclining etc.) But it never quite satisfied Mother! And so when the Truth came, we all accepted it at once. (I may add, however, that Canon Mason, the Rector of St. John's Anglican church, New Town, where Mother was then the organist, insisted our keeping Sabbath was no reason why we should leave the Church; and so she continued giving her services there even after we were all baptized and joined the S.D.A. Church - in fact, till the illness of which she died in 1891.)

In the meantime we accepted, all of us, the whole of the Truth. The most difficult thing for Mother to take in was the State of the dead. An older brother of mine had died in infancy, and we always called our Homes (in England and Tasmania) St. Leonard's, after him. I know Mother ever regarded him as a sort of guardian angel, and it was very hard for her to give up that belief.

Father and I went as delegates to (I think) the first conference of our people, which was held in North Fitzroy, one of Melbourne's suburbs. I had, of course, given up all idea of going to Oxford - the End was too near! I distinctly remember Elders Israel and Baker telling us that 'this generation' of Matt 24:33, 34 included some who saw the 'dark day' of May 19, 1780 - and that was 107 years ago, in 1887. Well, a few people lived to be 110, and 115, or so; but not many - so the End could not be more than five years hence! We tried to believe it; but when I myself pointed out to the brethren that the First Angel's Message was to go to 'every nation, and kindred, and tongue, and people' (Rev. 14:6) and asked, 'Had it gone to the three hundred 'tongues' of India' and was assured that it had, because the Millerite Message had gone to the whole round world - well, it registered with me about the same way that the Anglican Clergymens' statement about the change of the Sabbath did with Mother! And then there were the millions of China, and Africa, and the Islands of the seas! Had it gone to them? Yes, it had, and moreover there were representatives from all parts of the world in America, and it had been fully preached there! (But I could never quite believe it)

At this Melbourne Conference, it was decided that I stay and work in the North Fitzroy 'Bible Echo' publishing house. This I gladly did, making my home first with Elder G.C. Tenney and wife, and a few months later, with Elder and Mrs A.G. Daniells. The stay with these dear friends was very precious to me. Elder Tenney tried hard to get me to donate to the 'Bible Echo' library my 3 volume edition of Bloomfield's Greek New Testament, which I had fairly well marked up (which I still possess in its third binding) and Elder Daniells arranged for me to come to America, and attend Healdsburg College for two (2) years, taking chiefly Bible, and then go back for the three remaining (?) years to labor in Australia.

I left Sydney, by the S.S. Zealandea, reaching San Francisco early in March 1889, and went on to Healdsburg College, then under Professor W.C. Grainger. I joined all the Bible classes I could, in that close of the year, and also dropped in to the elementary Latin and Greek classes, taught (?) by Dr Caldwell, who was a competent teacher of physiology, but not so competent in the classics. I helped him out quite a good deal, with the result that I was invited to head up that department the following school year, 1889-1890. This I did, but having time also to take several Bible classes under Elder R.S. Owen, then considered the best Bible teacher in our ranks, I believe. I took copious notes, which I wrote up in as good shape as I could; and Elder Owen honored me by using those notes of mine in subsequent years. (I gave him private lessons in New Testament Greek at his home)

Well, I took the full Bible course in those years, and graduated in 1893. Then under counsel from Australia, I went on to Battle Creek to complete the classical course, and win the B.A. degree. It was my privilege to travel with Professor W.W. Prescott, and we visited Union College - then just started - on the way. At Battle Creek I had a wonderful time, being leading tenor in the church choir under Professor Edwin Barnes (an Englishman); president of the 'Student Volunteer Foreign Mission Band' in the College, from which I went as delegate to the second international convention of the Student Volunteer movement, held in Detroit, Mich., Feb 28 to March 4 1894. There I met such outstanding Men of God, as (the Rev A.J. Gordon, A.T. Pierson, J. Hudson Taylor, and J.R. Mott, Robert E. Speer, Donald Fraser (from Britain) Miss Geraldine Guinness (also from England, and many others. Our Miss Georgia Burrows (now Mrs L.J. Burgess) then our leading California 'Bible Worker' and under (self) appointment to India - a beautiful Christian girl - was also an attendant at that convention, and remarked to me 'How marvelously the Spirit of God was working in those meetings, although they were not technically 'Sabbath-Keepers.' I am bound to tell you that she and I felt very much at home in those deeply-moving Spiritual services. And the favorite books (next to Sr. White's) in my library, and which I love to read most frequently, are the 12 by A.J. Gordon; the 28 by A.T. Pierson; and scores of others by F.B. Meyer, H.C.G. Moule, Andrew Murray, F.W. Farrar, A.B. Simpson etc.

In 1895 I graduated from the B.A. course in Battle Creek; married Lillian Yarnall in Orange, Calif.; left San Francisco late in August, and arrived in Sydney, Australia in time for the camp-meetings in Armidale and Balaclava. We remained to assist in the after meetings, churches being raised up in each place. Then we moved to Cooranbong, where 1500 acres had been recently purchased for a training school for Christian workers, and made our home with Elder W.C. White, who had married a few months previously my sister May, who was two years my junior. When we arrived at Cooranbong, those 1500 acres had been devastated by forest fires a few years before, and to me looked like Dante's Inferno, which we had studied in comparative literature in Battle Creek! But Sr. White had moved on to the property, and built her a home, called 'Sunnyside' and planted an orchard etc. and we were all encouraged to believe that despite appearances, the Lord wanted the School to be at that place. And so buildings were being put up, and a saw-mill was running, and we met for worship in the long loft at the top of the saw-mill.

Now there were about twenty young men working on the property; so Lillian and I conducted a night-school in that saw-mill loft for them, and for some others who came in from the 'village' Elder White's daughters by his first marriage, and two other

... of mine, and the step-daughter of my father, who had married again and moved into Cooranbong. Sr White was very pleased with our night-school, and especially with some lessons of book-keeping which my wife gave to the young men students.

When the main building was put up for the school, we had a little ceremony in which Sr White laid the corner-brick (!) and I remember her saying, as we all stood around a little solemmm I suppose, 'Cheer up, children; this is a resurrection, not a funeral!'

On the opening day, there were four teachers - Elder Haskell and wife (former Miss Hettie Hurd) and Lillian (Mrs Lacey) and I - and only two (2) students - one, a boy from New Zealand, and my sister Nora Lacey now Mrs Leonora Lacey Warriner, who writes frequently for the 'Signs.' Here let me say that there is a mis print in our books, evidently from the mis reading of Sr White's MSS; in which it is stated that there were ten, instead of two, students at the opening! You know 'two' may be often mistaken for 'ten' in handscript! And that is the mistake there as I very well know, for we were there, and we often spoke of it afterwards four(4) teachers, and two (2) students when school started! But, under the Lord's blessing, we had sixty (60) at the close of the year, and every one of them was thoroughly converted, though they were not all Christians when they came.

For the first few weeks of the year I was in charge of the School, (for Elder Haskell knew nothing about organizing school work, though he was an excellent Bible teacher; or, perhaps I should say, to be truthful, Bible preacher.) His classes, or talks, were given at 6 a.m. (six o'clock in the morning) somewhat to the discomfort of the younger students! Then there were times, and fairly frequently when Sr White herself came and spoke to the students, and those were very precious occasions to us all. I was, virtually, principal of the school; taught Bible, Physiology, History, Literature, Geometry, Astronomy, and some other subjects; Lillian teaching Arithmetic, Algebra, Book-keeping - our classes being conducted after the English fashion, on alternate days, some on Monday, Wednesday, and Friday; others on Tuesday and Thursday. In this way a student can carry more studies at a time, tho it takes longer to complete them, but he lives longer with them, and that is a gainful advantage!

By the way you may be interested in two anecdotes about Elder Haskell that I shall never forget:-

(1) At the time I was teaching a class in higher Arithmetic, and we were in 'Recurring Decimals' Now Brother Haskell was laboring under the infatuation that everything should be taught from the Bible. And he kept trying to din it into me! So I finally said to him, 'Now, Brother Haskell, you know the Bible far better than I do; come and teach my class Recurring Decimals from the Bible!' And do you know what he said 'Certainly I would, if I understood Recurring Decimals!' Well, the answer was obvious; and I am afraid that I rubbed it in pretty sorely for the old gentleman! At any rate, I incurred his enmity; and he acted in such a way that Sr White herself went to him and told him to take his hands off Herbert Lacey, as the Lord had a work for him to do in the school, too!

Another side to, this incident is far more pleasant: During that school year some sort of a convention was held in Cooranbong, and I was asked to give some talks on Astronomy (really 'Uranography') one of my favorite themes in those days, as I had a small telescope, and the stars shine with peculiar brilliance in Australia. So I drew diagrams of the Southern Cross, showing how all the wounds of Calvary are depicted there (the two wounds at the feet, one at each hand, the bleeding head under the crown of thorns, and the 'cascet

Jerusalem' where the heart was pleased; then I showed how the Milky Way runs round the whole heavens from the foot of the Cross, with the brightest section on one side, and a dark hole, apparently (called the Coal-Sack) on the other - representing wonderfully the two thieves who were crucified with Jesus, the penitent thief, who (so far as he was concerned) went to Heaven from the Cross; and the impenitent thief who went to Hell! And all humanity is represented by those two thieves! Then I diagrammed the twelve 'Signs of the Zodiac' identical in all ancient zodiacs, and showed how the Gospel of Salvation is depicted there - from Aries, the first Sign (the Lamb) whose two leading stars are known as the 'Bruised' and the 'Wounded' down through the circle till you come to Aquarius (Noah's Flood) and Pisces (Fish, the only survivors outside the Ark.) Now the very fact that the constellations don't look like the things named, and are identical in all nations, up to the Flood, proves that some one just after the Flood, either Noah himself or (say) Shem, wrote them as it were up there in the starry heavens for all subsequent generations to read, and understand God's message of Salvation. And then such striking lessons can be connected with Taurus, the Gemini, Leo, Virgo, (with Spica the 'Seed') etc, and Orion, with its Nebula through which the New Jerusalem is finally to descend to the earth! And so on.

Well, Elder Haskell came to me afterwards and said, 'Now Brother Lacey, that's what I mean! Now you are teaching Astronomy from the Bible!' Of course I didn't argue with him: he was too old to understand: but I was glad he was pleased with the presentation, no matter how fanciful it would seem to a real astronomer! And we were the best of friends after that.

Years afterwards, Elder E.R. Palmer, who was present at the time, told me that he had forgotten everything that had been said at that convention, except my talk on 'Astronomy.'

Incident (2) Some time before Elder Haskell married Hetty Hurd, I had noticed that he and Sr White were very frequently together; and so I made bold to ask her one day, whether there was any likelihood of her marrying Elder Haskell. She told me that he had proposed to her, but that she felt it would not be best to take another name, in view of the many books she had written as Ellen G. White; and then she had her son Willie, who could take good care of her till the Lord came, or her work was done. (Now at this distance of time I cannot vouch for the precise words of her reply, but the tenor of her answer I remember well!)

Incident (3) which I have just thought of! About this time Sr White had a dream that she was leaning on my shoulder! Well, that was interesting to both of us! Seeking for an understanding, she was shown that I was to take 'Willie's' place during his absence at conferences in Battle Creek, etc., and this I did in so far as I accompanied her to meetings when she spoke in Cooranbong, Dora Creek, and other places in the environs of our school estate. It was a precious privilege!

Resuming the story of the School itself, Professor Cassius B Hughes came over from America a couple of months after the opening of the term to take charge. He was more of an agriculturist than a 'Professor' as English people estimate 'professors' - but he was the man needed on the Cooranbong estate. Moreover his wife helped in the class work, and as preceptress (Sr Haskell continuing as matron) and we all got along together amicably enough. And as I stated before, by the end of the year, every student had been converted. I taught two years more at Cooranbong.

In the meantime I had been ordained to the ministry (September 1896) at the suggestion, I was told, of Sr White. Elders S.N. Haskell,

W. Farnsworth and W. O. White officiated at the ceremony. In 1898 as my wife was expecting a baby, I asked to be permitted to labor in the evangelistic field, and was granted the privilege, and helped in the campmeetings and after services in Hamilton, New South Wales, (where our first daughter, Gwendoline was born) and then in Brisbane, and Toowoomba, Queensland (where our first son, Herbert, first saw the light) and then, a little later on, in Palmerston North, New Zealand, where, after the Campmeeting, I was left in charge of the interest, alone with a Bible worker, to organize a church, erect a suitable building for worship (which I did - planning it myself, but having efficient carpenters work on the job). Here I remained for two years as pastor and evangelist, until in 1902, I received a call from Sr White herself, who had returned to the States and was in St Helena, Cal., to come and join the staff in Healdsburg College as assistant in Bible, and some other 'sciences.' So wife and I, with two little tots, journeyed back to America. Professor M. E. Cady was the President of the College; Warren Howell and J. A. L. Derby (all three of whom had been fellow-students of mine at Battle Creek) and Elder E. J. Hibbard, the Bible teacher, and Professor G. W. Rine, our former instructor in English, were among the members of the faculty. We spent two happy years at Healdsburg (where a second son, Kenneth, joined our family) and then received an urgent call from Elder A. G. Daniells, the President of the General Conference, seconded by Sr White, to assist Homer Salisbury in the educational work in England. We left Healdsburg in 1904, remaining in the 'Old Country' till 1913, the year before the first World-War, when we were invited back to America to head up the Bible and Greek departments of Union College, Nebraska.

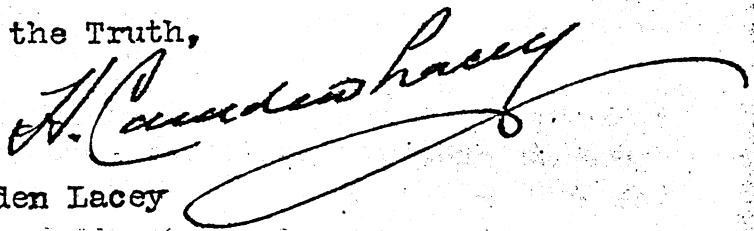
I never saw Cooranbong again.

I am afraid I have run into a sort of auto-biography, as I have tried to answer some of your queries. But the paragraph in your letter beginning 'Also I know little of nothing of your history' etc., sort of led me on!

Among the 'outstanding Americans' that you fail to mention are, Elders J. O. Corliss, W. A. Coldord, E. W. Farnsworth, W. W. Prescott, and others, with the Drs. Kress: the Australians included Dr Ned Caro, (a tremendously popular speaker on health!) Nurse Semmens, A. W. Anderson, father of Roy A. Anderson, Associate Secretary of the Ministerial Association in Washington D. C., N. D. Faulkhead, David Steed, and many others too numerous to mention. C. H. Watson, later President of the Australasian Union, and after that, of the General Conference, came to Avondale (Cooranbong) the year I left it.

Looking this over I recall many incidents (of interest to me at least) that I have omitted, but most assuredly this must suffice. Please forgive me for rambling on so long.

Ever your brother in the Truth,



H. Camden Lacey

P.S. As I have made no verbal changes in your copy submitted, nor added anything thereto, I am keeping it for a memento, with your permission.

H.C.L.