THE CASE OF D.M. CANRIGHT

SEVENTH-DAY ADVENTIST CHARGES EXAMINED

by Norman F. Douty

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BAKER BOOK HOUSE
Grand Rapids, Michigan
1964

Library of Congress Catalog Card Number: 64-23172

Coypright, 1964, by
Baker Book House Company

Printed in the United States of America

Acknowledgments

I wish to acknowledge the helpfulness of the many persons who have contributed to the fund of information found in the following pages. In particular, I make mention of Mr. Jesse M. Canright, the son of D. M. Canright, whose numerous letters have kindly answered most of the inquiries addressed to him.

For the privilege of quoting from the published works of D. M. Canright, I gratefully express my appreciaton to Dr. B. C. Goodpasture, of Nashville, Tenn.

As in the case of *Another Look at Seventh-day Adventism,* Mrs. Sandra Shafley deserves recognition in connection with the typing of the manuscript. Again, my wife's constant assistance has largely made possible the publication of the book.

Abbreviations

In the text, the following abbreviations appear:
Adventism—for Seventh-day Adventism
Adventists—for Seventh-day Adventists
SDA—for Seventh-day Adventist
Testimonies—for *Testimonies for the Church*
In the footnotes, these abbreviations are also used:
G.C.—for *Gathering Call*
NYG&BRec—for *New York Genealogical and Biographical Record*
O.U.—for *Olde Ulster*
R&H—for *Review and Herald*
R&HE—for *Review and Herald Extra* of Dec. 1887
R&HS—for *Review and Herald Supplement* of Aug. 14, 1883
SDAR—for *Seventh-day Adventism Renounced*

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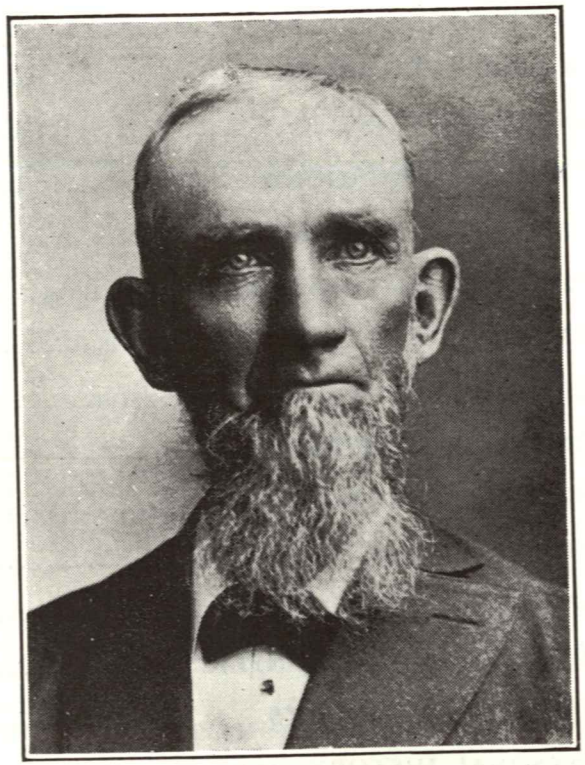

D. M. CANRIGHT

Introduction

Seventh-day Adventism claims to keep the whole law of God; it professes to observe all ten of the commandments delivered on Sinai. On the other hand, it charges Christendom in general with the guilt of transgressing that law. It accuses Catholic and Protestant alike of violating the fourth commandment, which enjoins keeping the Sabbath holy. Deeming the Sabbath to be the seventh day of the week, Adventism asserts that the sacred use of Sunday, the first day, constitutes a violation of the divine law.

Now it is not my object in this book to show the fallacy of Adventism's teaching about the Sabbath. I have already done so, briefly, in the sixth chapter of *Another Look at Seventh-day Adventism.*[1] Numerous other writers have done so at great length, some with much learning (e.g., John Owen and James Orr). They have shown the validity of the Church's reasons for observing the first day of the week since Apostolic times.

Accordingly, I am not now concerned with Adventism's charge, but with its claim. However, seeing that all the evidence for the observance of Sunday has, through prejudice, little or no effect on Adventists, I will not base my refutation of their claim on the ground of the fourth Commandment. Instead, I will base it on the ninth: "Thou shalt not bear false witness against thy neighbor" (Exod. 20:16). I will do so because of Adventism's gross misrepresentations of Dudley M. Canright.

Mr. Canright was in Seventh-day Adventism for twenty-eight years, rose to prominence therein, and then left it (in 1887). He subsequently wrote several books and pamphlets that have proved very damaging to the cause he had formerly espoused.[2]

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[1]Procurable from Baker Book House, 1019 Wealthy St., S.E., Grand Rapids 6, Mich. Price $3.50.

[2]These include *Seventh-day Adventism Renounced* (1888), *Adventism Refuted* in ten tracts (1888), *The Lord's Day from Neither Catholics nor Pagans* (1915), *The Complete Testimony:* the Testimony of the Early Fathers, proving the Universal observance of Sunday in the First Centuries (1915), and *Life of Mrs. E. G. White* (1919). All five are listed in *Bibliography of Michigan Authors,* by Madge Knevels Goodrich, A.M. (1928). The first two are obtainable from Baker Book House, at $3.50 and 75 cents, respectively (n.l.).

Elder D. A. Delafield, Associate Secretary of the Ellen G. White Publications, told me on July 13, 1962, that Canright has been the most potent adversary Adventism has had during the past eight decades.

Ever since Canright left them, the Adventists have been doing all in their power to undermine his testimony against their movement. It is true, he was carried to his grave over forty years ago, but since some of his writings continue to be published, his critics keep active. I have recently been told by some Adventists that their church plans to prepare a "Life of Canright." The object, naturally enough, will be to discredit him so thoroughly, that none will ever again venture to quote him as a witness against Adventism.

During Canright's lifetime, this discreditation was perpetrated by a small percentage of Adventists. He declared in 1915: "The great majority of my former brethren have been very friendly to me and treated me kindly. A few, a very few, have done otherwise."[3] However, some of these few were very influential. They included Mrs. White who sent him two reproving "testimonies";[4] G. I. Butler, then President of the General Conference, who wrote against him in the Grand Rapids papers and in the *Review and Herald* Extra of 1887; and Uriah Smith, editor of that periodical, who contributed to the same Extra.

After Canright's death, when there arose a generation of Adventists who were not personally acquainted with him, the attack on him became more general. Other Presidents of the General Conference – W. A. Spicer,[5] J. L. McElhany[6] and R. R. Figuhr[7] – followed Butler in attacking him. (W. H. Branson wrote his *In Defense of the Faith, a Reply to Canright* some years before becoming President.) In the same way, other editors of the *Review and Herald* – F. M. Wilcox (1911-44) and F. D. Nichol (1944-) – followed Smith in writing against him.

[3] *SDAR*, p. 9.

[4] *Testimonies*, Vol. V, pp. 571-3 (1887), addressed to "Brother M."; and *Ibid.*, pp. 621-8 (1888), addressed to "Brother O." Earlier communications to Canright appear, *Ibid.*, Vol. III, pp. 304-29 (1873), addressed to "Brother A"; *Selected Messages*, Bk. II, pp. 162-70 (1880), addressed to "Elder D. M. Canright"; and *Testimonies*, Vol. V, pp. 516-20 (1886), addressed to "Brother E." Thus Canright is Brother A, E, M and O.

[5] In "Moments with old-time Volumes" in 1926. He wrote other articles for the *Review and Herald* in 1945 and 1949, subsequently to being President.

[6] See Foreword to *Ellen G. White and her Critics*, by F. D. Nichol.

[7] See Preface to *Doctrinal Discussions*.

Nichol's volume on *Ellen G. White and her Critics* was authorized by the General Conference itself.[8] Another periodical, *The Ministry*, in a series of articles criticizing Martin's book on Adventism, contained an article partly on Canright, prepared by the Field Secretary of the General Conference, H. W. Lowe. In 1933, Mrs. White's son, W. C. White, put out his disparaging *Documents relating to the Experiences and Utterances of D. M. Canright.* (I received my copy through her grandson, Arthur L. White.) When it is added that every book published against Canright was approved by the Church's Book Committee before being printed by its publishing concerns, was advertized in its catalogs, and sold in its Book and Bible Houses, there can be no doubt that the Seventh-day Adventist Church, *as such*, has been responsible for the false witness against Canright.

No casuistry, seeking to distinguish between the Adventist Church and certain individuals in it, can possibly avail. While it is true that many have not actively participated in this evil, yet some, possessing knowledge of it, have tacitly acquiesced in it, and so, in measure, partake of its guilt. Indeed, any member who should protest against the Church's falsehoods about Canright, would be deemed disloyal to it. The entire movement – represented, as we have just seen, by Mrs. White, her son and grandson; the General Conference, with its Presidents and other officers; its Editors, and their Periodicals; the Book Committee, Publishing Houses and Book Stores – is involved. It is *the Seventh-day Adventist Church* that has borne false witness against D. M. Canright.

Since Canright's death a number of articles have been published in his defense, but they have been rather limited in scope. In view of all the relevant facts, it seems that the time is long overdue for a thoroughgoing account of him to be written, so that everyone may see for himself that his testimony deserves serious consideration.

I know it is said by some that Canright's productions are antiquated. His quotations concerning some areas of Adventist theology are considered outdated[9] because current SDA publications do not propagate certain views common in his day. But this is true only of *official* publications: there is an increasing volume of other SDA literature that affirms the so-called obsolete doc-

[8] *R&H*, for Nov. 29, 1962 (p. 13).

[9] So, Walter R. Martin, in *The Truth about Seventh-day Adventism*, p. 237.

trines. Moreover, these doctrines were taught by Mrs. White, whom all Adventist parties still confess to have been inspired. Since Canright's quotations of Adventist theology were, in every instance, representative of the views of Mrs. White, they are no more antiquated now than they were when he made them.

The reader may wish to know how I came to write this book. The facts are these: on June 18, 1960, in correspondence with a prominent Seventh-day Adventist (one of the authors of *Seventh-day Adventists answer Questions on Doctrine*), I mentioned that I had prepared a manuscript on Adventism,[10] but I made no allusion to Canright. On June 22nd, I received a reply which contained this paragraph:

"I am wondering whether you have a real acquaintance with the teachings of Adventists. It would make it possible for you to evaluate them. Walter Martin based quite a few of his strictures upon the statements of D. M. Canright, an apostate Adventist minister who three times left us, was ordained by the Baptists, cast out by them....each time he came back to us he repudiated his former attacks, but finally went out for good, I think, to all concerned. The man considered himself a lost soul who had turned from God and right. I have affidavits from his secretary[11] and from others that he often said, 'I'm a lost man, I'm a lost man!' He was like the desperado that wanted to bring down all he could before his own life was taken. That is pretty poor caliber of testimony on which to base an antagonism."[12]

On July 16, 1960, I answered the letter and referred to the above charges in these paragraphs:

"Your several items derogatory of D. M. Canright naturally lead me to ask for substantiation. I would also like to know if the affidavits mentioned – on the part of his secretary and others – relate to Mr. C. before or after he left Seventh-day Adventism. Do they issue from persons inside or outside Seventh-day Adventism, or perhaps from both? I have begun my own inquiry concerning him, seeing he lived and preached only 65 miles from East Lansing.

"Before I commit myself regarding Mr. Canright, I desire to procure all possible information. Meantime, I will say this:

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[10] *Another Look at Seventh-day Adventism*. See n. 1.
[11] See Ch. XIV.
[12] A complete answer to these charges appears in Ch. XIII.

that whereas no sensible man would be inclined to accept the testimony of a duly discredited witness, yet it would not be the part of wisdom to pay absolutely no attention to it. Indeed, such a course could be really dangerous. It was so in the old story of 'Wolf! Wolf!' The crier had proved himself to be unreliable, and yet he spoke the truth when the wolf actually came. So, I submit that the question is not that of Mr. Canright's caliber, but of his testimony (which needs to be carefully examined by itself)."

Sometime later, I received the following answer: "I think I do not care to discuss further D. M. Canright. If you wish to lean upon that kind of evidence, I have nothing further to say." (The reader will observe that I had said nothing about leaning on Canright's testimony without first investigating it.)

It was this unprovoked assault on Canright that prompted me to begin the inquiry mentioned above. In pursuing it, I have travelled thousands of miles, written hundreds of letters, visited scores of people, and searched dozens of institutions for information – newspaper establishments, libraries, and various city, township, county and state offices. I have also made it my business to procure, and to survey carefully, everything I could find that has been written against Canright.

Having now accumulated a mass of information concerning Canright – such as no other, to my knowledge, possesses – I consider it a sacred duty to share it with the public, especially because it serves to demonstrate the character of the Adventist movement. Before I begin, however, I wish to make a few things plain:

1. I make no use whatever of rumor or hearsay; when I refer to false assertions, I refer either to statements which Adventists have made in conversation with me (or in letters to me), or to materials emanating from them which are in my possession (including photostats).

2. I do not necessarily subscribe to all of Canright's views, but any minor dissent from them involves no reflection on either his sincerity or his ability as a teacher of God's Word.

3. I bear no ill will toward the person of any Adventist. However, this will not prevent me from speaking plainly of those who are manifestly guilty of evading, suppressing or distorting facts. In such cases, I shall only consider my duty to God and to His people.

CHAPTER ONE

Family Background

NOTE: The following system of genealogical classification will be used:

I, for the first known generation,
A, B, C, for the second,
1, 2, 3, etc., for the third,
a, b, c, etc., for the fourth, and
i, ii, iii, etc., for the fifth.

I. Johan Pieter Gernryk[1] and his wife, the former Margrita Smittin, were connected with the Dutch Reformed Church[2] of Kingston[3], Ulster Co., N.Y., as early as 1733.[4] Two of their children were named John and Grietje (Dutch for "Margaret").

[1]The only record of Johan Pieter spells his family name with an extra syllable: Gerenryk (n. 4). I have found only five other records wherein three syllables are used. There the spelling varies: Carenrygh, Kerenrick and Kerrenrick (*O.U.*, Vol. 8, pp. 180, 188, 217, 306, twice). In the other *hundreds* of cases, there are only two syllables in the name. I, therefore, drop the middle syllable in the text above.

[2]This church had its first formal service on Christmas day in 1660, when Dominie Hermanus Blom, recently ordained by the Classis of Amsterdam, administered the Lord's Supper to seventeen communicants. Dr. Geo. J. L. Doll, one of the church's several German pastors (b. in Frankfort, Germany, in 1739; d. in Kinderhook, N.Y., in 1811) was the Dominie during the Revolution. He became the tenth pastor in 1775 and served for over thirty years, the last to preach in Dutch. An inscription to his honor, now to be seen in the Kingston church, states that "by him the violated law spoke its thunders, and, by him, in strains as sweet as that of angels, the Gospel whispered peace." Dr. John Gosman, who succeeded Doll in 1808, was followed, in 1836, by Dr. John Lillie, who became "one of the best Biblical scholars in the U.S." (*The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. VI, p. 490).

[3]At this place a trading post with the Indians was established in 1610 — the year after Hendrick Hudson sailed up the rivier which now bears his name, as far as the site of the present city of Albany. In 1652 a town was instituted, "although there is little doubt that Europeans had resided in that vicinity before." It was first under the Dutch government, then under the English, again under the Dutch, and later under the English again. During its first period under the English, its name was changed, on Sept. 25, 1669,

Two of their grandchildren were named John, four Peter, and two Margaret. Besides John and Grietje, the Gernryks had, at least, two other sons (Hieronimus and Zachariah) and two other daughters (Catrina and Regina). According to the records of the Dutch Reformed Church in Rhinebeck Flats – which lay across the Hudson river to the east of Kingston – five of these six children, Hieronimus alone excepted, lived in that vicinity in the middle of the eighteenth century.[5] I have acquired data relating to all five, especially to Zachariah.[6]

Something should be said here concerning the nationality of this family: was it Dutch or German? Repeatedly we find these people listed as members of Dutch Reformed Churches, but that of itself is indecisive, because there were Germans as well as Hollanders who belonged to these churches. Again, we find the family name possessing a Dutch form, but we must observe that in these cases, the speller was ofttimes a Hollander, who naturally gave that form to names spelled phonetically. However, it does seem clear that the family was Dutch, inasmuch as several Dutch Christian names – such as Grietje, mentioned above – belonged to some of its members. (See n. 21). Moreover, Solomon Canright, a grandson of Hieronimus, declared unequivocally that the family came from Holland.

A. Hieronimus, the progenitor of D. M. Canright, was probably the youngest of Johan Pieter's children, for his baptism in the Dutch Reformed Church of Kingston is the only one reported in its annals. The ceremony was performed by Dominie Petrus Vas on the twentieth of May in 1733.[7] This pastor had arrived from Amsterdam in December of 1710, and he continued

from Esopus and Wiltwyck to Kingston. (Schoonmaker, *History of Kingston,* pp. 2, 5-6, 59).

[4]R. R. Hoes, *Baptismal and Marriage Registers of the Old Dutch Church of Kingston, N.Y.* (1660-1809), p. 195. In four other places (on pp. 442, 449, 461 and 669) the name is "Gernryk."

[5]In these records the family name always has but two syllables.

[6]Zachariah married Cornelia Scott of Rhinebeck Flats in 1757. They had four sons (William, Jere, Petrus and Zachariah, Jr.) and five daughters (Geertrui, Regina, Maria, Catharina and Margriet). At the time of the Revolutionary War, Zachariah and his two oldest sons served in the Sixth Regiment of the Albany Co. Militia. He resided in that county in 1790, when the first U.S. census was taken. Ecclesiastically, he was a Quaker, being one of the more prominent Friends in the meeting organized at Troy, N.Y., in November, 1803. Zachariah died in 1811, but was survived ten years by his second wife, Tabitha.

[7]Hoes, *Baptismal and Marriage Registers,* p. 195; no. 4199.

to minister "until his death, which occurred in 1752, in the ninety-sixth year of his age."[8]

Johan Pieter's boy was christened Jeronimus,[9] in honor of Jeronimus Weller, who, with his wife, Anna Maria, sponsored the baptism. Jeronimus Weller's name appears in a list of "freeholders within the County of Ulster," in 1728.[10] Earlier still, in the winter of 1710, "Hyronimus Weller" was the head of a Palatinate family on the west side of the Hudson, between Kingston and Catskill.[11] He then had a son at least eight years old.

Hieronimus Kernryk[12] married Anna (or Annatie) Fiero[13] prior to the Revolutionary War, for when the first U.S. census was taken in 1790, they had three sons who were sixteen or more years old.[14] When the war came, he served in the First Regiment of the Ulster County Militia of New York state.[15] Stephanus (1750-1831), Petrus (1762-1803), and Christian (1758-1826) Fiero also served in that Regiment, the first of them as an ensign. In 1781 Petrus was a sponsor at the baptism of Hieronimus' second daughter, Lidia; and three years later, Stephanus acted in that capacity when his fourth son, Christian Fiero, was bap-

[8]Schoonmaker, *History of Kingston,* pp. 209, 211.

[9]Jeronimus is equivalent to Hieronimus, which is the Latin for "Jerome." A contracted form of the latter is "Hierome," which, phonetically, resembles "Hiram," and can easily be mistaken for it (see n. 13).

[10]*Documentary History of N.Y.,* Vol. III, p. 971.

[11]*Ibid.,* p. 570; *O.U.,* Vol. 7, p. 271.

[12]Such is one of various spellings of his surname. Others follow.

[13]*O.U.,* Vol. 8, pp. 154, 180, 221, 306. Anna's parents were Johann Christian and Maria Elizabeth (Muller) Fiero, who were born in Germany, and married in Ulster Co. on Sept. 8, 1722 (Hoes, *Baptismal and Marriage Registers,* p. 542). When Johann, a widower, made his will on Nov. 16, 1786, he had four sons and six daughters (Berthold Fernow, *Calendar of Wills,* 1626-1836, p. 152). The sons: Valentine, David, Christian and Peter. The daughters: Margaret, Anna, Lydia, Esther, Rosina and Catherine. A great-great-granddaughter of Hieronimus, Mrs. Amy Maria (Canright) Brown, states, in a Family Record, that "Hiram" (evidently mistaken for Hieronimus, see n. 9) got his wife, Hannah Fero, from Rhinebeck. A Peter Fero still lived there at the time of the 1790 census. Variant forms of this family name include not only Fiero and Fero, but also Feero, Feroo, Ferro, Fier, Fiere, Fierer, Fire and even Tire.

[14]*Heads of Families at First U.S. Census,* for N.Y. state (p. 171); Family Record (n. 13).

[15]James A. Roberts, *New York in the Revolution,* Vol. I, p. 187. It is evident that the two successive names at the top of the second column – Heronemus Carnreych (the "n" appears as an "a") and Aronamis Carnright – denote one and the same person. In the same list, as given in Brink's *Early History of Saugerties,* the name is Hieronymus Carnright (p. 349).

tized.[16] Two of these Fiero men were Anna's brothers;[13] Stephanus was probably her cousin.

In the northeastern corner of Ulster Co., in Saugerties township, lies Katsbaan, where at least sixty people resided in 1718. A Dutch Reformed church — "one of the original churches of Ulster Co." — was built there in 1732, almost entirely reconstructed in 1816, and built anew in 1867, with its original initialed stones incorporated in the rear wall.[17] (In the old cemetery, hard by, lie buried some fifty members of the Fiero family, including the three men, mentioned above.) The church records, begun on Nov. 8, 1730, by Dominie G. W. Mancius — a German who presently became the colleague of Vas in Kingston — reveal that Hieronimus and Anna were members at Katsbaan, at least from 1777 to 1788. Their six youngest children were christened during that period, by different men, two of them by Dominie Lambertus DeRonde, who served as pastor from Aug. 13, 1780 to June 18, 1786.

When the first U.S. census was taken, Hieronimus was the only Carnrike[18] at the head of a family in Ulster Co.[19] He then resided in the town (i.e., township) of Kingston. But this does not mean that he had left the Katsbaan area, for at that time the present Saugerties township was the northern portion of Kingston. It is interesting to note the number of cemeteries in this part of Ulster Co. which contain the remains of members of this pioneer family: those at Mountain View, at a place a

[16] *O.U.*, Vol. 8, pp. 154, 188.

[17] N. B. Sylvester, *History of Ulster Co., N.Y.*, (1880), p. 45f. A picture of the original building appears on page 85 of the eighth volume of *O.U.;* and one of the present, opposite page 280 of *Old Gravestones of Ulster Co.*, by Poucher and Terwilliger. William Fiero showed me one of the second, at Katsbaan, on June 5, 1964.

[18] Variant forms of the family name, having two syllables, include the following: Carnright, Carnrike, Carnrite, Carnryck, Carnryk, Carnwright, Cornright, Garnreck, Garnryck, Ganrycke, Gernreck, Gernreic, Gernreich, Gernryk, Karnrijk, Karnryck, Karnryk, Karnryke, Kernrich, Kernrike, and Kernryk (in all of which there is an "r" in both syllables). I have also seen the following forms: Canright, Canrike, Canrite, Canwright, and Conright (with no "r" in the first syllable). The former forms — those having two "r's" — are the older, and of them, those beginning with "G" are the earliest, those with "K" come next, and those with "C" are the latest.

[19] Doubtless his father was deceased by then. As for his two brothers, Zachariah was in Rensselaerwick town (township) of Albany Co., according to the Census Report; and John had either moved away or died. It is probable that Johan Pieter was the first Gernryk in Ulster Co., if not in America.

half mile south of Quarryville, at the Trinity Episcopal Church in Saugerties, at Hommel Ground on the Blue Mountain Road, at Woodstock (old portion), and at Zena Community Ground (in the rear of the Reformed Dutch Church).[20]

We have already observed that when this 1790 census was taken Hieronimus had three sons of sixteen or more; he also had a son under sixteen, and four daughters, whose ages are not given. However, the records of the Katsbaan church provide not only the name of Mrs. Gernryk (as noted above), but also the names of the four daughters: Margrit, Lidia, Sarah and Jannetje,[21] who were born in 1777, 1781, 1786 and 1788 respectively. From the same source we learn the names of two sons: the fourth, Christian Fiero, mentioned above, and the youngest, Joseph, Jannetje's twin. One of these two must have died before the census; otherwise there would have been two sons under sixteen then. Since Christian Fiero lived until 1859, Joseph is the one who had passed away.

The name of Hieronimus Garnrycke appears in the 1800 Census report of Kingston township, which states that he was then a man of forty-five or more. (If he was born the year he was baptized, he was sixty-seven.) It also states that his wife was at least forty-five. Four children were still at home, a son and three daughters. The son, said to be between sixteen and twenty-six, was plainly his youngest, Christian Fiero. The census taker reports that one of the daughters was between ten and sixteen, and that the other two were between sixteen and twenty-six. It may be that Jannetje had died, for we know that Sarah[22] was yet living. According to two mortgage records in Kingston, Hieronimus was still living there in 1804.[22a]

There are various indications that the names of the first three sons of Hieronimus were, in order, John, Peter and David, all of whom appear as heads of families in the 1800 census of Ulster Co. I submit that these, with Christian Fiero, constitute the four mentioned in the first U.S. census. Hieronimus and these

[20] *Old Gravestones of Ulster Co.*, pp. 232, 246, 270, 273, 274, 281, 283, 381, 399.

[21] *O.U.*, Vol. 8, pp. 92, 154, 221, 249-250. The "je," which is added to "Jannet," is the Dutch equivalent of "ie" in English, and makes it a pet name. (*Ibid.*, Vol. I, p. 231f.; *American Ancestry*, Vol. I, p. 99f.)

[22] Six years later, on Nov. 29, 1806, "Sally Karnryck" was married at Katsbaan to John Polhemus (*NYG&BRec*, Vol. 83, p. 20).

[22a] Bk. 10, pp. 134, 198.

four alone appear in the census report of 1810, as heads of families in Ulster Co. The 1830 census lists all four sons, and also records their age brackets, revealing that three of them were over sixteen, and the other one under, in 1790. Two of them still resided in Ulster County; the other two were in the Finger Lakes region of central New York. It was sons of the latter two who, in due course, migrated westward to Michigan.

1. Peter Carnrike — to be distinguished from his cousin, Peter, the son of his Uncle Zachariah — who lived in Kingston township in 1830,[23] was then between sixty and seventy years old. His tombstone, in Zena, Woodstock township, states that he died on Dec. 27, 1852, at the age of eighty-five years, one month, and two days. He was, therefore, born on Nov. 25, 1767, and so was over sixteen when the first census was taken. "Cornright" is the spelling on his marker, but "Carnright," on that of his wife, the former Catherine Ostrander.

"Petrus Gernryk" and "Catharina Ostranter," both of Woodstock, and not previously wed, were married by Dominie George J. L. Doll on Aug. 23, 1796.[24] They subsequently attended the Dutch Church in Katsbaan where some of their children were baptized from 1797 to 1804.[25] The records there give his name as Karnrijk. Peter's name, with Catherine's, appears in the records of Ulster Co. as early as 1819.

2. Christian Fiero Carnrike lived in Saugerties township in 1830. He was then between forty and fifty years of age, which means that he was born between 1780 and 1790. This harmonizes with his baptismal record, stating that he was born in 1784. His name with that of his wife, Phoebe, appears in Ulster Co. records as early as 1829, thirty years before his death.

When the 1830 census was taken, Peter and Catherine had seven sons and three daughters at home, while Christian F. and Phoebe had one son and one daughter there. In neither case

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[23]Schoonmaker's detailed account of "Kingston as it was in and about 1820" shows that no Carnrikes resided in the city at that time (*History of Kingston,* pp. 435-471).

[24]Hoes, *Baptismal and Marriage Registers,* p. 669; no. 2035. The letters "j.m." after his name, and "j.d." after hers, are the initials of the Dutch words for "young man" and "young daughter" — "young" indicating, not the age, but the fact that they "had never before been married" (*Ibid.,* p. 499, Introductory Note).

[25]*O.U.,* Vol. 9, pp. 27, 61, 115; *NYG&BRec,* Vol. 76, p. 152. The name of Peter Kernricke appears on a mortgage relating to 55 acres of land, in Kingston township, on Dec. 5, 1804 (Bk. 10, p. 219, Kingston).

are the names of wife and children given. Undoubtedly, these two couples were the progenitors of many of the Carnrights whose legal records abound in the County Clerk's building in Kingston,[26] and of many of those now residing in the Kingston-Saugerties area, some of whom I have met.

3. David Carnrike, named after his mother's brother,[13] was one of the Carnrikes from Ulster Co. who, I have said, resided in Central New York when the 1830 census was taken. He then lived at Junius, Seneca County, and was between fifty and sixty years old. When the 1850 census was taken, he was still there, and his age is recorded as eighty years. Accordingly, he was born in the year 1770,[27] and was, therefore, like Peter, past sixteen (though not so far past) in 1790.

The 1850 census also tells us that David was born in New York state, but it does not specify the county. However, David Karnryck of Woodstock, *Ulster Co.,* married Annatje (diminutive for Anna or Hannah) Moon, of Beaverdam on Jan. 31, 1800. So he was dwelling in that county only a decade after the first census had been taken.[28] He died on April 12, 1857, at the age of eighty-seven.[29] His wife predeceased him on July 22, 1843.[30]

David and Hannah had nine children — four sons and five daughters: John, Levi, Jacob, David Jr., Mary, Ann Eliza, Mercy, Julia Ann and Roenna (or Rocana). All but one of them are mentioned in David's will, which was drawn up on Aug. 7, 1829.[31] That one, who evidently had died previously, is listed in the old Family Record.[32] Inasmuch as it is John who is of

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[26]I myself saw there over a hundred such records in the course of a few hours.

[27]This is confirmed by an old Family Record which I have seen in the home of a great-great-granddaughter, Mrs. Ruth L. Thompson, of Coldwater, Mich.

[28]*NYG&BRec,* Vol. 91, p. 28, In *O.U.,* Vol. 9, p. 220 (no. 256), the name is Karnrijk. In May of 1816 David Cernrik lived in Hurley, Ulster Co. (Mortgages, Bk. 14, p. 326, Kingston). The old Family Record (n. 27) says that Mrs. Carnrike's maiden name was Hannah Moe. So "Moon" and "Moe" were variant spellings of the same name. Both occur repeatedly in Ulster Co. records.

[29]See package no. 521 in the File at the Courthouse of Seneca Co., N.Y., in the town of Waterloo. It concerns the settling of David's estate.

[30]The old Family Record (n. 27).

[31]Will Bk. E, pp. 181-2, in the Surrogate's office, at Waterloo, N.Y.

[32]See n. 27.

special interest to us, I will refer the reader to the footnote for some facts concerning the rest.[33]

John is mentioned in the File[34] as a resident of Coldwater, Mich., in 1857. He had an initial, "W," and shall henceforth be called "John W.," to distinguish him from his Uncle John. John W. was born in Ulster Co., New York, in 1802.[35] He accompanied his parents when they moved from Ulster Co. to Seneca Co., probably in the 1820's. When the 1830 census was taken, John W. was between twenty and thirty years old, and the head of a family in Junius. He then had two children, a boy and a girl, both under five. We know from other records that the boy was named George S., and the girl, Hannah.[36]

John W. was one of the first of the Canrights to move westward. On July 22, 1835, he obtained some kind of right to 140 acres of land in Coldwater township, Branch Co., Mich.[37] His grandson, F. E. Howland, of Lansing, Mich., showed me the two U.S. Government land-grant certificates which conferred this property, as a homestead, on John (W.) in 1838-39. The certificates state that the conferee was a resident of Seneca Co., N.Y. Shortly thereafter, John W. and Mrs. Carnrike moved west. When the 1840 census was taken they resided, with three children, in Coldwater, Mich. The report gives his name as Canrite. In 1850, the census report contains the names of John and his wife, Lydia, of

[33]Mary L., the eldest (born 1801) married Jesse Packer, and, — according to the old Family Bible record shown me by a grandson — bore him four sons and five daughters. They moved to Michigan in 1837 and settled near the present Battle Creek. Levi and his wife, Sophia, had five children, including Peter, who died in 1866 of maladies contracted in the Civil War. (He is buried at Tekonsha, Mich.) Of Jacob, the third son, we know little. He was born in 1808, and was "supposed to be" in Ohio when his father died in 1857. Ann Eliza married Simeon Owens. They also migrated to Michigan in 1837. They and all but one of their seven children are interred at Tekonsha. Mercy, it appears, died before she was sixteen. Julia Ann married a Mr. Haight and had five children, while Roenna married a Mr. Thomas to whom she bore two girls. David, Jr., alone, received "a good English education." He died in 1869, at the age of forty-seven, leaving his wife, Elizabeth, and four children, the eldest married.

[34]See n. 29.

[35]Death Bk. A, p. 180, Coldwater Courthouse; cf. Burial Record in the office of the Coldwater City Clerk.

[36]George (born 1827) married Lucy E. Davis, and had five children. Hannah married Jonathan J. Packer, and bore him a boy and a girl. Both George and Hannah are buried in Oak Grove cemetery, at Coldwater.

[37]*History of Branch Co., Mich.* (1879), by Crisfield Johnson; published by Everts and Abbott of Philadelphia (p. 168, col. 1).

George S. and Lucy E. (George's wife), and of Emily. The older daughter, Hannah, named after her grandmother, had already married.[38]

At what is now the southern terminus of Jay Street, on W. Garfield Ave., in Coldwater, John W. erected the first brick house in that town. Each brick was molded by hand, but no trace of the dwelling exists today. John W. was not only a farmer: according to an old newspaper clipping, he was also a trainer of trotting horses.

John W's wife died in 1857, less than two months before his father. It was on Feb. 25 of that year that he purchased lot 302 in Oak Grove cemetery in Coldwater, paying $10.00 for ten graves. At the close of the following year, John W. Canright — for the name was altered from Carnrike — married Mrs. Lucy A. (Sanford) Chafee, who was twenty-five years his junior. She was born on July 4, 1827 at Red Creek, Wolcott Township, Wayne Co., N.Y., which is about twenty miles north of Junius. It is, therefore, probable that John W. and Lucy A. had known each other for years.

To John W. and Lucy A. Canright five children were born, three girls and two boys.[39] The 1860 census report of Coldwater is too faint for one to identify this family, but not so the one for 1870, where the names of all its living members are given. The *Branch Co. Gazetteer* for 1870-71 lists John (W.) as a farmer southwest of the city, and in 1872 an atlas[40] mentions Canright's farm of 180 acres (in sections 28 and 29), immediately south of the city's boundaries. John W. made his will on May 3, 1882,[41] died on May 12 following (of lung and heart difficulties[42]), and was buried in the old Coldwater cemetery. A marker on his grave is inscribed 1802-1882.

4. John Canright[43] was the other Ulster Co. Carnrike residing in the Finger Lakes area of New York at the time of the 1830

[38]On Dec. 4, 1844 (Marriage Bk. B, p. 40, Coldwater).

[39]These were: Eva L. (born 1859), who married Deacon Baker; Anna Eliza, who married Dayton M. Roberts; John A., who died in childhood; Benjamin Franklin (called Frank), who married Ida Jennie Ruthruff; and Rose D., who married Benjamin F. Howland, and, late in life, a Mr. Tulip.

[40]*Atlas of Branch Co., Mich.*, published by C. O. Titus of Philadelphia. A copy is in the Coldwater Public Library.

[41]Deed Bk. 54, pp. 412-13, Coldwater.

[42]See n. 35.

[43]Here is the earliest occurrence of the spelling "Canright." John is to be be distinguished from his cousin, Johannes, the son of his Uncle John, and the husband of Annatie.

census. He lived in Middlesex township of Yates Co., which is just across Seneca Lake from Seneca Co., where his brother, David, resided. John was then between sixty and seventy years old. (This tallies with the 1800 census, which says he was then between twenty-six and forty-five.) He was, therefore, born, as was Peter, between 1760 and 1770. According to the 1810 census, he was the older of the two. So he, like Peter and David, was over sixteen when the 1790 census was taken.

According to an old record at the Yates Co., N.Y., Courthouse, John's wife was named Nancy. On June 26, 1822, John had purchased thirty acres of land, bordering on Lake Canandaigua, for $250.00.[44] This same acreage was sold for $975.00 on Feb. 6, 1837, by John "and Nancy his wife."[45]

The Family Record of a great-granddaughter of theirs (n. 13) states that Nancy's maiden name was Mortis (Morris, says another descendant), and that she was born at Mamakatin, in 1761. (Mamakating township, today, is a part of Sullivan Co., N.Y., which borders on Ulster Co. Prior to 1809, it belonged to Ulster itself. Some early records write the name Mame-Kating.)

But was John, indeed, from Ulster Co.? He was, for his name appears in the 1800 and 1810 census records of Ulster Co., just next to that of Hieronimus. It also appears in a mortgage record there, in 1804, in connection with the name of Jeronimus Kernrick.[45a] Further, we know that at least two of his sons were born there.[46] I submit, therefore, that John, Peter, David and Christian F. were the names of the four unnamed sons of Hieronimus, listed in the first U.S. census of Ulster Co., N.Y.

John, like his father, had five sons, for he had three under ten at the time of the 1800 census,[47] and two were born during the decade that followed. Their names were ——, Joel L., Solomon, Ira and Hiram. Let us now consider them in this, the order of their births.

a. Inasmuch as Joel L. was born in 1798, and Solomon in 1799 (or possibly early in 1800), John's other son, born prior to 1800, must have been the eldest of them. As yet, I have been unable to learn even so much as his name. He died before the 1810 census, for John then had only two sons over ten (four in all).

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[44]Deed Bk., 12, p. 559, Penn Yan, N.Y.

[45]*Ibid.*, p. 558. The two deeds were recorded on the same day, May 20, 1837.

[45a]Bk. 10, p. 198.

[46]The proof will be given below.

[47]See page 221 of Ulster Co. report.

b. Joel L., the second son of John and Nancy, [48] was born in New York state on July 30, 1798.[49] When the 1850 census was taken, he was farming in Carlton township, Orleans Co., N.Y., a little to the northwest of Yates Co., where his parents had lived. Not long after the Civil War, he moved to Michigan where his two younger sons procured, for the price of $4800.00, a tract of 120 acres in Leroy township, Calhoun Co., on Sept. 4, 1866.[50] He was living there four years later, [51] and it was there that he died soon after (on April 30, 1872).[52] He was buried on the second of May in Oak Hill Cemetery in Battle Creek (in lot 475).

Like his Uncle David, Joel had four sons. His first wife — probably Susan Morgan — bore him two (Lester Joel and Theodore Vincent); and his second wife, Jane Esselstyn, a Hollander, the other two (Melzar and Jerome F.).[53]

That Melzar and Jerome were the only sons of Jane is indicated by the fact that the lot wherein Joel and Jane are buried was the joint property of Melzar and Jerome only (see Oak Hill Cemetery Record in Battle Creek). Ten years separated between the births of Theodore and of Melzar. The two sets of boys belonged to two mothers.

That these two pairs were, indeed, brothers is confirmed in several ways, of which I will mention only three. Leslie J. Can-

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[48]The proof appears in the account of his brother, Solomon, which comes next.

[49]See 1870 census account of Leroy township, Calhoun Co., Mich.; 1880 census of the fifth ward of Battle Creek (no. 134); Death Bk. I, p. 94, Marshall.

[50]Deed Bk. 63, p. 655, Marshall. The present owner is Alva Pierce. Route 78 runs along its western limit.

[51]See 1870 Census record.

[52]Death Bk. I, p. 94, Marshall.

[53]Lester Joel (born 1826) first married Phoebe Cooper (who bore him two sons), and then, after serving in the Civil War, Mrs. Catherine (Curtiss) Walker, by whom he had two more children, a girl and a boy. Theodore Vincent first married Camilla Slayton, and later, Maria M. Grover, who bore him two daughters. He became an Elder in the Seventh-day Adventist church at Quincy, Mich. Melzar married Irena M. White. They were Methodists and their only child, Harry Lee, became a medical missionary of that church, in West China, in 1892. During his forty years there, he treated a million patients, built the Chengtu Hospital, and helped to found the West China Union University. Jerome, the youngest of Joel's sons, married Emily L. Canright, his cousin (n. 56), after his service in the Civil War, the wedding taking place in Theodore's home in Coldwater. He died in the Soldiers' Home at Hampton Roads, Va. in 1926. The history of Joel's four sons spanned an even century.

right, Sr., of Fort Worth, Texas, a grandson of Lester, writing to me on Aug. 6, 1962, mentioned his great-uncle Melzar — which shows that Lester and Melzar were brothers. In another letter, dated Sept. 7, 1962, he declared that Theodore and Melzar were brothers. Moreover, on Feb. 18, 1963, I received a letter from Miss Marion I. Canright, of Bradenton, Fla., saying that she has a notation that Lester and Theodore were half-brothers of Melzar (and so of Jerome, too).

One of Jerome's sons, Claude, when a man of sixty-one, wrote thus, on Dec. 20, 1928, to a daughter-in-law, concerning Joel and Jane: "I remember grandmother Canright[54] as a thin, little grey-haired lady, smoking a clay pipe, and I now have the rocker in which she used to sit and smoke. I remember grandfather as a dignified man, wearing a Prince Albert coat and a silk (stovepipe) hat. That was in the long ago and these are among my earliest recollections.

"Grandfather raised the tobacco he and grandmother smoked. This was on the farm in East Leroy which Uncle Met [Melzar] and father used to own....I was born there; so was Blanche and Arthur," his sister and brother, who were younger than himself.

c. Solomon, according to his granddaughter, Mrs. Brown, was a son of John and Nancy Canright.[55] He was born in Ulster Co., N.Y., in 1799 or 1800 (only a decade after the first census), and married a French girl, Pamelia Pequor, daughter of Francis and Katherin Pequor, who was born near Lake Champlain in Vermont, on June 13, 1803 or 6. The marriage took place in 1825, in New York state, whither the Pequors had moved in 1818. Solomon and Pamelia had ten children — six sons and four daughters[56] — all born in New York state.

[54]It appears that Jane had some money, for she paid $1,000.00 for 50 acres of land in Carlton township, Orleans Co., N.Y., on April 7, 1842 (Deed Bk. 21, p. 129, Albion, N.Y.), and was probably the payer of the other $1,000.00 which procured an adjoining 27 acres for her sons in 1851 (Deed Bk. 36, p. 140, Albion). Then, on April 9, 1866, she purchased property in Coldwater for $1,850.00 (Deed Bk. 25, p. 172, Coldwater), which she sold on March 14, 1867 for the same amount (Deed 26, p. 215, Coldwater). Jane's great-granddaughter, Mrs. Gulmeyer, confirms the idea that Jane came from a wealthy family; Jane's sister attended a Dame School.

[55]The data that follows was derived from the *Memorial Record of the Counties of Faribault, Martin, Watonwan and Jackson* (Minn.), and the Family Record compiled by Mrs. Brown (n. 13).

[56]Nancy Katherin (born 1826) named after her grandmothers, never married. Charles Sedgwick married Grace Baker and had two daughters. Franklin Pecor got his second name from his mother's maiden name. Friend William died prior to 1896. John Emory married the daughter of a Methodist minister, Delia Helen Walbridge, a distant relative of "The Dairyman's Daughter" (made famous by Rev. Legh Richmond's account of her). They had eight children, including Amy Maria, the compiler of the family history (n. 13). Pamelia, the sixth child, like her older sister, never married. Francis Yeumans (or Asbury) married Josephine Maynard, by whom he had six children, including Estella Lily, who has furnished me with valuable material. Irene R. married a Mr. Howard late in life. Solomon, Jr., as well as his older brothers, John Emory and Francis, served in the Civil War. Emily L., the youngest, became the wife of her cousin, Jerome F. (n. 53).

In 1830 Solomon, with his wife and three children, were living in Shandaken, Ulster Co., N.Y., according to the census record. At least five of the children were born in that place. I have seen a couple of records in the County Clerk's building at Kingston, N.Y., dated 1834, which mention Solomon Canright (or Carnright) of Shandaken, Ulster Co., as connected with a tannery.[57] Another granddaughter, Miss Estella Canright of Grand Rapids, wrote me on Oct. 1, 1962, that her father, Francis[58] Canright, told her that his father, Solomon, had been a tanner while in New York state.

It was in 1845 or 1846 that Solomon and Pamelia with their ten children travelled in covered wagons westward to Brookfield, in Waukesha Co., Wisconsin. There Solomon took up 160 acres of virgin land under a government regulation, paying $150.00 in addition to the usual price of $1.25 per acre. In the fall of 1856 he sold the property for $4900.00, and then bought a farm in Pewaukee township, in the same county, for $4000.00. Solomon died in 1856, but Pamelia survived until 1892.

Solomon's youngest daughter, Emily L., married Joel's youngest son, Jerome F.[59] That the bride and groom were first cousins, is attested by Emily's niece, Miss Estella Canright, and also by Mr. Lewis of Joppa, Mich., who purchased his farm from Jerome in 1908. This proves that Solomon and Joel were brothers.

d. Ira was the fourth son of John and Nancy. When the 1830 census was taken in Middlesex, a son between twenty and thirty was in John's home, but his name is not given. However, it is not hard to identify him as Ira. I have mentioned the property on Lake Canandaigua which was held by John and Nancy Canright. On Sept. 4, 1835, Ira Canright bought 33 acres in the

[57]Deed Bk. 42, p. 628.

[58]Named after his grandfather, Francis Pequor.

[59]Marriage Bk. D, p. 261, Coldwater.

same township, which likewise bordered on that lake.[60] On March 20, 1837, he purchased another 15 acres there.[61] Then, a few weeks later, on April 28, he sold the second tract for $2169.00.[62] On May 20, his three deeds were recorded — which is the day the two belonging to John were recorded (n. 45). Surely, this is enough to show that the son at home was Ira.

That Ira was between twenty and thirty in 1830 is capable of absolute proof. On May 6, 1837, "Ira Canright of Middlesex, Yates Co., N.Y.," paid $1800.00 to Mr. and Mrs. Abner Beach, of Auburn, Cayuga Co., N.Y. (just east of Seneca Co.), for about 190 acres of land in Kinderhook, Branch Co., Mich.[63] A few years later, on Oct. 28, 1840, Ira Canright, of Ovid, married Emily Ann Malcolm of Skaneateles, Cayuga Co., N.Y. (which is eight miles east of Auburn).[64] At that time Ira was 35. He was, therefore, born in 1805, and so was between twenty and thirty when the 1830 census was taken. Ira's name appears in the census for Ovid township (including Kinderhook) in 1840, and his age is given as between thirty and forty. On April 8, 1841, Ira and Emily sold land to John Waterhouse of the same township in Branch Co.[65] In 1844 Ira was one of the overseers of the highways of Kinderhook township.[66]

A son, Eugene, was born to Ira and Emily in 1845, for the 1850 census lists him as five years old; and the 1860 census, as fifteen.[67] The 1850 census report indicates that Ira had already died, for it is Emily's name that appears as the head of the family.[68] On Friday, May 2, 1851, Samuel H. Whitcomb (guardian for Eugene) and Emily Ann, sold at auction, in the home of John Waterhouse, in Kinderhook, about 200 acres of land, to Asahel Flint for $1000.00.[69] An immense Balm of Gilead tree,

[60]Deed Bk. 12, p. 562, Penn Yan.
[61]*Ibid.*, p. 560.
[62]*Ibid.*, p. 561.
[63]Deed Bk. O, p. 22, Coldwater.
[64]Marriage Bk. A, p. 66 (cf. Bk. E, p. 101; no. 1495), Coldwater.
[65]Deed Bk. R, p. 318, Coldwater.
[66]*History of Branch County, Mich.* (1879), p. 296.
[67]Eugene was born on April 3, 1845 and died on January 12, 1929. He served in Co. C, 28th Regiment, of the Michigan Infantry, during the Civil War. On June 4, 1870 he married Mrs. Elizabeth B. (Spence) Faloon, in Minneapolis. To them were born five children. In 1894 the family moved to North Platte, Lincoln Co., Nebraska, where Eugene died.
[68]She remarried in 1873 (Marriage Bk. E, p. 101; no. 1495, Coldwater).
[69]Deed Bk. X, p. 469, Coldwater; *The Coldwater Sentinel* for Mar. 14, 21, 28; Apr. 4, 11, 18, 25, 1851. I have conversed with a granddaughter of Asahel Flint, Mrs. Spade, of Kinderhook, who resides on a part of the old farm; and with her nephew, a great-grandson of his, Mr. Burdette Harris, City Clerk of Coldwater.
[70]Lot 135, Block B.
[71]Marriage Bk. A, p. 66, Coldwater.
[72]Marriage Bk. E, p. 269, Coldwater.

planted by Ira, still stands on what is locally called "The Island," on Route 27, just south of the village of Kinderhook.

e. Hiram, the father of Dudley M. Canright, was the youngest of the five sons of John and Nancy. That he was, indeed, their son, is plain from the evidence that he was a brother of Joel and Solomon. First, he was a brother of Joel: Solomon's granddaughter, Miss Estella Canright, states that Alta Canright, whom she knew intimately, was a second cousin of Claude Canright. Then Alta's and Claude's grandfathers, Hiram and Joel, were brothers. The same relationship is attested by Hiram's granddaughter, Mrs. Zee (Canright) Youngs, Jasper's daughter, who has left a written statement that her father (Hiram's son) and Jerome (Joel's son) were first cousins. Secondly, Hiram was a brother of Solomon: Miss Estella also states that Alta was her second cousin. Then their grandfathers, Hiram and Solomon, were brothers. The same relationship is confirmed by Estella in saying that her father, Francis (Solomon's son) often spoke of Dudley (Hiram's son) as his first cousin.

We know, too, that Hiram was the youngest of the five sons, seeing the 1850 and 1860 census records indicate that he was born in 1807 (he was forty-three in 1850 and fifty-three in 1860). Moreover, the carving on his tombstone in the cemetery at Sturgis, Mich.,[70] states that he was born April 18, 1807, and died May 6, 1875, at the age of sixty-eight years and eighteen days. Thus the first son was born, perhaps, in 1795, Joel in 1798, Solomon about 1800, Ira in 1805, and Hiram in 1807.

We also know from the census records of 1850 and 1860 that Hiram was born in New York state. His granddaughter, Mrs. Youngs, referred to above, has stated that he came from Ulster Co.

Inasmuch as Ira and Hiram were brothers, it was fitting that, when Ira married Miss Malcolm in 1840, the wedding took place "at the house of Hiram Canright in Ovid."[71] Likewise, it was fitting, when Theodore's older daughter, Gertrude, was wed to Perry Tufts in 1881, that Dudley, his cousin, officiated.[72] The two men were not only fellow-Adventists, but also close relatives.

Furthermore, since Hiram's father John, and John W's father, David, were both sons of Hieronimus, Hiram and John W. were cousins. Since they and Ira were the only "Canrites" in Branch Co., Mich., at the time of the 1840 census, it is probable that these three came there together from western New York.[73]

This is the family background of D. M. Canright. The record testifies abundantly to the energy, enterprise and perseverance of those pioneers who carved out farms and built homes in the central and western counties of New York state, and later in the southern part of the state of Michigan. There was surely no lack of sterling character and practical ability among Canright's ancestors!

Another characteristic not to be overlooked is the prominence of Biblical names in this account of Canright's background. His great-great-great grandfather named a son John Peter. His great-great grandfather called two of his sons Zachariah and John. Four of his great-grandfather's sons were John, Peter, David and Joseph. Four of his grandfather's sons were Joel, Solomon, Ira and Hiram. Other early Canrights were Abraham,[74] Jacob[75], Levi[76], Caleb[77], Elias[78], Jeremiah[79] and Andrew[80]. Feminine names include those of Sarah[81], Rebecca[82], Mary[83], and Anna[84]. Surely all of this suggests a strong Christian influence within the Canright family.

Finally, we should observe the patriotic character of the Canrights. We have seen that Hieronimus was a soldier in the American Revolution; so was his brother, Zachariah, and two of his nephews. We also know that, when the Civil War came, six of John's grandsons, at least two of Peter's, at least three of

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[73]John W.'s sisters, Mary and Ann Eliza, also came to Michigan in the middle 1830's (see n. 33). It is probable, then, that all of these people migrated together in the summer of 1837. (Michigan had become a state on Jan. 26th of that year.)

[74]Born in Woodstock in 1812.

[75]Third son of David, born in 1808.

[76]Second son of David, born in 1805.

[77]Born May 2, 1771; died July 18, 1849.

[78]Born Dec. 25, 1797 and baptized in Katsbaan Feb. 8, 1798.

[79]Served in the Albany Co. Militia (see Roberts, *N.Y. in the Revolution,* Vol. I, p. 227).

[80]Born in Woodstock in 1799.

[81]Baptized at Katsbaan Aug. 12, 1786 (*O.U.,* Vol. 8, p. 221).

[82]Born in Rhinebeck, March 20, 1761.

[83]Mother of a child named Joel.

[84]Wife of Hieronimus.

David's, and one of Christian F's served in the armed forces of the Federal Army. Certainly, D. M. Canright had no need to abase himself before men, when he reflected on his religious, patriotic and pioneering connections. He had come from the very best kind of stock.

ABRIDGED GENEALOGICAL SUMMARY OF CHAPTERS I AND II

I. Johan Pieter m. Margrita Smittin
  A. Hieronimus m. Anna Fiero
    1. Peter m. Catherine Ostrander
    2. Christian F. m. Phoebe ———
    3. David m. Hannah Moon
      a. John W. m. (1) Lydia ———; (2) Mrs. Lucy A. Chafee
    4. John m. Nancy Mortis (or Morris)
      a. Son
      b. Joel L. m. (1) Susan Morgan
        i. Lester J. m. (1) Phoebe Cooper; (2) Mrs. Catherine Walker
        ii. Theodore V. m. (1) Camilla Slayton; (2) Maria M. Grover
          m. (2) Jane Esselstyn
        iii. Melzar m. Irena M. White
        iv. Jerome F. m. Emily L. Canright
      c. Solomon m. Pamelia Pequor
        i. Emily L. m. Jerome F. Canright
      d. Ira m. Emily Ann Malcolm
        i. Eugene m. Mrs. Elizabeth B. Faloon
      e. Hiram m. Loretta Richardson B. 1807
        i. Sarepta m. William Patterson
        ii. Salina m. ——— Baldrich
        iii. Dudley m. (1) Lucretia Cranson; (2) Lucy Hadden
        iv. John H. m. Anna J. Tuthill
        v. Jasper B. m. (1) Ruby Wagner; (2) Mrs. Rufina Turner
        vi. Mary J. m. Henry S. Plumb
        vii. Eva m. (1) ——— ———; (2) Wm. Bartlof

CHAPTER TWO

Canright's Beginnings

Canright says: "I was born in Kinderhook, Branch Co., Mich., Sept. 22, 1840."[1] That his statement is correct in regard to both place and time, is capable of abundant proof.[2]

Hiram Canright acquired 80 acres of land in Section 4 of Kinderhook on June 5, 1835.[3] On Feb. 13, 1838, "Hiram Canright, and wife Loretta, of Ovid"[4] bought from David Tripp[5] 80 acres in Section 4, Township 8, Range 6.[6] (We have seen in chapter one that the same double transaction occurred in the case of property pertaining to Hiram's cousin, John W., of Coldwater.) It is evident, then, that somewhere between June 5, 1835 (when Hiram obtained some right to his land) and Feb. 13, 1838, (when he actually procured it) he and Loretta moved to Kinderhook, Branch Co., Mich.

The Canright farm lay in good country. Stevens and Conover declared: "No county in the state will rank before Branch in the fertility of its soil."[7] *The Michigan History Magazine* speaks of "the rich lands of Coldwater prairie."[8] I have a letter from a resident of Kinderhook itself, Mr. Otis Barnes, which says that "the soil is of good texture and very desirable land from the beginning."

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[1] *SDAR*, p. 37. Kinderhook township derived its name from the birthplace of President VanBuren; and Branch Co., its name from John Branch, Secretary of the Navy under President Jackson.

[2] The reason for the following elaborate demonstration of the correctness of Canright's statement will be apparent to the reader when he has read Ch. XIV.

[3] *History of Branch Co., Mich.* (1879), p. 291.

[4] Prior to 1842, Ovid included the area of Kinderhook.

[5] David Tripp Jr. (b. July 1, 1807) came to Kinderhook in 1836, a year after his brother George (Collins, *A 20th Century History and Biographical Record of Branch Co., Mich.*, pp. 84, 85).

[6] Index to Deeds (1833-50) p. 261, Coldwater.

[7] *Branch Co. Gazetteer* (1870-71), p. 21.

[8] Vol. XIX, p. 193.

Mrs. Canright's maiden name was Richardson.[9] She was born in Massaschusetts,[10] at New Salem,[11] on July 20, 1811.[12] When she died at Grand Junction, Colo., on Sept. 8, 1904,[13] she had, therefore, attained the age of 93 years, 1 month and 18 days.

On Feb. 13, 1963, Mrs. Zoe Jennings, of Portland, Ore., a granddaughter of Hiram and Loretta, wrote me that Loretta had come to live with her mother in Cheyenne, Wyo., when she, Zoe, was almost four years old, and had remained a member of the family until her death, which occurred sixteen years later. Her grandmother had told her that their nearest neighbors in Kinderhook were two miles distant. She also spoke of being alone one day when Indians came to the house and sat on the floor. After they had been given something to eat, they withdrew.

Hiram Canright is listed as the head of a family in Kinderhook at the time of the 1840 census, which was completed by September 17th.[14] It is indicated that he was then between thirty and forty years old. Since we have seen already that he was born in April of 1807, he was a little over thirty-three. The female between twenty and thirty is, plainly, his wife Loretta, who was then twenty-nine. The two girls, one under five and the other between five and ten, were, of course, their first two children.

Beginning with the 1850 census, the reports contain the names of wives and children, as well as of those men who stood at the head of families. They also state the precise ages of all, and their place of birth. It is in this way that I first learned that Hiram was born in 1807, and that his oldest daughters, Sarepta[15] and Salina[16] were born in New York state in 1834 and 1836, respectively. Inasmuch as Mr. and Mrs. Canright were living in Ovid on Feb. 13th, 1838, it is evident that they came there before the

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[9] Art. on D. M. Canright in *Who's Who in America* for 1918-19, p. 455.

[10] Census reports for Kinderhook (1850 and 1860).

[11] According to a granddaughter, Mrs. Jennings.

[12] *Ibid.;* see also Family Bible Record in possession of her great-grandson, M. Clifton Dey, of Ann Arbor, Mich.

[13] See n. 11.

[14] See microfilm at Mich. State Library, Lansing, Mich.

[15] Sarepta married Wm. Patterson, a Scotsman, on Oct. 14, 1879, at California, Mich. Both were then residents of Fremont, Ind., which is just across the State line (Marriage Bk. E, p. 237; no. 206, Coldwater). They had no children. Her nephew, Jess M. Canright, Dudley's son, visited her in Grand Junction, Colo., in 1912. She and her husband died there.

[16] Salina, also called Kate, married a Mr. Baldrich. They lived in Wyoming and later in Oregon. They had two children: Ella and a son whose name is forgotten.

winter had begun, and, therefore, sometime in 1837, if not the preceding year, after Salina's birth. Since Salina, as well as her older sister, Sarepta, was born in New York state, no doubt can fairly be entertained that the Canrights moved to Kinderhook from the Empire state. Mrs. Jennings, their granddaughter, cited above, wrote me: "I remember grandmother saying they lived in upstate N.Y., went to Mich."

The 1850 census of Kinderhook, taken on July 19th, informs us that Dudley (nine), John[17] (five) and Jasper[18] (two) were all born in Michigan. The 1860 report, prepared on July 30th, confirms this. Since Dudley was registered as nine in July of 1850, and as nineteen in July of 1860, the two accounts harmonize with his statement that he was born in September of 1840.

We have later proofs that Dudley was born in the fall of 1840. On April 11, 1867, he was married in Battle Creek, to Lucretia Cranson. The marriage record in the Calhoun Co. Courthouse[19] states that he was, at the time, 26 years of age. This agrees perfectly, for, being born in September, he would not have been 27 until that fall, five months later.

A couple of years after Lucretia died, her husband remarried on April 24, 1881. The record of this marriage, in the Allegan Co. Courthouse, says that Canright was then forty. Again, the agreement is perfect, for, born in September, he would not have become forty-one for another five months.

In the County Clerk's office, in the Courthouse at Hillsdale, Mich., is an official record of Dudley Canright's death, which took place at the home of his eldest daughter in that town. The record states that he died on May 12, 1919, at the age of 74 years, 7 months and 20 days. This would mean that he was born on Sept. 22, 1844 (instead of 1840). A letter from his son, written

[17]John Henry was born in Kinderhook on Feb. 26, 1845, and died on Jan. 2, 1928. He married Anna J. Tuthill of Dowagiac, Mich. They moved to Oregon. Their children: Jess T. (b. June 22, 1885), who has furnished me with this information; Fannie Loretta (b. Aug. 6, 1888; d. Oct. 26, 1905); George (b. March 19, 1890; d. March 27, 1896); Ruth (b. Dec. 9, 1892); and Irma Varina (b. Aug. 1, 1896; d. Dec. 28, 1927).

[18]Jasper B. was born March 5, 1848, and died Sept. 4, 1931. He married (1) Ruby Wagner; they resided in Michigan. Their children: Alta N. (b. Dec. 2, 1870; d. Aug. 1, 1952); Frank J. (b. Dec. 1, 1873); Ross J. (b. 1876); Harmon (b. 1878); Loyd Byrd (b. 1880; d. Sept. 26, 1961); Bee (1882-3); Zee (b. 1885; d. March 1, 1962); Karl Hugh (b. Jan. 7, 1891; d. Jan. 3, 1962). Jasper, in late life, married (2) Mrs. Rufina Turner. His death record states that he was born in Kinderhook (Bureau of Vital Records, Lansing).

[19]Marriage Record Bk. 5, p. 263, Marshall.

May 23, 1962, confirms that Sept. 22 was his father's birthday. We have already seen — from the two census reports of 1850 and 1860, and from the two marriage records of 1867 and 1881 — that the 1840 date is correct. The death certificate, therefore, must be in error.[20]

The 1840 date is corroborated by an article in the *Hillsdale Daily News* for Monday, May 12, 1919, which states: "Rev. D. M. Canright, aged 79 years, and a well-known Minister of the state, of the Baptist denomination, died at 3:15 this morning from a stroke of paralysis, at the home of his daughter, Mrs. G. C. Dey, 39 Howell St." (p. 2). This report is confirmed by the *Otsego Union,* printed in Otsego, Mich., where Mr. Canright had lived for a number of years, and where his funeral service was conducted ere he was buried in the local cemetery. On Thursday afternoon, May 15, 1919, this paper says: "Rev. D. M. Canright, aged 80 years, died at the home of his daughter, Genevieve Dey, in Hillsdale, Monday." The next issue states that "Mr. Canright was 80 years old" (May 22, 1919, p. 1). In reality, he was 78 years, 7 months and 20 days, which the one paper calls 79, seeing he was nearer 79 than 78; and the other 80, dealing in round numbers only.

So, we have abundant proof that Canright was born in Kinderhook, Branch Co., Mich., in the fall of 1840. Thus far we have seen that he had two older sisters and two younger brothers. He also had two younger sisters. These are mentioned in the 1860 census record for Kinderhook, Branch Co., Mich. Mary [21] was then eight, therefore born in 1852; and Eva[22] was six, there-

[20]The Hillsdale record is in error on another point: it says that Dudley's father was Jasper, whereas he was Hiram, Jasper being a younger brother. That his father was Hiram is not only plain from the two census reports, but also from the record in the Family Bible (see n. 12).

[21]Mary married Henry S. Plumb of Burr Oak, Mich, on Nov. 22, 1868, at Bronson, Mich. (Marriage Bk. E, p. 25; no. 367, Coldwater). It is stated in this record that Mary was born in Kinderhook. They moved to Cheyenne, Wyo. There were five children: 2 sons (Raymond and Walter) and 3 daughters (Lottie, Ida and Zoe D.). Zoe, who was born on May 9, 1884, in Burr Oak township of St. Joseph Co., Mich., married a Mr. Jennings. She now lives in Portland, Ore., and has furnished me valuable data. Mary died in Grand Junction, Colo., on Sept. 9, 1905, one year and one day after her mother.

[22]Eva was twice married. By her first husband, she had a daughter, Ola; by her second, Wm. Bartlof (or Barthoff), she had three girls (Kitty, Pearl and —) and a boy (Dor, or Dare). The Bartlofs lived for many years in Alaska, where they owned a goldmine, and later in Auburn, Wash. Eva died in the 1940's.

fore born in 1954. So there were seven children in the family. Sarepta, the eldest, was born when her mother was twenty-three; and Eva, the youngest, just twenty years later.

That the family enjoyed some measure of honor in the Kinderhook community is evident from the fact that Hiram, its head, held local township offices now and again. When the first town meeting was held in April of 1842, Hiram was chosen to be one of the overseers of highways. He held the same position in 1853, 1855 and 1858. In 1843 he was elected to the office of Commissioner of Highways, and again in 1848. A third office bestowed on him was that of constable, both in 1845 and in 1857. Thus during a period of seventeen years, from 1842 to 1858 inclusive, he held some kind of office about half of the time.[23]

Such, then, are the available facts relating to Canright's beginnings. He was the eldest son of Hiram Canright, whose grandfather had served in the Revolutionary War. He came from godly, as well as patriotic, stock, as is indicated by the Bible names in the families of his forbears. He was born at the close of the fourth decade of the nineteenth century, on a farm, in a pioneer settlement in the southern part of Branch Co., Mich. He belonged to a family of seven children, whose father was a respected and trusted citizen of Kinderhook.

[23] *History of Branch Co., Mich.* (1879), pp. 295-7.

CHAPTER THREE

Personal History: Part I

The personal history of D. M. Canright divides itself naturally into two parts. Part one covers his life up to the time of his leaving Adventism (1840-1887); and part two, the period from that departure until his death (1887-1919). In this chapter, the former of these periods will be dealt with; the latter will be considered in Ch. XII.

In Ch. II we saw that Canright was born on a farm in Kinderhook, Branch Co., Mich. Long years afterward, he used to talk about his boyhood days in that place. His son, writing to me on July 16, 1962, said: "My father told us lots of stories about the farm where he grew up." In an article printed in the *Review and Herald* on March 28, 1882, Canright referred to his life in Kinderhook. Since we know that he did not live there after he had reached maturity, we must conclude that he referred to the early years of his boyhood.

There was one very sad defect in the Canright home, which Dudley indicates in his admission: "I had no religious training till I was sxteen"[1] This statement does not assure us that when he did have such training, he received it at home. So, whereas we have seen good reason for concluding that his grandfather, John, his great-grandfather, Hieronimus, and his great-great grandfather, Johan Pieter, were all Christians, we see that his father was not, — at least, during Dudley's early life.

A nephew of Canright's[2] informs me that Dudley "was of a mind to get an education, and did so, evidently contrary to the wishes of his father. He went to town, got employment, and worked his way through school." His niece, Mrs. Jennings, also of Portland, Ore., remembers her mother, Dudley's sister Mary, telling how Dudley walked several miles barefooted, carrying his shoes (to save them) in order, presumably at the beginning of the week, to catch the train for school. The school referred to

[1] *SDAR*, p. 37.
[2] Jess T. Canright, of Portland, Ore.

is the High School of Coldwater,[3] ten miles north of Kinderhook. When I sought to get his records from that institution, the Superintendent of the School District of the City of Coldwater, Mr. Carlo W. Heikkinen, wrote to me on June 6, 1962, that "a fire in the school building, back in the early years of its history," had destroyed them.

It is very likely that it was while attending High School in Coldwater that Dudley's spiritual awakening took place. He says: "I was converted among the Methodists under the labors of Rev. Mr. Hazzard, and baptized by him in 1858"[4] — two years after having first come under religious instruction.

From Coldwater High School young Canright went to the Academy (which had been incorporated in 1837) in Albion, Orleans Co., N.Y.[5] This town was near to his Uncle Joel's residence in Carlton Township. (We have already noticed that Joel did not move to Michigan before 1866.) When I inquired at the Swan Library in Albion, on Sept. 11, 1962, regarding the Academy, the Librarian told me that it had been closed long ago, and that no one knows anything about its records.

It was while Dudley was a student at Albion Academy that he became an Adventist. I shall leave it until the fifth chapter to quote his account of this event, which proved so important in his after life. Although he presently quit school to devote himself to winning others to his new-found faith[6], yet (so Elder G. I. Butler tells us) before he actually began to preach, he labored for several years "to acquire some necessary education."[7] Apparrently, he returned to the Academy which he had left, for the accounts of his education mention only the High School in Coldwater and the institution in Albion, N.Y.[8]

It was probably after this concluding period in Albion Academy that Dudley lived for a while with James and Ellen White, founders of Seventh-day Adventism. His son, writing me on Oct. 4, 1962, says: "My father lived with the Whites for some time ...believe he was acting as secretary for them."[9]

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[3]*Who Was Who in America,* Vol. I; (1897-1942), p. 190.

[4]*SDAR,* p. 37.

[5]*Ibid.; Who's Who in America* for 1918-19, p. 455.

[6]*SDAR,* p. 38.

[7]R&HE, p. 2, col. 3; cf. Dr. VanOsdel's article in the *Grand Rapids Herald* on June 1, 1919, which is quoted towards the close of Ch. XII.

[8]*Who's Who in America* (1918-19), p. 455; *Who Was Who in America,* Vol. I; (1897-1942), p. 190.

[9]It was Dudley's younger brother, Jasper, who was taken into the Whites' home at an early age. So I am informed by Jasper's granddaughter, Mrs. Daniel B. Hale, of Lansing, Mich.

We shall see in our fifth chapter how, after being licensed to preach in 1864, and ordained in the following year, Canright labored in the state of Maine. But now it is appropriate to state the facts concerning his first marriage. In the spring of 1867, about a month before the General Conference, which was held on May 14, he returned to Battle Creek for the wedding on April eleventh. The bride was Lucretia Cranson, perhaps the child of Elder Cranson who was also in the Adventist ministry. The ceremony took place in the home of George W. Amadon of Battle Creek, a man engaged in the printing department of Adventism. The officiating minister was Elder J. N. Loughborough, one of the pioneers of the movement. We have already seen that Dudley was then 26 years of age. Lucretia was 19.[10] Presently they were working together in Maine.[11] His diary for 1867 records details.

The next year the Canrights moved to Massachusetts.[12] It was there, at South Lancaster (where S. N. Haskell lived) that their first child, Nettie L., was born on Nov. 29, 1868. She lived only four months, and died on April 2, 1869, at Manchester, N.H.[13] Three years later (April 13, 1872), in Monroe, Iowa, another daughter, Genevieve, was born.[14] A third child, Fred, was born to Dudley and Lucretia in Oakland, Calif. on May 21, 1875.[15]

While Dudley was with the Whites in Colorado in August of 1878, he was called home to Battle Creek because of his wife's illness.[16] The next spring, when Genevieve was seven and Fred four, Mrs Canright passed away. Her husband has left a record that Lucretia died on the Sabbath (as he termed Saturday), March 29, 1879, at 5:30 p.m.[17] This is the date inscribed on her tombstone (lot no. 410, in Oak Hill cemetery, Battle Creek). However, she was not buried until Thursday, April 24th.[18] The

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[10]Marriage Bk. 5, p. 263, Marshall; *Calhoun Co. Marriages* (1834-1870), Vol. I, p. 72.

[11]*SDAR,* p. 40.

[12]*Ibid.*

[13]Family Bible Record (Ch. II, n. 12).

[14]*Ibid.* Genevieve became the wife of Marvin Dey and the mother of M. Clifton Dey, who has furnished me much useful information. Genevieve died in 1939.

[15]*Ibid.*

[16]Mrs. E. G. White, *Testimonies,* Vol. IV, p. 297.

[17]Family Bible Record (Ch. II, n. 12).

[18]The Cemetery office wrote, on July 2, 1962, to give me the date of burial;

next two years must have been years of much concern for the widowed father.

It was toward the end of 1880 that Canright met Miss Lucy Hadden of Otsego, Mich.[19] According to her nephew, Howard Pierce, of that place, she had been a school teacher, and had had musical training. The following spring, on April 24, 1881, they were married by James White. We have previously seen that the groom was then forty years old. The bride was twenty-five. Her parents had come from New York State after her birth. Canright was still a resident of Battle Creek.[20] In Lucy, Genevieve and Fred found a mother's heart, and from her they received a mother's care.

Dudley and Lucy had four children. The first of these was George H. (named after his mother's father) who was born on Dec. 23, 1884, but lived only sixteen months, dying on Feb. 24, 1886. The other three children were not born until after Canright had left Adventism, and so will be introduced later on.[21]

This is an appropriate place to mention Canright's transactions in real estate during this period of his life. The Directory of the city of Battle Creek in 1868-9 lists "Rev. D. M. Canright, clergyman," as owning the house at 115 West Main.[22] On March 17, 1879, "D. M. Canright of Battle Creek" purchased Lot 38 of Manchester's addition in the same city from John P. Kellogg[23] for $900.00. This Kellogg was also an Adventist, having accepted the seventh-day Sabbath as early as 1852.[24] He was the father of Dr. John H. Kellogg, who was for many years Superintendent of the Battle Creek Sanitarium, and of W. K. Kellogg, founder of the Corn Flake industry. It was about two years and a half later (Oct. 17, 1881) that Canright sold this lot for $1,000.00.[25] In the spring of that year, shortly before his marriage to Lucy Hadden, "D. M. Canright, of Battle Creek" purchased, on April 12th, about three acres of land in Otsego from his prospective father-in-law, George Hadden, for which he paid $1,000.00.[26]

and then, on July 16th, to explain that in those days winter burial was delayed until the ground was frost-free.

[19] *SDAR*, p. 47. See her Obituary in Ch. XII.

[20] Marriage Bk. 4, p. 261, Allegan.

[21] See Ch. XII.

[22] *History and Directory of Calhoun Co.* for 1868-9.

[23] Deed Bk. 95, p. 209, Marshall.

[24] *R&H* for Jan. 6, 1853 contains his letter of Dec. 28, 1852, which mentions this fact.

[25] Deed Bk. 103, p. 87, Marshall.

[26] Deed Bk. 79, p. 533, Allegan.

This land was connected with a house in town.[27] It was resold to the grantor for $1,200.00 on Jan. 9, 1892, after the Canrights had become residents of Grand Rapids.[28] Moreover, 40 acres of farm land were bought by "D. M. Canright of Otsego" in 1882 — 20 acres on May 19th and another 20 on July 27th — for a total of $2,100.00.[29] This was resold for $2,200.00 on June 26, 1885, to Mr. and Mrs. Charles Clapp.[30]

It will be observed that Canright was, evidently, a good manager, and knew how to take care of business matters, for in the three transactions wherein prices of purchase and sale are recorded, he always sold at a profit. We shall see in Ch. XII that he continued to show good business sense to the end of his life.

[27] *Otsego Union* (issues for Dec. 14 and 21, 1888).

[28] Deed Bk. 116, p. 414, Allegan.

[29] Deed Bk. 90, pp. 320, 421, Allegan.

[30] Deed Bk. 100, p. 391, Allegan.

CHAPTER FOUR

Canright's Integrity

F. D. Nichol, the editor of *Review and Herald,* has listed some elementary rules, which, for centuries, have been used to ensure that an accused person is accorded a fair trial. In a volume of over 500 pages, devoted to the defense of the character and conduct of William Miller and his followers, including James White and Ellen G. Harmon, Mr. Nichol says: "The accused is to be considered innocent until proved guilty beyond a reasonable doubt. He has the right to bring in character witnesses. If the testimony of these witnesses clearly shows him to be a man of good character and reputation in the community in which he resides, that fact may rightly be stressed by counsel for the defense as a piece of presumptive evidence bearing on his innocence. The accused has a right to be heard in his own defense, and if his character witnesses have established his standing as a reputable citizen, his personal testimony is entitled to great weight. Hearsay and rumor are inadmissible as evidence."[1]

I intend in the present chapter to bring in character witnesses who will clearly show that Canright was "a man of good character and reputation in the communities in which he resided," after leaving Adventism. These communities were two in number: Otsego and Grand Rapids, both in the state of Michigan.

I. At the time of his withdrawal from Seventh-day Adventism, on Feb. 17, 1887, Mr. Canright resided in the town of Otsego, Mich. Eight days later the *Otsego Union* had this to say: "Rev. D. M. Canright and family have withdrawn from the Adventist church of this place, and will at once connect themselves with some other Christian denomination. Mr. Canright has long been known in the church as one of the very ablest ministers in the Advent Society. We publish a letter from the Rev. gentleman this week. Mr. and Mrs. Canright are held in the highest esteem by our whole people," i.e., by the residents of Otsego.

[1]*The Midnight Cry,* p. 14.

A year later the following document originated in the same town: "Otsego, Mich., Feb. 21, 1888. We the undersigned are acquainted with Rev. D. M. Canright who has resided in this village for the past seven years. As a citizen he is held in respect by the community, and in moral character and Christian integrity, he stands above reproach.

Hon. W. C. Edsell, Banker and Ex-Senator
Rev. J. Chaplin, Pastor of Congregational Church
J. D. Woodbeck, Editor of *Otsego Union*
H. L. Miller, M.D.
C. A. Bowles, Post-master
Hon. J. M. Ballou, Member of State Board of Education
Geo. Smith, Ex-township Clerk
P. W. Travis, Merchant
Milton Chase, M.D. and J.P.
L. E. Clark, M.D.
H. C. Stoughton, Attorney at Law
P. J. Hoag, Merchant Miller
Sherwood Bros., Meat Market
G. A. Osinga, Supt. of Schools"[2]

Two of the above signatories later provided individual commendations. Rev. J. R. Chaplin, the Congregational Pastor in Otsego, wrote: "I labored for over two years side by side with Rev. Canright, in Otsego, where he has a home and has lived for many years, and know him to be a Christian gentleman; and he is regarded as such by all in Otsego, except Adventists." Prof. G. A. Osinga, the Superintendent of the Otsego Schools, said: "Mr. Canright is noted here for his pure moral character and exemplary Christian life."[3] Another Otsego man, Rev. George R. Kulp, the Methodist Pastor, wrote on Jan. 24, 1889: "To whom it may concern: Rev. D. M. Canright has been favorably known to me during my pastorate in this place, some sixteen months. He is a Christian gentleman of good repute in this community, of decided influence for Christ, and as pastor of the Baptist church, succeeded in placing it on a good basis, resigning a few months past to the great regret of his people."[4]

Canright's successor as pastor of the Otsego Baptist Church, L. B. Fish, wrote thus to him: "Since I have been pastor of the Otsego Church, I have been more than pleased to see how

[2]*SDAR,* 1st ed., ch. 1.
[3]*Ibid.,* Preface to 2nd ed.
[4]*Ibid.*

universally you and your family are beloved by the church and citizens generally. Except a few of the Advent people, all speak of you in very high terms as a man and Christian."[5]

On March 2, 1889, the Baptist Church of Otsego adopted some resolutions concerning Mr. Canright "at a regular and full church meeting, by an unanimous vote." The first of these ran thus: "That we have the fullest confidence in Bro. Canright as a Christian gentleman of strict integrity, above suspicion, an earnest and faithful minister, a most excellent neighbor, an ardent lover of the truth, and an earnest defender of the same. We take pleasure in giving this testimony after having known him for many years as a neighbor, preacher and pastor, and still a member with us." The pastor of the church at that time was L. B. Fish. The resolutions were printed in the local paper on March 15, 1889 (p. 5).

In the fall of 1890, Mr. Canright moved to Grand Rapids. The letter of demission for himself and his family from the Otsego church to the Wealthy Ave. Baptist Church – as it was then called – in Grand Rapids, was accompanied by this letter: "We wish to say that as we lose four of our highly prized members, we are glad to send them to you, hoping you will love them as well as we do. We hold Rev. D. M. Canright in highest esteem as a faithful minister of the New Testament and shall continue to pray for his success in the Lord's work.

Signed – Mrs. C. I. Clapp, Clerk
Rev. L. B. Fish, Pastor."[6]

Twenty years afterward, on Nov. 18-20, 1910, when the Otsego Church held its seventy-fifth anniversary services, the report in the *Otsego Union* tells of D. M. Canright's place on the program. On three occasions he led the services: on Saturday afternoon, at 2:30, the devotionals; on Sunday morning at 9:30, the devotionals again; and on Sunday afternoon at 4:00, the communion service. This, in itself, demonstrates in what esteem he was held by the Otsego Church.

II. Mr. Canright spent most of the last thirty years of his life in Grand Rapids. He was there held in the same esteem in which he was held in Otsego. Here is what some of his fellow-citizens had to say of him as a resident in that place:

[5]*Ibid.*
[6]Provided by Mr. Henry S. Woodruff, historian of Wealthy St. Baptist Church, Grand Rapids, Mich.

In 1893 the Baptist ministers of the Grand Rapids area issued this statement: "It is a pleasure to us to state that we are acquainted with Rev. D. M. Canright, Pastor of the Berean Baptist Church of this city. He is in good standing with us, beloved by his church, and very successful as a pastor.

Jno. L. Jackson, Pastor Fountain St. Baptist Church
Jno. Heritage, Pastor Wealthy Ave. Baptist Church
J. Swashall, Pastor of Calvary Baptist Church
I. [Isaac] Butterfield, Grand Rapids
R. W. VanKirk, Pastor 2nd Baptist Church, Grand Rapids
D. Mulhern, D.D., Grand Rapids
F. E. Wright, Pastor Baptist Church, Rockford, Mich.
Henry Renshaw, Pastor Baptist Church, Alto, Mich."[7]

Between Canright's two pastorates of the Berean Baptist Church of Grand Rapids, the following letter was published on July 16, 1894: "This is to certify that Rev. D. M. Canright has been a member of the Berean Baptist Church of this city ever since the church was first organized and is in good standing with us now. Not the slightest difficulty has ever existed between him and the church. He enjoys the full confidence and esteem of all, and we commend him to Christian people everywhere.

Mrs. E. D. Dixon, Clerk
Frank Mills
James Whitney } Deacons."[8]
Edward Dale

Some years later, on Nov. 1, 1907, Rev. Robert Gray, who was then pastor of the Berean Baptist Church (March 25, 1903 – July 1, 1908), referred to Canright as "for many years an active member of the Berean Baptist Church of this city and twice its pastor, a man above reproach and above all a noble Christian." This letter was certified by W. H. Andrews, a former clerk and a charter member of the church.[9]

On April 9, 1910 several Baptist ministers addressed a letter: "To whom it may concern, world wide," wherein they spoke of Mr. Canright as one "known to the undersigned for many years as an earnest, consecrated Christian man, and a true minister of Jesus Christ." One of these ministers I knew somewhat, namely Dr. Oliver W. VanOsdel, who, at the time, was Moderator of the Grand River Valley Association. Another was Alexander

[7]*SDAR,* Preface to 3rd ed.
[8]*Ibid.,* Preface to 4th ed.
[9]*Ibid.,* Preface to 2nd ed.

Dodds, President of the City Baptist Mission Society, who was the founder of the Scribner Ave. Baptist Church; and the third was W. I. Coburn, the President of the Baptist Ministers' Conference.[10]

"At the time of his funeral in Otsego," Mr. Canright's son wrote on Oct. 27, 1960, "there were many people who drove from Grand Rapids to pay their respects." An article concerning his funeral appeared in the *Grand Rapids Herald* for June 1, 1919, which said in part: "His funeral was conducted by the Baptist pastors of the Berean Church (of which he remained honorary pastor and member until his death), the Scribner Avenue, the Second, the Calvary and the Wealthy Street Baptist Churches."

Furthermore, the historian of the Berean Church, who joined that congregation about 40 years ago — when there were many in it who had known Mr. Canright — has assured me that he was held in high esteem by everyone acquainted with him. There were absolutely no exceptions. The same testimony to Mr. Canright's character was given me by two of the daughters of my revered friend, the Baptist pastor, Isaac VanWestenbrugge, who, according to his affidavit, "knew D .M. Canright intimately for over 25 years."[11]

If anyone is so uncharitable as to challenge the witness of Mr. Canright's fellow-Baptists, there is the testimony of the Methodists. The Methodist ministers of Grand Rapids, at their regular monthly meeting on April 11, 1910, declared that all their knowledge and information concerning Canright were "of the most favorable kind." They added: "He is honored among his brethren, respected in his own community, and is commended by us as being worthy of confidence and trust."[12]

J. T. Husted, Pastor of the Wallin Congregational Church of Grand Rapids, said: "I have been acquainted with the Rev. D. M. Canright of this city for more than 45 years." After speaking of Mr. Canright's good reputation as an Adventist minister, Mr. Husted concluded: "For at least 20 years, he and his beloved family have lived in this city and he has maintained the same reputation that he had, as a Christian gentleman and respected citizen."[13]

Then there is the unqualified commendation of Charles W.

[10] *Ibid.*
[11] See Van Westenbrugge's affidavit quoted in Ch. XIII.
[12] *SDAR*, pp. 12-13.
[13] *Ibid.*, pp. 11-12.

Garfield, president of a bank in Grand Rapids. Mr. Garfield wrote thus on April 11, 1910: "It is with sincere pleasure that I write concerning the character and integrity of the Rev. D. M. Canright. I have known him and his family a good many years, and do not hesitate to say that they are very estimable people, and have the confidence of their neighbors and friends in the community.

"I consider Mr. Canright a Christian gentleman in every sense of the word; a man of the highest integrity and one who desires, in every project with which he is connected, to make righteousness his guide to action.

"He has done business with our bank for a good many years and I have personally had reason to test his integrity and am unequivocal in my expression of confidence in him."[14]

Thus the character witnesses from both Otsego and Grand Rapids provide the kind of testimony required by Mr. Nichol. Their testimony clearly shows Mr. Canright to be "a man of good character and reputation" in the two communities in which he resided after leaving Adventism. "That fact," says Nichol, "may rightly be stressed by counsel for the defense as a piece of presumptive evidence bearing on his innocence." Moreover, the editor of *Review and Herald* asserts that "if his character witnesses have established his standing as a reputable citizen, his personal testimony is entitled to great weight."

I shall, therefore, not hestitate to utilize Mr. Canright's own testimony as I proceed. We have already, in the preceding chapter, seen how thoroughly reliable his statements are. Whatever he says, then, is to be accepted, unless and until positively disproved by *facts*. "Hearsay and rumor," however, "are inadmissible as evidence," says Nichol, and in this he is right.

Although the preceding testimonies to Canright's personal integrity are more than sufficient for fair-minded men, yet they are not, by any means, all that are available. However, in order to present my material in the best manner, I have withheld many of them for later chapters. The reader is referred to the contents of chapters X, XI, XII, and XIII for additional witnesses to Canright's character. All together, they constitute an imposing array.

[14] *Ibid.*, p. 13. Mr. and Mrs. Garfield were witnesses at the wedding of Canright's daughter, Nellie, on July 17, 1915. (Marriage Bk. 17, p. 304; no. 1014, Grand Rapids).

It needs to be added that reliability is not to be confounded with infallibility. A good man can err in observation and in judgment. We shall, consequently, not consider everything Mr. Canright says to be necessarily correct. He was no more infallible than the pope, and he would have been the last to say he was incapable of making mistakes.

CHAPTER FIVE

In Adventism

Having shown that Canright's testimony is deserving of credit, I shall now draw on his own account of his experiences in Adventism.[1] If it should seem strange that he was able to write of his past with the detail that he does, it only needs to be stated that it was his custom to keep a diary.[2]

Mr. and Mrs. James White settled in Battle Creek, Mich. in 1855,[3] but it was while Dudley was a student at the Academy in Albion, N.Y., four years later, that he came into contact with them. (The Adventist movement was then only in its middle teens and had only about 5,000 adherents.) Mr. White was preaching on the Sabbath question — a favorite with him, as anyone can see by looking over the issues of *Present Truth* (1849-50), and the early copies of *Review and Herald.* Dudley was an earnest young Christian, and wanted to please God. Being ignorant of the Scriptures, he was easily misled.[4] He tells his own story of this crisis in these words:

"As I was anxious to be right, I began keeping Saturday, but did not expect to believe any more of their doctrine. Of course I attended their meetings on Saturday and worked on Sunday. This separated me entirely from other Christians, and threw me wholly with the Adventists. I soon learned from them that all other churches were Babylon, in the dark and under the frown of God. Seventh-day Adventists were the only true people of God. They had 'the truth,' the whole truth, and nothing but the truth. They defended Mr. Miller's work of 1844, believed in the visions of Mrs. White, the sleep of the dead, the annihilation of the wicked, feet-washing, etc. At first these things staggered me,

[1] *SDAR,* Ch. II.

[2] So his son declared in a letter to Mr. Dey on Jan. 8, 1961. In a letter which he wrote to me on Dec. 12, 1962, he says: "Yes, my father kept a diary all his life. I remember a box of thirty or forty of them which I used to look through once in a while."

[3] *Testimonies;* Vol.I, p. 97.

[4] *SDAR,* p. 37.

and I thought of drawing back; but they explained them plausibly, and smoothed them over, and said they were no test anyway. Having no one to intelligently aid me, I began to see things as they did, and in a few weeks came to believe the whole system. I was again baptized, as their converts from other churches generally are, so as to get clean out of Babylon. Persuaded that time was too short, I gave up going to school, dropped the study of all else, listened to their preaching, devoured their books and studied my Bible day and night to sustain these new views. I was now an enthusiastic believer, and longed to convert everybody to the faith. I had not a doubt that it was the pure truth."[5]

In May of 1864, in his twenty-fourth year, Canright was licensed to preach. He soon began to work in Michigan with, and under, an older Adventist minister, Elder I. D. VanHorn, whose photograph, which I have seen at the Tabernacle in Battle Creek, reveals him as a man not only handsome, but also capable and genial. The following year Dudley was ordained by James White.[6]

In 1866 a new and thrilling assignment came to young Canright. He was sent all the way to Maine, whence the Whites had come. Again, he was to work with, and under, an older minister – this time, J. N. Andrews, "the ablest man among them." Looking back to this period, more than twenty years later, Canright says: "This was a big thing for me. I threw myself into the work with great enthusiasm, and was very happy. Elder Andrews was strong in the faith and very radical, and I partook of his spirit."[7] In his diary, he tells us that Elder A. warned him against becoming exalted, and that he was afraid of being proud.

The next year, Canright returned to Battle Creek, Mich., to get married, but then resumed work in New England. In May of 1869, he was again in Battle Creek for a few weeks before being transferred to Iowa, where he was to remain until sometime in 1872. As before, he worked under the supervision of an older man, G. I. Butler (1834-1918) who, at the end of 1871, was elected to the first of his terms as President of the General Conference.[8]

On leaving Iowa in 1872 Canright went north into Minnesota, where he "had good success." The next year he and his wife

[5] *Ibid.*, p. 37f.
[6] *Ibid.*, p. 38.
[7] *Ibid.*, p. 39.
[8] *Ibid.*, pp. 40-1.

"went to Colorado to spend a few weeks with Elder White and wife in the mountains." He did some preaching in that state, and then proceeded to California. "In 1874 Elder White had arranged to have a big debate held at Napa City, Calif., between Elder Miles Grant, of Boston, Mass., and one of our ministers." The Adventist minister chosen for this debate, which was carried on for nearly a week, was Canright.[9]

The year following, the Canrights returned to Michigan, from which he was commissioned to attend the Adventist State Conferences in Vermont, Kansas, Ohio and Indiana. He was also sent, with the editor of *Review and Herald,* as delegate to the Seventh-day Baptist General Conference.

"In the winter of 1875-6," he tells us, "Elder White requested me to visit all the churches in Michigan, and straighten up their finances, which were in bad shape. I found them discouraged, and behind on their pledges and dissatisfied with the Systematic Benovolence plan."[10] This system had been introduced in 1859, and was then sanctioned by Mrs. White as being "pleasing to God," Who, she declared, had "laid the plan by the descent of His Holy Spirit." She added: "This is one of the very points to which God is bringing up His people," i.e., the Adventists.[11] Eight years later, she asserted that this plan had "originated with God, whose wisdom is unerring."[12] One of the stipulations in it was "for property owners to give weekly from one to five cents on each hundred dollars worth of assets"[13] – and that, whether the property was producing or not. Today it is said, in an editorial footnote, that this scheme, which proved unworkable, had not been presented "as a perfected plan!"[14]

Canright continues: "After studying the subject, I set that plan all aside, and had the churches adopt the plan of tithing as practiced by that church ever since. All were pleased, and the finances greatly improved. I went to Battle Creek and laid the new plan before Elder White. He readily accepted it, and the change was made general."[15]

1876 was a year of special honor, for in it Canright was sent to Minnesota and Texas, and then "through most of the southern

[9] *Ibid.*, pp. 42, 45.
[10] *Life of Mrs. E. G. White,* p. 68.
[11] *Testimonies,* Vol. I, pp. 190-1.
[12] *Ibid.*, p. 545.
[13] *Ibid.*, p. 714.
[14] *Ibid.*, p. 715 n.
[15] *Life of Mrs. E. G. White,* p. 68.

states." After laboring with signal success in New York state, he travelled with the Whites to Indiana and Illinois, and was then sent to hold debates in Kansas and Missouri. But, what is more, he was, that year, "elected a member of the General Conference Committee of three, with Elder White and Elder Haskell, and continued on the Committee two years." This was "the highest official authority in the denomination," having control of all its work throughout the world.[16]

In 1877 Canright did a good deal of work in New England. Mrs. White tells of his ministry in Danvers, Mass., during that summer.[17] It was there that he, on Aug. 18th, disregarded the Adventist custom of taking no collections on "The Sabbath" — an action subsequently approved by Mr. and Mrs. White, and universally adopted by their churches.[18] The next year, after laboring further in Massachusetts — and also in Michigan, New York, Iowa, Wisconsin, Minnesota, Colorado and Ohio — he was made President of the Ohio Conference in the fall. In 1879, during which his wife died, he ministered in Michigan, Ohio, Indiana, Kentucky and Tennessee. 1880 found him in New York, Pennsylvania, Illinois, Michigan and Ohio. On the urgent recommendation of Mrs. White, he was again elected President of the Ohio Conference.[19]

In the early part of 1881, Canright went to New York City with James White. Mention of this trip is made in the *Review and Herald* for Aug. 23, 1881 (p. 130). White desired that the two of them might again be members of the General Conference Committee, as they had formerly been, but he died on the sixth of August. "That year" (of 1881), says Canright, "I labored in Canada, Vermont, Maine, New England [generally], and Michigan, and was elected member of the State Executive Committee of Michigan that fall. I worked another year in Michigan."[20] For the next two years (1882-84) Canright farmed. (The reason will appear in my next chapter.)

In the fall of 1884, Canright returned to preaching. "In a few weeks," he says, "I was sent to attend large meetings in Pennsylvania, New York, Minnesota, Iowa and New England." In the

[16] *SDAR*, p. 45f.; cf. p. 14.
[17] *Testimonies*, Vol. IV, pp. 277-81; *R&H* for Sept. 6, 1877.
[18] *Life of Mrs. E. G. White*, p. 69. He also introduced the idea of quarterly business meetings *(ibid.)*.
[19] *SDAR*, p. 46f.
[20] *Ibid.*, pp. 47-9.

time that followed, he "assisted in revival meetings in Battle Creek; was appointed with Elder Butler to lecture before the ministers on how to labor successfully; conducted a similar course in the Academy at South Lancaster, Mass. [where he had been in 1868]; was at the state meetings [evidently in the fall of 1885] in New York, Michigan, Indiana and Ohio."[21] Mrs. White reported that he held tent meetings in Worcester, Mass., in the summer of 1885.[22]

Writing of the time immediately preceding his withdrawal, Canright says: "By my urgent appeal, an effort was made to bring up our ministers to some plan of study in which they are very deficient. I was on the committee to arrange this. I selected the course of studies and framed all the questions by which they were to be examined. I was then furnished a shorthand reporter, and in the summer was sent to ten different states, viz., Ohio, Indiana, Illinois, Kansas, Colorado, Iowa, Wisconsin, Minnesota, Dakota and Michigan, to attend their state conferences, examine their ministers, report their meetings for the daily press, etc., and this I did."[23] In another place he says: "Year after year I was elected on the boards having charge of their most important institutions, such as their Publishing House, College, Sanitarium, Sabbath School Association, etc., etc. For proof of this see their printed year books where my name appears constantly."[24]

At the time of withdrawal, he informs us, he "was member of the Executive Committee of the International Sabbath School Association, member of the Executive Committee of the Michigan State Sabbath School Association, and at the last session of the General Conference was chairman of the International Sabbath School Association, and was on nine different committees, several of them the most important in the conference, as the one on distribution of laborers over all the world, the Theological committee, the one on camp meetings, on a special course of study in our college, on the improvement of the ministry, etc."[25]

He also says: "I had just gotten out a new pamphlet, *Critical Notes,* of which they printed an edition of 10,000 after I left them. Others of my works they have revised, left my name off

[21] *Ibid.*, pp. 49-50.
[22] *R&H*, Sept. 15, p. 578.
[23] *SDAR*, p. 50.
[24] *Ibid.*, p. 14.
[25] *Ibid.*, p. 54.

and use them still."[26] I myself have a tract of his, published in 1885, which was being distributed by an Adventist in 1962.

Something more should be said here about Canright's literary efforts on behalf of Adventism. He informs us that as early as 1866 he "had become quite a writer"[27] – a statement evidently not intended to be taken too seriously. (The first article from his pen that I have noticed in the *Review and Herald* appeared in the issue for Feb. 27, 1866.) We know from the book written by Madge Knevels Goodrich, A.M. in 1928,[28] that his volume on the *Ministration of Angels* (144 pages) was published in 1868, and his work on the *History of the Doctrine of the Immortality of the Soul* (186 pages) in 1871. But a good many of smaller publications must have also appeared by 1872, for he says: "By this time I had written much, and so was well known to all our people."[29] In 1875 his *Morality of the Sabbath* (96 pages) came out; in 1876, *The Two Laws* (126 pages); in 1878, *The Bible from Heaven* (300 pages); and in 1881, *Matter and Spirit* (66 pages).[30]

Canright declares: "It was as a writer in their papers, as the author of numerous tracts, pamphlets and books, covering nearly every controversial point of their faith, as a lecturer and debater in defense of their doctrines that I was the best known during the last fifteen years I was with them."[31] "While I was with them, they published over twenty different productions of mine, and circulated hundreds of thousands of them, translated several of them into other languages, and paid me hundreds of dollars for them." They once paid him $500.00 in a single check.[32]

It is now time to report the criticisms of Canright's account, made by Uriah Smith, and published in the *Review and Herald* Extra for December 1887 (pages 3-4).

1. Having just presented Canright's statements concerning his publications on behalf of Adventism, I begin with Smith's comments on them. He declares that Canright has "set the trumpet ringing through all the land over his wonderful achievements in authorship, keyed up to the following high pitch: 'He is the author of more than a score of books and pamphlets published in the interest of the denomination.' " Smith proceeds to say: "His books are two....His pamphlets are four....His tracts are fifteen." In other words, Canright had not written more than twenty "books and pamphlets," for fifteen of his productions were merely tracts (one of 32 pages, two of 24, and the rest of 8). However, both the *Otsego Union* (for April 22, 1887) and the *Kalamazoo Telegraph* (of May 20, 1887), which reported Canright's leaving Adventism, contained these words: "he is the author of twenty-two[33] books, pamphlets *and tracts*" (italics mine). As Smith referred to both of these issues in his article, he plainly misrepresented Canright's assertion in order to discredit him.

Smith says Canright wrote four pamphlets, though he himself tells us that one of these had 66 pages, another 96, another 126, and the remaining one 144. Most people will not deem it fair to include the last two in that category. If Canright's *The Two Laws* lacked cloth binding, was it therefore not a book? This kind of treatment of the facts on Smith's part only further betrays his dishonesty.

As to the two publications which Smith acknowledges to be books, he says disparagingly that *The Bible from Heaven*[34] was "simply a revision of a volume on the same subject originally written by Moses Hull, and not materially enlarged or improved"; and that the *History of the Doctrine of the Immortality of the Soul* was merely "a compilation of unequivocal historical testimony."[35] It seems that these two books were considered valuable prior to Canright's withdrawal. It was, therefore, unfair to belittle them afterward.

Smith's remarks on Canright's publications – characterized as they are, by misrepresentation, dishonesty and unfairness – hardly prepare his reader to have much confidence in his other comments, but I will reproduce them for what they may be worth.

2. Canright states that, in the spring of 1886, he "was appointed to lecture before the theological class in the Battle Creek College,"[36] and that he held this position until the day he left the Adventists.[37] Smith acknowledges that in the spring

[26] *Ibid.*
[27] *Ibid.*, p. 39.
[28] *Bibliography of Michigan Authors* (see n. 2 of Introduction).
[29] *SDAR*, p. 42.
[30] See n. 28.
[31] *SDAR*, p. 14.
[32] *Ibid.*, p. 54; cf. p. 15.
[33] The twenty-second was evidently *Critical Notes* (*SDAR*, p. 54).
[34] See Ch. XIII for further remarks on this book.
[35] *R&HE*, p. 4, col. 1.
[36] *SDAR*, p. 50.
[37] *Ibid.*, p. 54.

of 1886 Canright was called in to be instructor in Biblical exegesis, but explains that this was merely as a temporary supply for the last three weeks of the long winter term. He admits, too, that Canright acted as assistant professor in this department in the fall, from Nov. 18 to Dec. 24, but adds: "that closed his connection with the College."

3. Canright states that in the spring of 1886 he was appointed "Associate Editor of the *Sickle*."[38] Smith says that the *Sickle* was then "conducted by an editorial committee of five, of which he [Canright] was one, but was not the chairman."[39] (He had not said he was chairman.)

4. A fourth claim which Smith challenges is that Canright "was writing the lessons for all the Sabbath Schools throughout the world."[40] On this, Smith affirms that "the permanent lessons are contained in a series of books of which he [Canright] is not the author. The current lessons going through our Youth's paper are furnished by various writers. Different ones had written up the subjects committed to them, and Eld. C. was then furnishing his quota, eleven in number, and the only ones he ever wrote."[41]

5. Still a fifth assertion by Canright is assailed by Smith. The former says that when he left Adventism he "had the charge of some eighteen churches in Michigan."[42] To this, the latter replies: "The facts in this case are these: Seventh-day Adventist churches maintain their regular worship without the assistance of any located pastors, leaving our entire ministry free to act as evangelists in new fields. As a consequence, many of our churches pass long periods without any preaching, and consequently Conference committees aim to arrange the labor in the State so that ministers will occasionally be at liberty to visit the churches, to help and encourage them in the Christian life by a few meetings. At a general meeting for the State of Michigan, held at Ithaca during the closing days of 1886, Eld. C. was present, and it was there arranged that the ministers of the State should spend a little time not favorable for other work in making brief visits to the churches, each one being requested to take a certain district, so that the whole State might be covered. The district which

[38] *Ibid.*, p. 50.
[39] *R&HE*, p. 4, col. 1.
[40] *SDAR*, p. 54.
[41] *R&HE*, p. 4, col. 1.
[42] *SDAR*, p. 54.

Eld. Canright was requested to visit, though no special charge was committed to him, contained, we presume, 18 churches; we take his count for it. To enter upon this duty he left his work in the College to which he never returned, and commenced the visitation of these churches, which he never completed. And this is the extent of his 'charge' of 18 churches."[43]

These, then, are Smith's five criticisms of Canright's account. As the first one is characterized by dishonesty, we are not too sure of the validity of the rest. But if we were to consider all five as unadulterated truth, the utmost that could legitimately be made of them would not serve to diminish, to any appreciable degree, the importance of Canright's contribution to the progress of Adventism.

We see, then, that Canright exercised his ministry over a large area — both in Canada and in the United States, but mostly in the latter. There he labored in New England (particularly in Maine, Massachusetts and Vermont), in the Middle Atlantic States (Pennsylvania and New York), in most of the southern states, in the central ones (Tennessee, Kentucky, Ohio, Indiana, Illinois, Michigan and Wisconsin), and west of the Mississippi (in Minnesota, Iowa, Missouri, Kansas, Texas, Colorado and California).

We also see that Canright was entrusted with important commissions. He was asked to visit all of the churches in Michigan to straighten out their finances. He was made a member of the State Executive Committee of Michigan. He was sent to attend various State Conferences from Vermont to Kansas, and constituted a delegate to the General Conference of the Seventh-day Baptists. He was twice elected President of the Ohio State Conference, twice appointed to lecture to the ministers on how to labor effectively, chosen to hold debates with non-Adventists (this, no less than fourteen times, from Maine to California[44]), and exalted for two years to be a member of the highest committee in the General Conference. These commissions show that in the spheres of finance, administration, public relations, instruction and apologetics, Canright was considered to be a man endowed with exceptional ability. No wonder he had been instrumental in adding a thousand persons to Adventism's membership, and ten to its ministry.[45]

[43] *R&HE*, p. 4, col. 1.
[44] *Otsego Union* Supplement for April 22, 1887.
[45] *Ibid.*

Moreover, from the foregoing record, we see that Canright was well acquainted with all of the main persons in the movement: with Mr. and Mrs. White, I. D. VanHorn, J. N. Andrews, G. W. Amadon, J. N. Loughborough, G. I. Butler, Uriah Smith and S. N. Haskell. He likewise knew Cornell, Aldrich, Waggoner, Walker and others. He, therefore, belonged to the elite of Adventism.

In spite, then, of Smith's disparagement, the average reader will conclude that Canright occupied a really important place in Seventh-day Adventism.

CHAPTER SIX

Recurring Doubts

Interwoven with Canright's account of his activities in Adventism are various allusions to, and descriptions of, his difficulties with doubt. In the present chapter, I will gather these together, that the reader may have an opportunity to judge for himself concerning Canright's reason for leaving the movement.

Up to the time of his ordination by Mr. White in 1865, Dudley says he "had not had a doubt about the truthfulness of our faith."[1] But then his confidence weakened: "As I now began to see more of Elder White and wife, and the work at headquarters [in Battle Creek, Mich.], I learned that there was much trouble with him. I saw that he was often cross and unreasonable. I saw that he ruled everything, and that all greatly feared him. This troubled me a little, but not seriously."[2]

When he returned from Maine to Battle Creek to be married in the spring of 1867, he says: "There was great trouble with Elder White and many church meetings were held to investigate the matter. It was clear to me that he was wrong, but Mrs. White sustained him in her 'Testimonies' and severely blamed the church. Elder Andrews [with whom Canright had labored in Maine] and others proposed to stand up for the right, and take the consequences. My sympathies were with them, but others feared, and finally all wilted and confessed that 'we have been blinded by Satan.' This was signed by the leading ministers, and humbly adopted by the whole church. . . .[3] This shook my faith a good deal, and I began to question Mrs. White's inspiration. I saw that her revelations always favored Elder White and herself. If any dared question their course, they soon received a scathing

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[1] *SDAR,* p. 38.
[2] *Ibid.,* pp. 38-9.
[3] "Response from Battle Creek Church," signed by J. N. Andrews, J. N. Loughborough, Joseph Bates, D. T. Bordeau, A. S. Hutchins and John Byington, as Committee; and by Uriah Smith and G. W. Amadon, as Elders (*Testimonies,* Vol. I, pp. 609-12).

revelation denouncing the wrath of God against them."[4] But when Canright was back in Maine busy with his work, and surrounded by loyal Adventists, he soon got over his doubts.[5] That October, the Whites came east for a church conference, and stayed in Canright's home. Early the next year (Feb. 25, 1868) he contributed an article to *Review and Herald,* wherein he expressed his confidence in Mrs. White's supernatural gifts.

About a year and a half later, when again in Battle Creek (for the month of May, 1869) Canright's doubts returned. "Things were in bad shape. Elder White was in trouble with most of the leading men and they with him. I was well convinced that he was the real cause of it all, but Mrs White sustained him and that settled it. They were God's chosen leaders, and must not be criticized or meddled with. I felt sad. I was working hard to get men into 'the truth,' as we called it, to persuade them that this was a people free from the faults of other churches; then to see such a state of things among the leaders, disheartened me greatly. So far, I myself had had no trouble with anyone, and Elder White had been very cordial to me."[6] But, again Canright swallowed his doubts, and went on, thinking that to give up Adventism was to give up Christianity itself.

It was just after this that Canright was transferred to Iowa, where he labored with G. I. Butler. Butler tells of Canright's further doubts there, in 1870: "In the last of December of that year, he held a debate with Eld. Johnson, Presbyterian, in Monroe, Iowa. The writer was present. Eld. C. was not feeling in good spirits through the debate, though he presented his arguments quite clearly and met with success. The night following the debate I occupied a room with him. I was greatly astonished to find him under powerful temptations to give up religion and the Bible, and become an absolute infidel. I labored with him all night long; neither of us slept a wink. In the morning he seemed more calm, and a few weeks later he came to the general Conference at Battle Creek, Mich. [on March 15], made some confessions of his feelings, and went away in a much happier state of mind. He went on quite zealously for two or three years."[7]

Canright continues the story: "Wherever Elder White and

[4] *SDAR,* p. 39.
[5] *Ibid.,* p. 40.
[6] *Ibid.*
[7] *R&HE,* p. 3, col. 1.

wife went they were always in trouble with the brethren, and the best ones too. I came to dread to meet them, or have them come where I was, for I knew there would be trouble with some one or something, and it never failed of so being. I saw church after church split up by them, the best brethren discouraged and maddened and driven off, while I was compelled to apologise for them continually. For years about this time, the main business at all our big meetings was to listen to the complaints of Elder White against his brethren. Not a leading man escaped – Andrews, Waggoner, Smith, Loughborough, Amadon, Cornell, Aldrich, Walker, and a host of others had to take their turn at being broken on the wheel. For hours at a time, and times without number, I have sat in meetings and heard Elder White and wife denounce these men, till I felt there was little manhood left in them. It violated all my ideas of right and justice, and stirred my indignation. Yet, whatever vote was asked by Elder White, we all voted it unanimously, I with the rest. Then I would go out alone and hate myself for my cowardice, and despise my brethren for their weakness.

"Elder and Mrs. White ran and ruled everything with an iron hand. Not a nomination to office, not a resolution, not an item of business was ever acted upon in business meetings till all had been first submitted to Elder White for his approval. Till years later, we never saw an opposition vote on any question, for no one dared to do it. Hence, all official voting was only a farce. The will of Elder White settled everything. If anyone dared to oppose anything, however humbly, Elder White or wife quickly squelched him. . . .

"These, with other things, threw me into doubt and discouragement, and tempted me to quit the work. I saw many an able minister and scores of valuable men leave us because they would not stand such treatment."[8]

I think it appropriate, at this point, to refer to two items, printed in the *Michigan Pioneer Collections,* which corroborate Canright's account of James White's position in Adventism. On page 214 of Vol. II, we are told that in 1877 James White was the President of the five leading Adventist organizations, viz., the General Conference, the Publishing Association, the Health Reform Institute, the General Tract and Missionary Society, and the Educational Society.

[8] *SDAR,* pp. 41-42.

In the next volume of this series (p. 365) we find this said of Elder James White: "He is, in fact, the founder of the Seventh-day Adventists, and there is probably no other man in the country who wields so strong an influence – amounting to almost unbounded power – over so many people as he does. No sect, save the Catholics, is so strongly organized as these Adventists, and Elder White lays down the laws for them all; the people look to him as their chief counselor in all matters of importance."[9]

"In July, 1873," Canright recalled, "myself and wife went to Colorado to spend a few weeks with Elder White and wife, in the mountains. [Butler says the reason was Dudley's health.] I soon found things very unpleasant living in the family. Now my turn had come to catch it, but instead of knuckling down, as most of the others had, I told the Elder my mind freely. That brought us into an open rupture. Mrs. White heard it all, but said nothing. In a few days she had a long, written 'testimony' for wife and me. It justified her husband in everything, and placed us as rebels against God, with no hope of heaven, only by a full surrender to them. Wife and I read it over many times with tears and prayers; but could see no way to reconcile it with truth. It contained many statements which we knew were false. We saw that it was dictated by a spirit of retaliation, a determination to break our wills or crush us."[10]

This 'testimony,' written Aug. 12, 1873, at Black Hawk, Colo., appears in Vol. III of *Testimonies for the Church,* under the heading, "To a Young Minister and his wife," who are addressed as "Dear Brother and Sister A." It covers somewhat over 25 pages! A few quotations from it are in order. Mrs. White begins by saying: "For some months I have felt that it was time to write to you some things which the Lord was pleased to show me in regard to you several years ago" (p. 304). "I was shown that independence, a firm, set, unyielding will, a lack of reverence and due respect for others, selfishness and too great self-confidence, mark the character of Sister A. . . . In regard to brother A, I was shown that many of the things mentioned in the testimony to B[11] applied to you. I saw that from a child you have been self-

[9]From the *Detroit Post and Tribune* for June 16, 1878.

[10]*SDAR,* p. 42.

[11]In her preceding paragraph she listed B's defects: "He had not been disciplined, and his temper had not been subdued. He had been permitted to have his own head and to do very much as he pleased. He was greatly deficient in reverence for God and man. He had a strong, unsubmissive spirit,

confident, headstrong, and self-willed, and have followed your own mind. You have an independent spirit and it has been very difficult for you to yield to anyone. When it was your duty to yield your way and your wishes to others, you would carry matters out in your own rash way. You have felt that you were fully competent to think and act for yourself independently" (p. 305). "God has been pleased to open to me the secrets of the inner life and the hidden sins of His people. . . . the angel of God has spoken to me" (p. 314). "According to the light that God has given me in vision, wickedness and deception are increasing among God's people who profess to keep His commandments" (p. 324).

"For a while," adds Canright, "we were in great perplexity, but still my confidence in much of the doctrine, and my fear of going wrong, held me; but I was perfectly miserable for weeks, not knowing what to do. However, I preached a while in Colorado, and then went to California, where I worked with my hands [on a farm, says Butler] for three months, trying to settle what to do. . . . I finally decided to forget all my objections and go along as before. So we confessed to Elder White all we could possibly, and he generously forgave us! But from that on, my faith in the inspiration of Mrs. White was weak."[12]

The next few years, following 1873, seem to have gone pretty well, and so Canright says nothing about being troubled by doubts. In fact, he waxed strong in his professions of confidence in Mrs. White's inspiration, as a reference to the second and third of his articles on "A Plain Talk to the Murmurers" will show. These appeared in the April 19th and 26th issues of *Review and Herald* for 1877. In the former one he thanks God for the "inestimable blessing" of the testimonies; in the latter, he goes so far as to say: "I pronounce the testimonies to be of the same Spirit and of the same tenor as the Scriptures."

However, after the death of his wife in 1879, a further trial came to Canright's faith. He writes: "At the General Conference at Battle Creek in the fall, things were in a bad shape. Elder White was cross, and Mrs. White bore down heavy on several ministers. Harshness, fault-finding and trials were the order of the day. I felt that there was very little of the spirit of Christ present. I got away as quickly as possible. I saw more and more

and but a very faint idea of proper gratitude to those who were doing their utmost for him. He was extremely selfish."

[12]*SDAR,* pp. 42-3.

clearly that a spirit of oppression, criticism, distrust and dissension was the result of our work, instead of meekness, gentleness, and love among brethren. For the next whole year these feelings grew upon me, till I began to fear we were doing more harm than good. My work called me among old churches, where I could see the fruit of it. Generally they were cold and dead, backslidden, or in a quarrel, or nearly extinct, where once there had been large and flourishing churches. I lost heart to raise up more churches to go in the same way. One day I would decide to quit them entirely, and the next day I would resolve to go on and do the best I could. I never suffered more mental anguish in my life."[13]

"In the fall of 1880 I resolved to leave the Adventists, and, if I could, go with some other church."[14] He goes on to tell of his attending the annual Ohio State Conference at Clyde, intending to leave the denomination when it was over. Though he protested against his re-election as President of the Conference, he was voted in at Mrs. White's insistence. "The next week I resigned, went east, and wrote Elder White that I would go with them no longer. Then she [Mrs. White] sent me a long written revelation, denouncing me as a child of hell, and one of the wickedest of men, though only two weeks before she thought me fit to be president of a conference!"[15]

The long written revelation which Canright mentions appears on pages 162-170 in Book Two of Mrs. White's *Selected Messages.* In it she says: "Satan is full of exultant joy that you have stepped from beneath the banner of Jesus Christ, and stand under his banner." Canright is said to be a "soul who chose darkness rather than light, and presumptuously placed himself on Satan's side, in the ranks of the enemy." She tells him: "I do not ask an explanation of your course. Brother [C.W.] Stone wished to read your letter to me. I refused to hear it. The breath of doubt, of complaint and unbelief, is contagious; if I make my mind a channel for the filthy stream, the turbid, defiling water proceeding from Satan's fountain, some suggestion may linger in my mind, polluting it....the very atmosphere surrounding a man who dares to make the statements you have made is as a poisonous miasma" (pp. 162-3, 166).

Canright continues: "For three months I taught elocution. I

[13] *Ibid.*, p. 46.
[14] *Ibid.*, pp. 46-7.
[15] *Ibid.*, p. 47.

knew not what to do. I talked with ministers of other churches, but they did not seem to know how to help me. I could settle on nothing. I held on to my Christianity and love for Christ and the Bible and preached and worked as I had opportunity. I was glad I had decided to leave the Adventists and felt much better. Finally I met my present wife, who was an Adventist. Then I had a long talk with Elder Butler, Elder White, Mrs. White and others and was persuaded that things were not as I had imagined. They said I was in the dark, led by Satan, and would go to ruin."[16]

Butler tells us: "When he gave up preaching he began to lecture on elocution, and traveled considerably in Wisconsin and Michigan, holding classes. He told me himself that for a time he then ceased to observe the Sabbath, though he still believed it to be obligatory as the Bible Sabbath. He thought then quite seriously of preaching for the Methodists....But the Elder's conscience troubled him greatly at times. He wrote me, desiring to see me and have a long talk. We met in Battle Creek the following January [1881], and had some fifteen hours' conversation. The poor man was in great distress of mind, and our sympathies were deeply enlisted for him."[17]

Canright continues: "All the influence of old friends, associations, habits and long-cultivated ideas came up and were too strong for my better judgment. I yielded, and resolved again to live and die with them. In my judgment and conscience I was ashamed of the surrender I had made, yet I tried to feel right and go on."[18]

But with all his trying, Canright did not feel right. By the fall of 1882 he was thoroughly miserable. Hear him: "I was unhappy; I could not get over my doubts; I had no heart in the work. Several leading ministers in the state felt about the same. I then decided to quietly drop out of the ministry and go to farming. This I did for two years, but retained my membership with the church and worked right along with them. But I was in purgatory all the time, trying to believe what I could not. Yet I was not settled on any other church, and feared I might go wrong and so stood still."[19]

[16] *Ibid.*
[17] *R&HE*, p. 3, col.1.
[18] *SDAR*, p. 47.
[19] *Ibid.*, p. 49. The Otsego Church records for this period mention Canright as Clerk pro tem, Auditor (twice), Chairman (ten times) and Delegate to SDA Conferences (thrice).

Says Butler: "During this time he had little or no faith in the peculiar doctrines of S.D. Adventists."[20] On Dec. 9, 1883 he wrote thus to "Dear Brother Long [probably A. C. Long, of Marion, Ia.]: I have entirely given up preaching, and have no intention of ever engaging in it again. My faith in the whole thing has been shaken. As far as I can see at present, much of it may be true or it may not be. I do not feel positive about any of these speculative points as I used to. I am a member of the church still, and do all I can to help it. But if I were situated differently, would just as soon join some other church."[21]

The sequel is told in detail by Canright in *Review and Herald* for Oct. 7, 1884:[22] "A short time since, I attended the Northern Michigan camp meeting with Elder Butler. Here we had a long time for consultation, prayer, and careful examination of my difficulties. I began to see that, at least, some of my objections were not tenable, and that I myself was not right and in the light. Coming to the Jackson camp meeting [in September, 1884], we continued the investigation and carefully read over and examined my testimonies.[23] I saw that I had put a wrong meaning on some things, and that other things were certainly true. If these were true, then I had certainly been wrong all the way through. Light came into my mind, and for the first time in years I could truly say I believed the testimonies."

Accordingly, Butler reports: Canright "came out and publicly took his stand with us once more, making a very affecting confession before a thousand people, which moved the whole congregation to tears. He confessed his great darkness of mind which he had felt for a long time, and said that now all was clear to him."[24]

Here are the two last paragraphs of Canright's article in the *Review and Herald* Extra for Oct. 7, 1884:

"Friday, Sept. 26, while on the camp-ground at Jackson, Michigan, I felt in my heart the most remarkable change that I ever experienced in all my life. It was a complete reversion of all my

[20] *R&HE,* p. 3, col. 1.

[21] Quoted by W. H. Branson, *In Defense of the Faith,* p. 342.

[22] Reproduced in *R&HE,* p. 13, col. 2f.

[23] Referring to those addressed to him by Mrs. White in Colorado in August 1873, and after his resignation from the presidency of the Ohio Conference in October 1880. See Introduction, n. 4.

[24] *R&HE,* p. 3, col. 1. Butler summarized Canright's cessations from preaching, and his returns to it, in the *Grand Rapids Daily Democrat* for Sept 25, 1887, and in the *Telegram Herald* of the same city two days later.

feelings. Light and faith came into my soul, and I felt that God had given me another heart. I never felt such a change before, not even when first converted, nor when I embraced the message, nor at any other time. I believe it was directly from Heaven, — the work of the Spirit of God. I now believe the message as firmly and more understandingly than ever before; and I want to say to all my friends everywhere, that now I not only accept, but believe the testimonies to be from God. Knowing the opposition I have felt to them, this change in my feelings is more amazing to myself than it can be to others.

"Such nearness to God, such earnest devotion, such solemn appeals to live a holy life can only be prompted by the Spirit of God. Where that is, there I want to be. I am fully satisfied that my own salvation and my usefulness in saving others depend upon my being connected with this people and this work. And here I take my stand to risk all I am, or have, or hope for, in this life and the life to come, with this people and this work."

It is to be noted, in particular, that Canright here declares that he not only accepts, but believes, Mrs. White's "testimonies to be from God."

Referring to the Jackson camp meeting, in his book which was written a few years later, Canright says: "Here I met old friends and associations, tried to see things as favorable as possible, heard explanations, etc., etc., till at last I yielded again. I was sick of an undecided position. I thought I could do some good here anyway; all my friends were here, I believed much of the doctrine still, and I might go to ruin if I left them, etc. Now I resolved to swallow all my doubts, believe the whole thing anyway, and stay with them for better or for worse. So I made a strong confession, of which I was ashamed before it was cold. Was I satisfied? No. Deep in my heart I was ashamed of myself, but tried to feel that it was not so. But soon I felt better, because I had decided. Gradually my faith came back till I again really felt strong in the whole doctrine, and had no idea I should ever leave it again."[25]

Exactly eight weeks after Canright made his confession at Jackson, Mich., a three days' meeting of the Adventists was begun in Otsego, on Nov. 21st. Mrs. White gives an account of it in the *Review and Herald* for Dec. 2, 1884, exactly eight weeks after the confession had been published in the same periodical. In the course of reporting the meeting for Saturday afternoon,

[25] *SDAR,* pp. 49-50.

she says: "How my heart rejoiced to see Bro. Canright, all interest, heart and soul in the work, as he used to be years in the past!" (p. 762). At the close of her report, she has more to say about Canright: "The most of our time was spent with the family of Eld. Canright. We were made very welcome at their pleasant and comfortable home, which is conveniently furnished, yet with simplicity. It is indeed a home. All was done that could be done for our ease and comfort....I felt that peace rested in the plain but comfortable home of Bro. and Sr. Canright."

Mrs. White also says: "We listened with deep interest to remarks made by Eld. Canright at the close of the [Sunday] morning meeting, which were reported by Eld. [E.P.] Daniels." This report appears on the next page and the one following. In some places Canright's words are almost identical with those found in the Oct. 7 issue of *Review and Herald.* It will be fitting to make a few quotations: "It seems to me, dear brethren, that my whole soul is now bound up in this present truth." Looking back over the preceding two years, when he was farming instead of preaching, he says: "I myself wanted to know what was right," and then proceeds: "Now I want to say that I have been changed right around in my feelings and convictions." Towards the close, we read: "Brethren, I will say this: So far as I am concerned, I will start right here; and all that I have, all that I am, I will put into this work, and take my risk of everything. I will never do this backing up anymore; and I believe that if I ever go back from this, I am lost. All I have I will give to this cause."

It would seem, then, that there was no discrepancy between the remarks in the Otsego church and those made in Jackson about two months before. However, such was not precisely the case, for at one point in this later confession, Canright conceded: "I do not say I am fully satisfied in everything"; and at another, he could go no further than to say: "I want to come right where I will believe the testimonies with all my heart."

Here I must pause to admire the patience which the Adventists exercised over Mr. Canright. Especially do I wish to pay tribute to Elder Butler's forbearance. In Monroe, Iowa, at the end of 1870, he put in the whole night laboring with his brother. In 1873, he was one of those who wrote to him in California, and tried to reconcile him to the work.[26] In the fall of 1880, he spent fifteen hours of conversation with him. And then, Canright says: "In the fall of 1884, Elder Butler, my old friend, and now

[26]*Ibid.,* p. 43.

at the head of the Advent work, made a great effort to get me reconciled and back at work again. He wrote me several times, to which I made no answer. Finally, he telegraphed me and paid my fare to a camp meeting."[27] (I presume it was the one in Northern Michigan.) There, continues Canright, "we had a long time for consultation," etc.[28] Later, at the Jackson camp meeting, Butler carefully went over with Canright the testimonies of Mrs. White which had disturbed him. Surely, the most prejudiced anti-Adventist must do honor to the patient, kindly spirit of this man. A mere glance at his picture is enough to satisfy the unbiased that he was naturally of a generous disposition.

In the beginning of 1885 Canright's revived belief in Mrs. White's inspiration produced a couple of articles for *Review and Herald.* In the issue for January 6th, he had this to say about her book, *The Great Controversy,* which had been put out the previous year: "The ideas concerning the nature and attributes of God, the character of Christ, and the rebellion of Lucifer in heaven, carry with them their own proof of inspiration." The issue for Feb. 10, 1885, contained his lengthy article entitled, "To those in Doubting Castle," in which he presented various reasons for believing in Mrs. White's "testimonies." He concluded it by asserting that any who doubt them, do so because of "a proud, unconverted heart, a lack of real humility, an unwillingness to submit to God's way of finding the truth."[29]

In 1886 Canright was selected to debate with the Disciples, in Des Moines. Ia., with Prof. D. R. Dungan, President of Drake University.[30] Writing about this not long afterward, Dungan said: "I have for a number of years been referred to Mr. Canright as the man that could defend their [the Adventists'] doctrine against anything that I might bring against it. At the very mention of debate last summer in this city [Des Moines], he was the choice of all men who were heard to say anything on that side of the subject."[31]

Referring to this debate, Canright says: "I made every possible effort to be ready. That preparation did much to convince me of

[27]*Ibid.,* p. 49. Canright pays further tribute to Butler when he says: "Naturally, he was a humble, good man, with a strong sense of fairness" (p. 45).

[28]*R&HE,* p. 13, col. 2. The passage has been quoted above.

[29]Quoted in F. D. Nichol's *Ellen G. White and her Critics,* pp. 665-74.

[30]It was Dungan who later commended *SDAR* as being "kind, candid, careful, correct and comprehensive."

[31]*SDAR,* Preface of 2nd ed.

the unsoundness of some of our positions on the covenants, the two laws, etc. In our General Conference, that fall, a sharp division occurred between our leading men over the law in Galatians. One party held it was the ceremonial law, the other the moral law – a square contradiction. After a long and warm discussion, the conference closed, each party more confident than before. There was also much disagreement over other points of doctrine, and a good deal of warm party feeling. This, with other things, brought up my old feelings of doubt and decided me that it was time for me now to examine and think for myself, and not be led nor intimidated by men who could not agree among themselves.

"I used every minute I could get for several weeks, carefully and prayerfully examining all the evidence on the Sabbath, the law, the sanctuary, the visions, etc., till I had not a doubt left that the Seventh-day Advent faith was a delusion."[32]

Having reached this conclusion, Canright now did not merely cease preaching, but withdrew from the Adventist church in February of 1887.

What are we to make of this repeated rise and fall of Canright's faith? From 1859 to 1865 he was all faith. Then he experienced a minor disturbance, but was soon as free of doubt as before. In 1867 he suffered a greater setback, but again recovered, seemingly without so much as a misgiving remaining. In 1869 a third relapse into doubt was followed by a third committal to Adventist belief. At the end of 1870, he suffered a much worse decline of confidence, from which he made some sort of a comeback a few weeks later. During the summer of 1873 came another serious resurgence of doubt, which carried him right out of the ministry for three whole months. But he again regained his balance, and was stronger than ever, if we may judge by his articles on "A Plain Talk to Murmerers." 1879 saw him again plunged into questionings, which persisted over a long period, and finally led him to resign from the work in the fall of 1880. However, after teaching elocution a few months, he again was reconciled to the work. Towards the close of 1882 he had a severe attack of unbelief in Adventism and went to farming. From this he recovered at Jackson in Sept. 1884. But immediately afterward, he felt ashamed of his confession, and only gradually regained his old confidence in the movement. However, it did not last, for in 1886 his faith, for the ninth time,

[32] *Ibid.*, pp. 50-51.

grew shaky, and in the end he left Adventism completely, early in 1887.

I have never found even one Adventist expression of commendation for Canright's long continuance in Adventism, in spite of those grave doubts that beset him repeatedly and with such force. It would seem that he was deserving of some praise for his tenacity, but it has never been bestowed.

What was the root cause of Canright's recurring doubts? Mrs. White attributed them largely to ambition. Writing to him at the time of his dropping out of the ministry in the fall of 1880, she said: "Keep away from our people, do not visit them and talk your doubts and darkness among them.... You have ever had a desire for power, for popularity, and this is one of the reasons for your present position.... You have wanted to be too much, and make a show and noise in the world.... Your ambition has soared so high, it will accept nothing short of elevation of self."[33]

The same charge appears in the last "testimony" Mrs. White sent Canright, on April 20, 1888. In it she spoke of an earlier temptation that had come to him "through false and ambitious hopes to become greater away from our people than with them," and warned against the sin of seeking "through disobedience to rise to greater heights, to gain some flattering position."[34] D. W. Reavis, in his book, *I Remember,* reports that Canright once told him that he believed he could become a great man were it not for the unpopular message of Adventism.[35]

A very telling refutation of this explanation appeared in the opening chapter of Canright's 1888 edition of *Seventh-day Adventism Renounced,* under the ironical title, "How I sought position and popularity after leaving them." He wrote: "They said I must have left them for popularity, position and pay. Did they know my heart? Had they any evidence of this? No, they made it up and said it because they could say nothing else. It was utterly false; for the truth is, I really feared I should be ruined financially by the change. But as soon as I had left them I received warm invitations from ten different denominations to unite with them, promising me good positions. But in Otsego, where I had lived for six years and was well-known, there was a small Baptist Church, in debt and unable to hire a pastor. They

[33] *Selected Messages,* Bk. II, pp. 162-3.
[34] *Testimonies,* Vol. V, pp. 621, 625.
[35] Quoted by F. D. Nichol in *Ellen G. White and her Critics,* p. 540 f.

invited me to preach for them, but said they could offer me next to nothing as a salary. Here was a church needing help, just such as I felt I could give. I rejected all the other offers and accepted this and have been their pastor ever since. I leave honest men to judge of my motives." Chapter XI below contains confirmation of this. Moreover, G. I. Butler, at the close of 1887, intimated that Canright was finding it hard to "keep the wolf from the door," because of the small pay he got from the Baptist Church of Otsego.[36]

Butler, accordingly, had another explanation. It was that Canright was temperamental. He says: "When everything went pleasantly, he could usually see things with clearness. When he was *'abused,'* as he always thought he was when things did not go to suit him, the evidences of our faith began immediately to grow dim. Dark clouds of unbelief floated over his mental sky, and he felt that everything was going by the board. Here was the Elder's special weakness."[37] But Mr. Butler fails to recognize that those dark clouds had a real existence, even when not floating over Canright's sky. In other words, the disheartening occasions only served to *reveal* Canright's doubts; they did not *produce* them. They were lodged deep within, all the time. Untoward circumstances merely fanned into a flame the questionings that were already smoldering in his mind.

Now if Canright's doubts are not traceable to either his ambition or his temperament, how are they to be explained? Answer: in precisely the same way that anyone's doubts about anyone or anything are to be explained. They arose from what appeared to him to be a lack of evidence. The human mind is so constituted that it cannot actually believe without what, to it, are adequate reasons.

When Canright began his ministry, he was thoroughly convinced that Mrs. White was a prophetess, and that Adventism was of God. But, as time went on, he encountered facts that were in conflict with these concepts. He simply could not fit the new information into the framework of his previous views. As he thought on these things, doubts sprang up, creating disturbances within and disruption without. Unable to satisfy his mind with appropriate solutions, Canright tried the common expedient of forcing it, instead. He tells us: "I swallowed my doubts and went

[36] *R&HE,* p. 2, col. 1.

[37] *Ibid.,* p. 3, col. 1. Branson adopted this explanation *(In Defense of the Faith,* p. 32).

on"; "I finally decided to forget all my objections, and go along as before"; "In my judgment and conscience I was ashamed of the surrender I had made, yet I tried to feel right and go on"; "I was in purgatory all the time, trying to believe what I could not"; "Now I resolved to swallow all my doubts, believe the whole thing anyway, and stay with them."[38]

We may well inquire what induced him to resort to such an expedient. He himself informs us: there were certain emotional factors present, though not always the same ones. One of these was fear: "my fear of going wrong held me"; "I. . . feared I might go wrong"; "I might go to ruin if I left them."[39] Another emotional influence was love: he fell in love with Lucy Hadden, an Adventist. Again, he says: "All the influence of old friends, associations, habits and long-cultivated ideas came up, and were too strong for my better judgment";[40] and yet again: "I met old friends and associations, tried to see things as favorable as possible, heard explanations, etc., etc., till at last, I yielded again."[41] "I yielded my judgment to the entreaties of my brethren and the love I had for old associates."[42]

Nowhere does the emotional element stand out more prominently than in Canright's account, which was published in the *Review and Herald* after his last restoration to Adventism. Though I have quoted the last paragraphs of this account earlier in this Chapter, I must quote them, in part, again. This is what the "Confession of Eld. Canright" says: "Friday, Sept. 26, while on the camp-ground at Jackson, Mich., I *felt* in my heart the most remarkable change that I ever experienced in all my life. It was a complete reversion of all my *feelings.* Light and faith came into my soul, and I *felt* that God had given me another heart. I never *felt* such a change before. . . this change in my *feelings* is more amazing to myself than it can be to others"[43] (italics, mine).

It is perfectly clear, then, what was the nature of Canright's difficulty. His intellectual faculty was destitute of satisfactory evidence, and his will, being thus bereft of a rational director, came under the government of his emotions. This, only in the

[38] *SDAR,* pp. 40, 43, 47, 49.

[39] *Ibid.,* pp. 43, 49.

[40] *Ibid.,* p. 47.

[41] *Ibid.,* p. 49.

[42] *Ibid.,* p. 14.

[43] *R&HE,* p. 13, col. 3.

religious sphere; he was too wise to follow the same course in his ordinary life. Now, such an abnormal state of things, set up in violation of the very constitution of human nature, could not possibly continue without interruption. The tendency of the faculties to revert to their normal arrangement inevitably precipitated new seizures of doubt, time and time again.

Whenever Canright was doubting Mrs. White's inspiration and Adventism's divine authority, he was considered to have succumbed to Satanic temptation. A reference to the "testimonies," sent him at such seasons, reveals this. But doubts emanate from God as well as from Satan. God instills them in the mind regarding error, as Satan instills them regarding truth. They are, therefore, to be entertained in the former case, and to be withstood in the latter only. Mrs. White herself made the tragic mistake of withstanding doubts she should have entertained. She tells us: "I was sometimes tempted to doubt my own experience."[44]

When Canright finally reached the place where he refused to be swayed emotionally, and decided that it was time for him to examine and think for himself, he was not long in leaving Adventism. After several weeks of intensive investigation, during which he carefully and prayerfully examined the evidence, he had no doubts left that the movement to which he had given the best years of his life was only a delusion. It was a painful conclusion at which to arrive, but he who honestly seeks truth will surely find it.

Looking back upon his emergence from Adventism, Canright says: "As soon as I took my stand firmly, to be a free man and think for myself, a great burden, which I had carried all these years, rolled off. I felt like a new man. At last I was out of bondage. I have never for a moment regretted the step I took."[45]

[44] *Early Writings*, p. 22; cf. *Life Sketches*, p. 89.
[45] *SDAR*, p. 51.

CHAPTER SEVEN

Some Correspondence

Considerable light is thrown on the subject of Canright's doubts by some letters written to him by two of the leading men in Adventism: James White, one of its founders, and Uriah Smith, who, for half a century, was connected with its periodical, *Review and Herald*.

It was about two months before Canright, for the second time, ceased preaching Adventism, that he received the following letter from Editor Smith:

"Battle Creek, Michigan, Aug. 26, 1880

"Dear Bro. Canright:

"... Now I want to make a remark to you very privately. You remember the conversation we had on the Tabernacle steps about matters and things, and the question was up of taking Eld. W's [White's] word. I made a concession and immediately withdrew it. I have felt bad since that I made the remark I did. Of course I should feel bound to take his word under any circumstances. So please let that remark be as though it had not been.

"Excuse writing, it is so dark I can hardly see.

Yours truly,
U.S."

It is quite possible that "the conversation we had on the Tabernacle steps about matters and things," is the one Canright refers to in his *Life of Mrs. E. G. White* (p. 227). He says in his chapter on Mr. Smith: "One day on the steps of the Battle Creek Tabernacle I said to him: 'You have written a defense of the visions; but it is not satisfactory to yourself.' He simply laughed. I laid one finger across another and said: 'You know they contradict themselves just like that.' Again he laughed and said nothing." Surely Canright's frame of mind, thus expressed, was appropriate to the summer of 1880. Referring to this period, he tells us: "I never suffered more mental anguish in my life."[1]

[1] *SDAR*, p. 46.

After Canright had discontinued preaching and gone to teaching elocution, in the fall of 1880, he met, as we have seen, Lucy Hadden, an Adventist of Otsego, Mich., and fell in love with her. This induced him to seek restoration to the work, which occurred after that fifteen-hour conversation with Butler the following January. Elder White also helped him to see "the error of his way," and to get back on the Adventist track. Mr. White died on Aug. 6, 1881, but meantime, he had sent Canright at least five letters, which I now reproduce in the completest form available to me. Although some of the material is irrelevant, I prefer to give the reader no unnecessary abridgment. The characters of Elder and Mrs. White, as revealed in these letters, could not inspire much confidence in the movement they led.

1.

"Binghamton, N.Y. Feb. 11, 1881

"Dear Bro.:

. . . Please keep shady as to my plans to keep Lucinda May Davis and Mother from going to California. And keep Haskell with you as long as you can and make him happy. It would nearly ruin my prospects for book should he take them with him now.

"I will see your book[2] through all right, and shall be glad to help you in any way.

"Dear brother, I fear and love God. I love his truth and his cause. I wish Elder Haskell was an open, frank man, so I need not watch him. I fear the result of his policy course. Help him all you can.

Haste,
James White"

2.

"Battle Creek, Mich., March 31, 1881

"Elder Canright:

"The return ticket you sent to North Brookfield, N.Y., went to New Brunswick, and is finally here. I sent it today to Mr. Snow with request that he send it to you at Newburyport after extending it.

"I hope it will reach you in time. I hope you will stay at Battle Creek a day or two. Unfavorable reports as to your work at Danvers reaches me by way of California. May God help us to move prudently and in his fear. Also, it is said that Sister

[2]*Matter and Spirit* was published in 1881.

Betsy Landon is in great trial over your course at her place. It is said you did much harm.

"I agree with you that changes must take place among our leading men; but it will not do to do this great work in a day.

Your brother
James White"

3.

"Battle Creek, April 6, '81

"Bro. Canright:

"Forgive me; I will be a man and no longer be crowded to do wrong by those who would pursue an erring brother to the death.

"I will be with you at Otsego.

Haste,
James White"

4.

"Battle Creek, May 24, '81

"Bro. Canright:

"The Review will tell of our future plans. We shall depend on you to help us at Monterey next Sabbath and Sunday at the Spring Arbor camp meeting, at the Lapeer Dedication and at the Alma camp meeting. Then we hope you can join us in our labors east. There will be efforts made to get you to Wisconsin to have you go here and there with the tent. But I think we should labor in poor, deserted New England.

"I hope you will finally see your way clear to fully relieve wife of the burden you have laid upon her in stating to her your want of faith in her work. I fear you have, in too strong terms, stated the unbelief of Lucretia.[3]

"God is in this work. God has worked for and with you. Let us mend and not throw away the past. I think wife has been more severe than the Lord really required her to be in some cases. Satan has taken great advantage. I hope we shall all see our way out clear and be able to labor in union.

"Please see the place you hold her in your statements made in your unbelief which you have not modified. She could hardly feel free to join with you without something on your part to help her feelings. She makes no demands of you in this matter. I speak of them without her knowledge. She is feeble and must be treated tenderly, or she can do nothing.

[3]Canright's first wife, who had died March 29, 1879. See Mrs. White's assertions about Lucretia's faith in her visions, in *Testimonies,* Vol. V, pp. 621-2.

"Elder Butler[4] and Haskell have had an influence over her that I hope to see broken. It has nearly ruined her. These men must not be suffered by our people to do as they have done until all our ministers are fully discouraged. Young men are kept out of the ministry by their blind, narrow course. I want you to unite with me, and in a proper manner, and in the fear of God let us help matters. It is time there was a change in the officers of the General Conference. I trust that if we are true and faithful the Lord will be pleased that we should constitute two of that board.

"But when I see you we can talk these matters over more fully. I hope to hear from you at once.

James White"

5.

"Battle Creek, Michigan, July 13, 1881.

"Brother Canright:

"I have your very kind and Christian letter of the 7th, relative to Will Wales etc.

"Will read the long letter you dictated and the copies to me. From my heart I pitied the boy and so did my good wife. I am now happy again. I feel more interest in you than in any other man.

"1. Because I know your worth when the Lord is with you and as a laborer, and

"2. Because I have repeatedly abused you, and if you go to destruction, where many, to say the least, are willing you should go, I should ever feel that I had taken a part in your destruction.

"3. Because if you do come out alright, some may give me credit for being on the right side once in my life.

"Brother Canright, you are right in doing all you can to help me and others. I see my errors more and more, and shall do all I can to help matters and things. The pressure has been terribly hard upon my poor wife. She has been impressed very much by Elders Butler and Haskell. And my mistakes has given intensity to the matter. When poor Wales, clad in all the panoply of Battle Creek gossip, and mean prejudice against both yourself and me, read his own son's letters to his wife before H. W. Kellogg, wife and me, I affirmed before them all that I would not believe a word of it, only from your lips. Wife

[4]Butler, who had been President of the General Conference from Dec. 29, 1871 to Aug. 10, 1874, was now again occupying that position (Oct. 6, 1880 to Oct. 17, 1888).

affirmed the opposite, which I will not write. Kellogg said he feared it might be so. Wales affirmed that his Will was a truthful boy. Now judge my feelings as Will read your letter to me, to both me and my wife.

"Ellen is as much relieved by the letter as I am. She prayed almost all night last night. Poor woman.

"What you say of my changes etc., I have nothing to say. You know that I have changed in some things because it seemed necessary. I have changed sometimes to meet my wife's feelings. This was the case when I gave up labor in New England, and when I went to western camp meetings. I do not see how any man can labor with me while such influences are brought to bear upon us. You know what I met at Spring Arbor. These matters I have met on every hand have been enough to craze a common man. Forgive my mistakes, and believe me when I say every part of your long letter seems just and right.

"This last Review shows that Butler and Haskell are coming around. I of course would feel better if they had done this last winter. But you know how loath men are to have others meddle with anything they have got patented. If changes are to be made, they must do it themselves. In my editorial I tried to tear the matter open fully but carefully. At next General Conference all these things will be thrown open for full discussion. If such a course grieves them as it has the last two conferences, this even will expose the fact to the conference that they have designed to shut the matter up and rush it through.

"You will see that I not only aimed to help the brethren in reference to the tract society, but I labored to break down the effort of Butler and Haskell rushing points through, and if opposed, playing the martyr, professing to be grieved in trying to raise sympathy to themselves and prejudice against those who might suggest that their measures were not at all no. 1. 'Get out', said Gerrett Smith; Get away, I say, from this selfish, childish spirit. I recommend that we be men. The boy that don't want his pockets searched is the very one that is supposed to steal that Jews-harp. Ha. I do not see why we cannot afford to discuss in a Christian manner every important subject and policy that may be introduced in our General Conference.

"I wish you could go to Madison, Wisc., even now with the tent. The people were favorably impressed with wife's temperance discourse in the Congregational House. I think of purchasing property there. We will go if you will and will hold ourselves

subject to your order. If you do not, we shall go to Colorado or Maine soon.

James White."

Less than two years after Canright's second withdrawal from the ministry, his third occurred. For the next two years, as we have previously seen, he farmed in Otsego, Mich. In the midst of that period (in 1883) he received the following five letters from Uriah Smith. Most of these letters relate to an attack on Adventism launched by Elder A. C. Long of Marion, Iowa. Long maintained that, contrary to Butler's assertion, *Early Writings* (published in 1882) did not contain a complete reproduction of Mrs. White's first articles, but that some material, which it was now thought expedient to suppress, had been omitted.[5] Again, I quote all I possess of the letters.

1.

"Battle Creek, Michigan, March 22, 1883

"Dear Brother Canright:

. . . I was interested in your queries to Uncle George [Butler] on the omissions in 'Early Writings.' We have the Marion paper[6] in exchange, and I had noticed the article. Under the circumstances I think it must have come down on him something like an avalanche; and I have a curiosity to know how he has answered it, as he put a note on the margin that he had answered it. I have no doubt the quotations [given in the Marion paper] are correct. I remember coming across the tract, 'Word to Little Flock,' when we were in Rochester, but I have not seen a copy since [i.e., in more than a quarter of a century], and did not know but Experience and Views contained the full text of the early visions. It seems to me that the testimonies, practically, have come into that shape, that it is not of any use to try to defend the erroneous claims that are now put forth for them. At least, after the unjust treatment I received the past year, I feel no burden in that direction.[7] Theoretically, the doctrine of Spiritual Gifts is clear enough, and I think all our people stand together on that. Bro. Littlejohn has preached on the subject here, treating it mostly from a theoretical standpoint. But that does not touch the question at issue among us at all. I presume

[5] *Selected Messages*, Bk. I, p. 59 ff.

[6] *The Sabbath Advocate*, published at Marion, Iowa.

[7] See Mrs. White's letter, "Important Testimony," written to Smith on March 28, 1882. When he refused to read it to the Battle Creek Church, she wrote to it "The Testimonies slighted," on June 20, 1882. Smith was then required to publish both in *Testimonies* (Vol. V, pp. 45-62, 62-84).

you noticed in the Review of March 13 Bro. Waggoner's extinguisher of the Mormon Gifts. But if the same reasoning will not apply somewhat to our own experience, I cannot see straight. The cases of Fuller, Cornell and Smith Sharp are stunners to me. If all the brethren were willing to investigate this matter candidly and broadly, I believe some consistent, common ground for all to stand upon, could be found. But some, of the rule or ruin spirit, are so dogmatical and stubborn that I suppose that any effort in that direction would only lead to a rupture of the body. I am sorry the meeting of the Michigan Ministerial Association has ignominiously fallen through this year. The two difficulties it had to contend against, as I view it, are first, a lack of literary taste on the part of many ministers. But this should be overcome, and I think could be, by practice and constant pressure. But second, the greatest I believe to be a fear on the part of the powers that be, of free thought and free discussion. So far as this is the case, it is a shame and a disgrace to us. . . .

Very truly yours

U. Smith"

2.

"Battle Creek, Michigan, April 6, 1883

"Dear Brother Canright:

"Yours of March 24 was duly received. I herewith return Bro. Butler's letter, as you request, having read it, or spoken of it, only to Bro. Gage. Eld. B. [Butler] writes to others making a very light matter of the omissions from 'Early Writings.' He writes to Bro. M. C. Wilcox, now in this office, that if enough is made of the matter so that it calls for an answer, if none of our 'Great Writers' see fit to reply to it, he will try his hand at it. In regard to writing for the Review, the plan is to send requests to some nineteen different persons, and if all should write more than from one to three moderately lengthy articles, there would not be room for them in the paper, so that limit was fixed as to length. We would like one from you sufficient to go through say three numbers. I intend to write for the next paper a synoptical article on that subject, but if I should, it would in no wise interfere with what you might say on the subject. I do not take the disconsolate view of our experiences that you seem to; for if the visions should drop out entirely, it would not affect my faith on our Biblical theories at all; hence, I should not consider my experience worthless, nor my life thrown away; for I am rooted and grounded in our doctrines. I believe the system of prophetic interpretation we

present is sound, and that so far as we have been instrumental in presenting it to the world, we have done a good work. I did not learn any of these things from the visions, and they don't stand on their authority. You ask if there is any way out. I do not know, or rather, while there must be some way through present difficulties (for God will carry on and bring through His own work) I do not now see what that way is. The idea has been studiously instilled into the minds of the people that to question the visions in the least is to become at once a hopeless apostate and rebel; and too many, I am sorry to say, have not strength of character enough to shake off such a conception, hence the moment anything is done to shake them on the visions, they lose faith in everything and go to destruction. I believe this state of things never would have occurred had the position of our people on this manifestation of the gifts been correct. If our people would come together and calmly, candidly, kindly, and freely deliberate upon this matter, I believe, as I have said to you and others, that a consistent position could be found, which would free the subject from difficulties, meet and satisfy the scoutings of an intelligent public, and not rob the gift of a whit of the good it was intended to do. But there are too many doggedly bigoted and stubborn to offer any very flattering outlook in this direction. If the matter could be got along with without any violent disruption anywhere, it would be better. This is what I dislike, and fought against in our college troubles. I should like very much to see you and canvass together some of these questions. I may sometime accept your invitation and visit Otsego. You see by the Review that I get out occasionally. Tomorrow I go to Marshall — joint meeting of Marshall, Convis and Newton. A week from today I go to Hillsdale on the invitation of Bro. Lamson to attend their district quarterly meeting the 14th and 15th. The conception of a state of things that might exist among us occasionally flashes through my mind, when love and harmony would prevail; when there would be concert and union of action, a recognition of each other's rights and a courage and inspiration to make the land echo with the sound of the glorious truth, as souls are pointed to the Savior as their hope and refuge. Let us live as near right as we can, be watchful against all devices of the enemy to destroy our spiritual life, and hope in God for his providence to guide us in these times of danger. Dr. Sprague[8] joined the Presbyterian Church last

[8]An Adventist physician (*SDAR*, p. 64).

Sunday, and I am informed that his mother and Sister Nelson are to join next Sunday.

Yours truly,
U. Smith"

3.

"Battle Creek, Michigan, July 31, 1883

"Dear Bro. Canright:

"Yours of July 28 is at hand. I have shown it to Bro. Gage as you request. It is true G.I.B. [Butler] has asked me to write something for the proposed Supplement[9], and in the presence of Brn. Littlejohn and Fargo[10], has urged it hard; or rather they three together have urged me to it. But I have not yet made up my mind to say anything, because I do not know what I can say that will be of any particular help to them. I told these brethren so plainly. And my reason is that Sr. W. has herself shut my mouth. In the 'Special Testimony to the B. C. [Battle Creek] Church,' quoted in the 'Sab. Advocate Extra,' (both of which I suppose you have seen) she has published me as having rejected not only that testimony, but all the testimonies. Now if I say that I haven't rejected them, I thereby show that I have, for I contradict this one. But if I say that I have, that will not do them any good that I can see, but will be saying that which I have not supposed to be true. Her attack on me seems to me most uncalled for and unjust. I told the brethren that I did not understand why she seemed so anxious, and in such haste, to publish me to the world as a disbeliever in the testimonies. She has forced me without cause into a very embarrassing position, because if I say nothing, of course it will be taken as a virtual acknowledgment of the correctness of the charges. But if I do say anything, I must speak my convictions, which will not be at all satisfactory to them. I have just written a letter to Bro. Waggoner on the subject giving my position quite fully. I am going to keep a copy, and if you would like to see it, I will send it out to you to read and return. I would like to have you see some correspondence I have had with Sr. W. . . . .

In haste and love,
Yours, U. Smith"

[9]The *R&H* special, published Aug. 14, 1883, in reply to A. C. Long's attack.

[10]Probably Jerome Fargo, who was one of the witnesses at Canright's second marriage. He then resided in Greenville, Mich. (Marriage Bk. 4, p. 261, Allegan).

4.

"Battle Creek, Michigan. Aug. 7, 1883

"Dear Bro. Canright:

"Yours mailed yesterday is at hand. I enclose in this what I wrote to Bro. Waggoner on the question before us. The first part of the letter was on some criticism of Hebrew words which you would not care to see. I have concluded to write a little for the 'Supplement'[11] for this reason: those who write in the 'Advocate Extra', most of them, manifest a spitefulness and bitterness of feeling which I cannot affiliate with, and do not wish to be considered as endorsing. In this I state, what I have told you, that I still hold that Sr. W. has been shown things in vision, and that this is a manifestation of Spiritual gifts; but they do not stand on a level with the Scriptures, and should not be made a test of fellowship. I close by saying that they should manifest 'more of that charity which the apostle sets forth as more desirable than all gifts and without which even the best gifts are but a sounding brass and a tinkling cymbal'. I am aware that what I have written will not materially help my case in regard to the testimonies; for it brings me into direct antagonism with what Sr. W. has last published about me, which the 'Advocate' of course will not be slow to pick up. But I think Bro. Green has prematurely set this ball rolling, and we shall not be likely to see so decisive steps taken at our next annual meetings as we should doubtless otherwise have seen. I should not have said anything, had not these men embarrassed the situation by rushing in and manifesting the spirit they do. Logically, my case cannot be let alone till I have acknowledged what Sr. W. wrote in our School troubles, which I have no evidence was or is vision, and as I write to Bro. W., I know I have to discriminate between 'testimony' and 'visions'. Well, I think I know myself as well as Sr. W. knows me. And I leave all these things in the hand of God, determined to seek to do his will here, and find a place in his kingdom hereafter.

Yours truly,
U. Smith"

5.

"Battle Creek, Michigan. Oct. 2, 1883

"Dear Bro. Canright:

"Yours of the 28th was duly received. Should have been very

[11]Smith contributed two articles: "An Explanation" of his position on Mrs. White's Visions (pp. 10-11), and "Characteristics of the Visions" (pp. 12-13). wherein he argues for their divine origin.

glad to see you at the C.M. We had in some respects a most powerful meeting. A. N. Seymour and wife were present,[12] Sabbath and Sunday, and even he acknowledged to Bro. Dodge that it seemed like 1844. Wish you could have been here. Both myself and Harriet, have had a talk with Sr. W., and in many things wherein my mind was most severely perplexed, it has been relieved, which of course makes me feel quite differently. Then again, I have had opportunity to learn that quite a good many are disposed to be affected by my course in their relation to this cause. I am very vulnerable on the point of standing in another's way. I would rather do almost anything than that. Of course, I would not think it would make so much difference, if others would go no farther than I go. But they do not stop there. Right or wrong, they have got the idea fast in their minds that the testimonies and the messages stand or fall together; and if they give up the former they give up the latter also. Now I would much rather a person would be radical on the testimonies, even if they are not all what they claim to be, than give up the present truth; for this latter I believe to be vital to our future well-being. So the best light I see for myself is to cast my influence in so far as it will go, with the body, and wait further developments.

"Sr. W., is certainly doing a work which no other person seems fitted for doing, and which is of great value to this cause. So I will get along with my private trials and hold them in abeyance for the general good.

Yours truly,
U. Smith"

In the light of these eleven letters, Canright's doubts are not exactly surprising. When James White himself represented his wife as nearly ruined by the influence of scheming Butler and Haskell, as overly severe in handling some cases, and as needing gentle treatment in order to get anything done, what grounds had Canright to believe in her inspiration? Did all this attest her as a prophetess? Moreover, others were tainted by doubts, too. Even the editor of *Review and Herald* had reservations about the authority attaching to Mrs. White's visions. He only wrote in support of them because he feared the effects of his doubts on his weaker brethren.

[12]Mr. and Mrs. Seymour had been roundly rebuked by James White in the *R&H* for July 4, 1854, as having misrepresented Seventh-day Adventists.

CHAPTER EIGHT

The Peaceful Separation

Although Canright three times ceased preaching because of his doubts concerning Adventist doctrines, yet on none of these occasions did he leave the church, neither did he engage in any attack upon it. If he had done either, he would not have been so shortly put into responsible positions after his restorations.

Canright's first withdrawal from ministry occurred, as we have seen, in the latter part of 1873, when he left Colorado for California, and worked on a farm for three months. But it was only a few months later, in 1874, that he was chosen to conduct about a week's debate with Elder Miles Grant of Boston, Mass., one of the editors of *The World's Crisis,* a First-day Adventist periodical. Though James and Ellen White were present, and also Elders Cornell and Longhborough, it was Canright who was entrusted with the Seventh-day cause.[1]

Canright's second withdrawal from preaching took place in the fall of 1880, when he resigned as President of the Ohio State Conference, and travelled around in Wisconsin and Michigan, lecturing to classes on elocution for a period of three months. But by the next July, James White wrote him, as we quoted in the previous chapter, that he felt more interest in him than in any other man, and in the fall following he was elected a member of the State Executive Committee for Michigan.[2]

The third withdrawal occurred in the fall of 1882, when Canright went to farming in Otsego and continued in that work for two whole years. But it was not long after his return to the ministry that he was commissioned to attend large denominational services in Pennsylvania, New York, Minnesota, Iowa and New England, and was chosen to assist in revival meetings in Battle Creek itself, the headquarters of the movement. Furthermore, he was appointed to lecture in two places with

[1] *SDAR,* p. 45.
[2] *Ibid.,* p. 49.

Butler before Adventist ministers on how to labor with success, and was also sent to the state meetings convening in New York, Michigan, Indiana and Ohio.[3]

It will be observed, therefore, that an Adventist preacher could drop out of the ranks of the ministry, because of doubts, but, if he did not disturb the church's peace, he could, upon returning, soon hold a prominent position again. Canright informs us that it was nothing unusual for Adventist ministers to quit preaching for a time: "About 1856, Elders J. N. Andrews and J. N. Longhborough, who were then the most prominent ministers among them, and several other persons, left the work and went into business at Waukon, [in northwestern] Iowa."[4] Mrs. White gives an extended account of this in Chapter XXX of *Spiritual Gifts,* Vol. II.

The same thing happened in the case of Uriah Smith. He "also had his seasons of doubt, when he ceased to work, and engaged in secular employment."[5] Of G. I. Butler, too, Canright related: "Said when he could not be an Adventist, and be a man, then he would be a man, as others had decided. Disappointed and soured, under pretext of ill health, he went off to Florida on a little farm."[6] Yet none of these men had left the movement.

But Canright eventually took this decisive step. When, after intensive study, he became fully convinced that Adventism was a delusion, he separated from it. He says: "Then I laid the matter before the leading men at Battle Creek, resigned all the positions I held, and asked to be dismissed from the church."[7] This, it appears, occurred in January of 1887.[8]

Canright tells us what strong bonds of mutual love bound him to the Adventists, and adds: "It was a terrible trial to break away from all these tender ties."[9] More than a quarter of a century afterward, he said: "Even now the tears fall fast as I write."[10] Again, we read: "I found it a terrible struggle to break away from what had held me so long."[11] His wife felt

[3] *Ibid.,* p. 50.
[4] *Ibid.,* p. 43.
[5] *Ibid.*
[6] *Ibid.,* p. 45; cf. *Life of Mrs. E. G. White,* pp. 64-5.
[7] *SDAR,* p. 51.
[8] *R&HE,* p. 1, col. 1; p. 3, col. 1.
[9] *SDAR,* p. 7.
[10] *Ibid.*
[11] *Ibid.,* p. 14.

the same way. After her death, Canright wrote in the obituary he prepared for the *Review and Herald* for June 12, 1913: "She cried when circumstances separated her from these old ties" (p. 575).

The actual demission took place on Feb. 17, 1887.[12] Of this G. I. Butler speaks as follows: "Feb. 17, he gave his reasons in public before the Otsego church, of which he was a member. The writer was present. In his remarks concerning our people and the treatment he had received among us, he was very kind and conciliatory. He stated that he thought there was a larger percentage of true Christians among our people than among any other denomination with which he was acquainted. He expressed a high appreciation of, and confidence in, some of our leading men, believing them to be honest, devoted servants of Christ. He said he was perfectly satisfied with the treatment he had received among Seventh-day Adventists. He had no fault to find with them on that score, and felt that they had used him in all respects as well as Christians should.

"He expected to unite with the Methodists, Baptists or some other evangelical denomination, and continue to labor in the ministry as long as he lived. He professed the most pacific intentions concerning us, saying that he should never pursue the course some others had who have left us, becoming bitter assailants of our people, but should give himself to revival and Christian work, which was the work of his choice. He was utterly sick of the debating and fighting spirit. He had formerly had some love for such things, but now his only desire was to labor for the salvation of souls. He expressed himself very strongly on this point, and said that he never could become a Campbellite, a First-day Adventist, or a Seventh-day Baptist. He was opposed to their fighting spirit, and expressed strong dislike for them.

"At the close of the meeting, at his earnest request his name was dropped quietly from the church roll, that we might separate as peaceably as possible. He came to the writer in a very friendly way, and expressed the wish that he might present a brief statement of his change of views through the columns of the *Review and Herald,* our church paper. We answered that he could send in such a statement, and if it was consistent we would publish the same. He did so, and it was published *verbatim* in the issue of March 1. In it he expresses great sorrow

[12] *Ibid.,* p. 51.

that he felt compelled to part company with us, and gives a few of his reasons for so doing. He also says: 'Personally I have not one word of fault to find either with the church where I live, or with those with whom I have labored. I have been treated justly, liberally and tenderly. There is not one hard feeling between us as far as I know. It will always give me pleasure to regard our people and speak of them as an honest and devout people.'

"In view of his pacific intentions, so strongly expressed, — though we had little idea he would in the end carry them out, knowing full well the spirit which usually takes possession of those who leave the work of God, —we determined to do nothing that would give him the slightest cause for complaint on our part.

"Accordingly, in publishing his statement in the *Review and Herald,* we took occasion to speak of him as kindly as possible, consistent with a true representation of his course. In private letters after this, he expressed himself as well pleased at our treatment of him; and we continued to correspond pleasantly as before.

"After the lapse of some weeks, we received letters from him complaining of the conduct of private persons among us who wrote to him in a bad spirit, imputing unworthy motives to him; but he gave no names. He also spoke of an article in the *Review and Herald* which he supposed referred to him, though his name was not once mentioned in it. To still follow a pacific course, and make everything as pleasant as possible, and take away all just grounds of complaint concerning our treatment of him, the writer penned another article for the *Review* of March 22, headed, 'A Few more words concerning Eld. Canright.' It begins as follows:

" 'We had not intended to say anything further concerning the subject of Eld. Canright's withdrawal from our people, believing the better way to treat all such cases is to say as little as possible of that which will be likely to stir up personal feeling and bitterness. The separation of old friends and associates is painful enough at best. For our part, we much prefer to entertain no feelings worse than pity for those who have given up that which to us is the most glorious and precious of all things upon earth — the present truth.

" 'The only exceptions we would make in these instances is where they attack and misrepresent that truth which we feel called upon ever to defend as the truth of God. Then we

should feel it duty to speak out plainly, and show the difference between truth and error'.

"This has ever been our position. Then follow words of caution to our people, to avoid everything in this case calculated to stir up bitterness, imputing evil motives, etc., urging all to leave Eld. Canright to the righteous judgment of God, and not take the judgment seat ourselves. Next follows a statement concerning his leaving us, presenting it in a light as favorable to him as the truth would possibly warrant. The reason why this was written, was to prevent our people as much as possible from doing anything to provoke him and give him any reasonable ground of complaint, and make them view him as favorably as they reasonably could....In private letters Eld. Canright warmly thanked us for writing as we did."[13]

The statement just referred to consists of these sentences: "In leaving us, he has taken a much more manly and commendable course than most of those who have withdrawn from us, coming voluntarily to our leading brethren and frankly stating the condition of mind he was in. He did this before his own church in our presence, and so far as we know has taken no unfair, underhanded means to injure us in any way. He goes from our midst with no immoral stain upon his character, and chooses associations more pleasant to himself. This is every man's personal privilege if he chooses to take it."[14]

An Adventist Elder, T. S. Parmelee, declared in the *Colon Lake Breeze* of Sept. 2, 1887: "It would be foolish for us to refuse to acknowledge his [Canright's] intellectual ability, his self-made scholarship, his tact or his energy....while he was with us, I never knew him to misrepresent an opponent...and he left us with a fair reputation."[15]

On Friday, Feb. 25, 1887, the *Weekly Union* of Otsego, after announcing the withdrawal of Canright and his family from the Adventist church, published the following letter from him, under the caption, "Change of faith": "Editor, Union: — As many of your readers know, or soon will know that I and my wife have withdrawn from the Seventh day Adventist church, it may be of interest to all and justice to myself and the church to state a few reasons for this. It was not on account of any trouble in the church, or any trial between us and them. The church was never

[13] *R&HE,* p. 1, col. 1 f.
[14] *Ibid.,* p. 15, col. 1.
[15] *SDAR,* 4th ed., p. 10.

in a better condition, though it has a few trials as all churches have. I have been treated in the most fair and liberal manner, both by the church in Otsego and by the denomination in general. All was done for me that possibly could be done in justice and truth to keep me with them. Our separation was a source of the deepest regret to myself and to them. We parted with the kindest feelings. On my part, I have not one word of fault to find. I pray God to bless them still, for I know them to be an honest, sincere, devout people. But I lost confidence in the doctrine of the church. I have had my doubt on some points for years, but tried to make myself believe with the church, till my convictions became so strong that I could do so no longer. I became fully satisfied that keeping the seventh day is an error productive of evil rather than of good. The visions of Mrs. White are held by them to be inspired. I satisfied myself beyond all doubt that they are only the imaginings of her own mind. I could not believe the position of our people on several points of prophecy vital to the faith. I also felt that our people were too narrow and exclusive in their feelings toward other churches. I have not lost any of my faith in the Bible, in the Gospel, in the dear Savior, or in the necessity of a holy life. I expect to soon unite with some orthodox church and labor as a minister there. I feel that I can labor there with more faith, freedom and usefulness than where I have been."

Writing sometime later about his withdrawal, Canright says: "At the time I left I was getting higher pay than ever before, and was on friendly terms with all. All the leading men, as Butler, Haskell, Smith, etc., were my warm personal friends, ready to do all in their power to assist me. Had I desired office, or better position, all I had to do was to go right along without wavering, and positions would come to me faster than I could fill them. But if I left them, where could I go? What could I do? How even make a living? I took this all in, and it required all the courage and faith in God I could master [muster?] to take the risk.

"It cost me a terrible struggle and a great sacrifice, for in doing it, I had to leave all my life-long friends, the cherished hopes of my youth, the whole work of my life, all the means of my support, every honorable position I held, and bring upon myself reproach, hatred and persecution. I had to begin life anew, among strangers, with untried methods, uncertain where to go or what to do. No one who has not tried it can ever begin to realize the fearful struggle it requires....Anyone of candor

and fairness can see readily that self-interest and personal ambition would have held me with them."[16]

Thus both sides appear to have lamented the separation, and both appear to have aimed at showing kindness to the other. But this state of truce was to be short-lived, as the next chapter will show.

[16]*Ibid.*, p. 55.

CHAPTER NINE

Who Broke the Truce?

Canright's separation from the Adventists had been marked by peace; at the time and for a short period afterwards,[1] both sides seemed to exert themselves to show friendliness to the other. But the truce, as I stated, was to be short-lived. In a matter of months, a state of hostilities began which continued to the end of Canright's life, over thirty years later. The important question is: Who broke the truce?

We have seen in Ch. VIII that about the middle of March 1887, an article appeared in the *Review and Herald* which seemed to Canright to be directed against him, though it contained no mention of his name. About a month later — on April 12th — two items were printed in the same periodical that expressly named him. Both of these were written by men belonging to the Otsego Adventist Church, which Canright had left less than two months before. One was sent by the church clerk, W. W. Shepard; the other, by J. B. Buck, a member.

Mr. Shepard's report contained nothing objectionable. In reference to the one prepared by J. B. Buck, this is what Butler said in an Extra issue of the *Review and Herald,* which was first published in November of 1887: "Bro. Buck's report refers to the fact that he had been laboring with Eld. C. at Pine Grove and Almena just before he left our people. 'This,' he says, 'was Eld. Canright's last work among us; and when the report of his *apostacy* was received, they were much shocked, but their confidence was not shaken in the present truth; for they remembered that in Christ's time there was one [Judas] who saw the miracles he did and heard his preaching, and yet *apostatized* from the present truth of that time. And as the Scriptures plainly state that in the latter time some shall depart from the faith, we see in this only another sign that we are in the last days' " (italics mine).[2]

[1]*R&HE,* p. 1, cols. 1-2.
[2]*Ibid.*, p. 1, col. 3.

Buck's report agreed with what Shepard had recorded in the Church Minutes for Feb. 17, 1887. He had stated therein that after Canright, on that fateful evening, had concluded his remarks, J. B. Buck moved that Canright be *excluded* from Adventism because of his *apostasy*. (The italicized words are words underscored in the handwritten record). The motion was seconded and carried. It is plain that this took place *after* Canright had left the meeting. It is also plain that, to his dying day, he knew nothing about it. But it is *not* plain that Butler, who presided, was ignorant of the action. Yet all he reports is that Canright's name "was quietly dropped from the church roll" in response to his own earnest request. I now return to the Extra account.

Butler comments: "We have been particular to copy every word said which could be thought to reflect upon the Elder in these reports, and we are sure the candid reader will be surprised that there is so little that could be complained of, when we consider that these words came from the very church which Elder C. left to join those opposed to us in faith – the very place where there would be likely to be deep feeling on that point, if anywhere."[3]

Now G. I. Butler, though not a man of the schools, was no ignoramus, and so he knew very well that the term "apostate" was a very offensive one. In fact, he employs it in this sense on the very next page of the Extra. He knew, therefore, that "the candid reader," instead of being surprised that there was "so little that could be complained of," would be surprised that such charges could be so described. Accordingly, he felt it necessary to attempt a justification of this description. Here it is: "There is one word, 'apostasy,' used which may seem to some objectionable. Eld. Canright tries to make it appear that our using this word concerning him is very uncharitable. Webster defines *apostate* as follows: 'One who has forsaken the faith, principles, or party to which he before adhered'. We know of no other word which would so exactly describe Eld. Canright's course. What, then, is there uncharitable in its use? It expresses in his case the exact truth. . . . These reports to which I have referred were written by persons holding no positions of responsibility in the denomination, and what they say is mild indeed. . . . yet he claims to have been terribly abused. This claim is utterly without foundation."[4]

[3] *Ibid.*
[4] *Ibid.*

Let us examine this defense of Butler's. In the first place, would he have considered it other than objectionable if Canright had spoken of James White as "an apostate Christian minister"? Yet White tells us in *Life Incidents* (p. 104) that he had been ordained, at Palmyra, Maine, as a minister of "The Christian Church" (not to be confounded with the one so termed today). But he subsequently left that denomination to become a Seventh-day Adventist.

In the second place, Butler quoted only part of Webster's definition of an "apostate." The whole of it reads thus: "one who has forsaken the faith, principles, or party to which he before adhered; especially, one who has forsaken his religion for another; renegade." Since Webster has been appealed to, Butler must let Webster explain his own terms. What, then, does Webster mean by forsaking one's *faith?* His fifth definition of "faith" is the only one relevant, and it says: "That which is believed; esp. a system of religious beliefs; as, the Jewish or the Mohammedan *faith.*" Hence Webster does not use the word in a denominational sense (as the Presbyterian or Baptist *faith*), but only in relation to radically different religions. This is confirmed by his definition of "renegade," which runs thus: "An apostate from Christianity or from any form of religious faith." It is plain then, that, when Canright was called an apostate, he was branded with a term that meant a forsaker of Christianity itself.

In the third place, Mr. Buck had made it clear that he was not using the word "apostate" in any mild sense, for he wrote of Canright's apostasy as like that of Judas Iscariot's and of the followers of the Antichrist (as Mrs. White interprets I Tim. 4:1). Now the devil himself is only one degree worse than these reprobates.

In view of these facts, for Butler to say that Buck's charge was "mild indeed," and that Canright had only "tried to make it appear. . . very uncharitable," was for him to distort the truth. Moreover, when he emphasized the fact that this charge was not made by anyone holding a position of responsibility in the denomination, he ignored the weightier fact: that it had been published in the *Review and Herald.* So it turns out that it is Butler's vindication of Buck, and not Canright's protest against him, that was "utterly without foundation."

It is manifest, then, from Butler's own account, that it was the Adventists, and not Canright who broke the truce. On the face of it, this is likely, for Canright was in a position of disadvantage – being alone, and out on an untried course – while the

Adventists were in one of advantage, seeing they had numbers and temporal security. It is scarcely credible that when the mouse and the elephant have agreed not to step on each other, the mouse would be the one to break the agreement. Nevertheless, Butler blithely assumes that "the public can see clearly that we are acting wholly on the defensive in publishing this Extra in reply to Eld. C's attacks."[5] The truth is, it was Canright who acted "wholly on the defensive."

In the last paragraph of the introductory page of the *Review and Herald* Extra, Butler accuses Canright of being hypersensitive, and of imagining that general references to evil men were veiled allusions to himself. This is what he says:

"If an article was written in the *Review,* on general principles, never mentioning his name, condemning certain principles of conduct, he has been fain to take it to himself; believed it was written for his special benefit, and felt greatly abused by it. If an article appeared warning our people of the danger of losing their hold on Bible truth, he must have been the target. We have found it impossible to please him. This is the way he puts it....: 'No less than eight articles appeared in their leading paper, the *Review,* attacking me openly or covertly, calling me an apostate, traitor, unstable, unreliable; comparing me to Balaam, Judas, Demas and other bad men; insinuating that I left them for money or popularity; that I must have been guilty of some secret sin, as adultery or the like.' For these causes he was obliged (so he would have the public believe) to commence a war upon us through the pulpit and the press."

Now it is possible that Canright's long experience in Adventism figures in this matter. We know, as a matter of fact, that other men, before himself, had lost faith in the movement, and had left it. The methods which had been used against them may well have given Canright the key to interpret the things he read in Adventist publications after his own departure.

One particular case is cited by Butler: the one concerning Elder S. H. Haskell's article on "Warning to the Church," wherein he mentioned Demas and Balaam. Canright's "wrathful letter" to Haskell was said to be entirely uncalled for, because the latter had "positively denied having him in view." The force of this denial is considerably weakened by what James White had written seven years before: "I wish Elder Haskell was an open,

[5]*Ibid.,* p. 2, col. 2.

frank man so I need not watch him,"[6] and by the fact that Butler and Haskell were cronies. Again, James White wrote: "Elder Butler and Haskell have had an influence over her [Mrs. White] that I hope to see broken. It has nearly ruined her."[7]

Butler's condemnation of Canright's reaction to the severe charges made against him, openly and covertly, brings to mind the satirical French proverb: *C'est un très méchant animal; quand on l'attaque, il se défend* (It is a very vicious animal; when you attack it, it defends itself). So vicious did Butler consider Canright to be that he plainly represented him as a demoniac. These are his words: "How little the poor man could realize the spirit of an apostate[8] till he commenced to play the role! We have the charity to believe that he himself never realized the nature of the spirit which would possess him. From our very soul we pity the poor man who is taken possession of by such a spirit."[9]

It is now time to let Canright tell his story of what happened. Here it is in a few words: "Though I went out quietly and peaceably and let them entirely alone and even spoke favorably of them, they immediately attributed to me all sorts of evil motives, base sins and ambitious designs. They seemed to feel it a sacred duty to blast my reputation and destroy my influence, if possible. 'Apostate' was the epithet all applied to me. I was compared to Balaam, to Korah, Dathan and Abiram, to Judas, Demas and a whole list of evil characters. Not one honest or worthy motive was granted me. The meanest and wickedest reports were circulated as to what I had done or said – things that I would despise even to think of. Yet all were eagerly accepted and believed as undoubted truth. But I expected it, for it is the way all are treated who dare to leave them *and give a reason for it*"[10] (italics mine).

What the Adventists considered unpardonable was Canright's self-defense. He did strike back, and he struck back hard, harder than they anticipated. But the Adventists have themselves to thank for every blow, seeing they began the hostilities. Having done so, they have had no right to complain of the hardest thrust Canright gave them, nor to expect much sympathy from onlookers, who instinctively resent seeing the weaker one attacked,

[6]See Ch. VII, Letter No. 1.
[7]*Ibid.,* Letter No. 3. See also Letter No. 4.
[8]Here, Butler certainly does not employ the term inoffensively.
[9]*R&HE,* p. 2, col. 2.
[10]*SDAR,* pp. 55-6.

and so side with him. Every well-informed Adventist must frankly acknowledge that when his church opened fire on D. M. Canright in the spring of '87, it committed the greatest tactical blunder of its entire history.

CHAPTER TEN

The Prolonged Conflict

Elder Butler discloses that Canright did not hastily take up his weapons of defense against the Adventists; he did so only after "no less than eight articles" had appeared in the *Review and Herald,* which he considered related to himself.[1] This demonstrates that when he did begin to reply, he had duly weighed the matter, and had calmly decided it was time to do something. Accordingly, his action was not passionate, but deliberate.

Butler says that Canright began by lecturing from place to place to expose the fanaticism of the Adventists, and he suggests that perhaps the poor man needed some extra cash, seeing the Baptists were paying him a "very moderate salary."[2] His next move, so Butler affirms, was to contribute articles to various denominational papers, wherein he held up his former brethren to ridicule and tried to make it appear that they were "ignorant, narrow-minded, bigoted, and doing much harm in the Christian world", and that their doctrines were "utterly unworthy of confidence."[3] These articles were copied and sent to Europe, where they were translated into various languages, and published anew. The same thing was done for the islands of the Pacific. "We have full knowledge of these things being copied and extensively circulated," says Butler, "in Australia, New Zealand, and other countries on the other side of the world."[4]

But that which incited the Adventists to "begin" assailing Canright was what occurred in Grand Rapids, Michigan, soon after. Butler charged that Canright's efforts there became "so personal, vindictive and unreasonable," that forbearance could no longer be thought virtuous.[5] This is his account:

"In the latter part of September we had a large camp-meeting appointed in the city of Grand Rapids, Michigan. We had a city

[1] *R&HE,* p. 1, col. 3.
[2] *Ibid.,* p. 2, col. 1.
[3] *Ibid.,* p. 1, col. 1, with p. 2, col. 1.
[4] *Ibid.,* p. 2, col. 1.
[5] *Ibid.,* p. 1, col. 1.

mission there, and a tent meeting had been held last summer with a good interest. A little previous to the time of our camp meeting, Eld. Canright came to the city and visited most of the newspaper offices, to obtain the privilege of inserting articles in the city papers against us. These articles began to appear as our meeting was about to convene, and were designed to prejudice the minds of the citizens against us, to destroy as far as possible their interest to attend. Hand-bills containing these articles were circulated broadcast over the city, and extensively among the crowds of people attending the 'West Michigan Fair'. After seeing the determined spirit to wage war upon us in this personal manner, we deviated from our course hitherto pursued, and published a moderate statement concerning him and his course, in one of the city papers. This he followed up with a bitter personal attack upon Mrs. White and myself, which was circulated through the city in the form of a hand-bill, and thousands of copies were scattered on our camp-ground on his Sunday Lord's Day, a day which his church regards as sacred to religion."[6]

This account needs to be cross-examined. In the first place, did Canright make a trip from Otsego to Grand Rapids – a distance of about forty miles – to solicit the newspaper offices? The first of his articles, which appeared in the *Daily Democrat* for Sept. 18, is introduced by the paper itself, in these words: "At the request of several ministers and church members the *Democrat* presents the following from D. M. Canright of Otsego." This shows that there were pastors and people in the city of Grand Rapids itself who were concerned about the progress of Adventism in their midst. The previous year, beginning on Sept. 20th, a similar camp-meeting had been held on the same spot, namely, on Sherman St., between the city and Reed's Lake to the east.[7] If the effects of the preceding year's camp were deemed injurious, it is not hard to see why those who were concerned asked Canright, recently turned from Adventism, to write some articles for their use. It is evident that the initiative came, not from Canright, but from his fellow-ministers.

Secondly, did Canright's articles appear in "most" of the newspapers of Grand Rapids? The files of the *Eagle,* the *Leader* and the *Herald Telegram* for September have been searched without

[6]*Ibid.,* p. 2, col. 1.
[7]*G.R. Daily Eagle* for Sept. 17 (p. 2), Sept. 19 (p. 6), and Sept. 22 (p. 2).

finding any of these articles. The *Daily Democrat* alone seems to have carried them.

Thirdly, what evidence is there that Canright had anything to do with either the publication or distribution of the handbills? The likelihood is that the churches in Grand Rapids, represented by the pastors and members mentioned, saw to these things. Butler himself says that their circulation was effected through some ministers.[8] Certain it is that Canright had nothing to do with the deplorable scattering of handbills on the camp-ground itself on Sunday, for he was preaching in Otsego on that day.

Fourthly, what proof is there of Canright's "determined spirit to wage war upon" the Adventists? Butler, earlier in the column, describes Canright as "enraged." The impartial reader can judge for himself whether Canright was full of fury. Here is the opening paragraph of his initial contribution: "By urgent request, I will write a few articles giving briefly my reasons for renouncing the Seventh-day Adventist faith [an inaccurate use of the word]. I will do it in kindness and candor. They should not object to this, as they invite people to investigate, and as they have for weeks given their views in sermons and articles. I have been a Seventh-day Adventist for 28 years, and a minister for 22 years, have preached that doctrine widely over this continent, made hundreds of converts to it, written extensively in its favor, and am thoroughly familiar with all its proofs and its workings. But, finally, I became profoundly convinced that the doctrine was an error, and productive of evil. As a people, they are sincere, and teach some excellent things, but I am sure they are misled on some important points, which do harm." Again, he says: "The majority of those who keep Saturday are excellent people and Christians." Later on, in his first post-Adventist book, he wrote: "They believe in the Bible, in conversion, in purity of life, in rigid temperance, in strict morality, and in other good things common to all churches. There are many excellent persons among them. In character, they are not to be compared with the Spiritualists, Infidels, etc., as is sometimes unjustly done."[9]

Fifthly, was Butler's statement in the press concerning Canright "moderate"? In it he charges that Canright had "wickedly misrepresented" the Adventists, terms him a traitor and an apostate, and declares him to be a man ambitious, boastful and bitter. Nothing comparable to this appears in Canright's articles.

[8]*G.R. Daily Democrat* for Sept. 25, 1887, p. 2, col. 1.
[9]*SDAR,* p. 26.

Sixthly, was this "moderate statement" published in only "one of the city papers"? It appeared in the *Daily Democrat* on Sept. 25, and in the *Telegram Herald* on the 27th. Canright's articles, we have observed, appeared in the former of these papers alone.

Lastly, can that be termed "a bitter personal attack upon Mrs. White" which contains the following items? "In justice to Mrs. White, I will say that she does all this [teaches faith in God and the Bible, and advocates a pure life] and never countenances one wicked thing." "Is Mrs. White honest? and does she believe in her own inspiration? Yes, thoroughly. This is her power."[10]

Butler's reply to Canright was inserted in the columns of the *Telegram Herald* (p. 2) under the caption, "Our Advent Friends," and was introduced thus by the Editor: "In respect to the strictness [strictures?] which Eld. D. M. Canright, who recently renounced the Adventist faith, and who has been publishing in the papers, defamatory articles, [has made], the sect have but little to say. That little is raised in a letter written by Eld. Geo. I. Butler."

From this time on, neither side hauled down its flag. In November of 1887 (and again in December of that year) the Adventists put out an Extra of the *Review and Herald,* entitled, "Reply to Eld. Canright's attacks on S. D. Adventists." It consisted of nineteen pages of small type, covering 8″ x 11½″, in three columns. There are 22 items, large and small, all but one of which were written by G. I. Butler, President of the General Conference, and Uriah Smith, Editor of the *Review and Herald.*

This Extra was re-issued as a book of over 200 pages in 1888[11] (and again in 1895), under the title, "Replies to Eld. Canright." Elder Arthur L. White, writing to me on Dec. 8, 1961, stated: "The 1888 book is almost entirely a line for line reprint of the *Review and Herald* Extra of December 1887. The one exception to this is the lengthy presentation on 'Who changed the Sabbath?'[12] and the printed book contains about twice as much material in this chapter as is presented in the supplement" (or Extra).

It will be well at this point to present something of the part which Mrs. White took in the controversy with Canright. Her last meeting with him had been in Worcester, Mass., on Aug. 6,

[10]*G.R. Daily Democrat* for Sept. 23, 1887, p. 9, cols. 4-5.
[11]Canright refers to this in *SDAR,* p. 5.
[12]This chapter was written by J. H. Waggoner.

1885, when she was en route to Europe.[13] As she was away for two years, she did not return till August of 1887,[14] six months after his defection. It appears that early in 1887, she was informed of his intention to leave the movement, and sent him her "testimony" entitled "An impressive Dream."[15] The dream itself is rehearsed in the following words: "I thought that you were on a strong vessel, sailing on very rough waters. Sometimes the waves beat over the top, and you were drenched with water. You said: 'I shall get off; this vessel is going down.' 'No,' said one who appeared to be the captain, 'this vessel sails into the harbor. She will never go down.' But you answered: 'I shall be washed overboard. As I am neither captain or mate, who cares? I shall take my chances on that vessel you see yonder'. Said the captain: 'I shall not let you go there, for I know that vessel will strike the rocks before she reaches the harbor.' You straightened yourself up, and said with great positiveness: 'This vessel will become a wreck; I can see it just as plain as can be.' The captain looked upon you with piercing eye, and said firmly: 'I shall not permit you to lose your life by taking that boat. The timbers of her framework are worm-eaten, and she is a deceptive craft. If you had more knowledge, you would discern between the spurious and the genuine, the holy and that appointed to utter ruin.' "

The import of this "testimony" is patent. Canright is viewed as resolved to leave the ship of Adventism for another vessel. The captain, who is supposed to be Christ, tells him that it is *his* ship, and not the other vessel, that will make the harbor. Mrs. White writes: "I am deeply concerned for your soul." One would have thought that there was no need for that, seeing the captain had twice declared – and the latter time "firmly" – that he would not permit Canright to leave ship. However, she proceeds: "This may be the last trial [i.e., test] that God will grant you. Advance not one step in the downward road to perdition....If you yield to impressions, you will lose your soul....Satan is taking advantage of everyone who is not fully established in the truth....Every defect in the character, unless it is overcome by the help of God's Spirit, will become a sure means of destruction."

Mrs. White's last "testimony" to Canright, sent in answer to a letter received from him, bears the date of April 20, 1888,[16] and

[13]*R&H* for Sept. 15, 1885 (p. 578); cf. *R&H* for June 12, 1913 (p. 575).
[14]F. D. Nichol, *Ellen G. White and Her Critics,* p. 664.
[15]*Testimonies,* Vol. V, pp. 571-3.
[16]*Ibid.,* pp. 621-8.

was, therefore, written more than a year after his withdrawal. In it, Mrs. White assures him that his first wife, who had died over nine years before, had told her that she had implicit faith in the "testimonies." Since he had declared that Lucretia had died disbelieving them, she charges him with not telling the truth. She even mentions a letter received from his wife, which stated that she "had the fullest confidence in the 'testimonies'" (but she does not offer to show it to him.)

In the course of her letter, Mrs. White says: "And now, Brother O [Canright], you who have had so great light . . . go not [i.e., do not go] onward and upward with those who will triumph with the truth at last. You now take the side of the first great rebel, to make void the law of God. . . . Through various devices . . . you have worked . . . trying to make others believe you are an honest man in leaving the light of truth. Are you so? No, no. It is a deception, a terrible deception. What can you answer to God in that day? . . . You will stand guilty and condemned. . . . I know, my brother, whom I expect to meet in the day of judgment, that you will have no words of excuse for your late defection."

Even Mrs. Canright, who wept at leaving Adventism, comes in for dishonorable mention, in these words: "Your present wife has had no deep religious experience in self-denial, in self-sacrifice, in communion with God, in belief of the truth." How far this appraisal was wide of the mark may be seen by referring to Canright's obituary of her which appears in Chapter XII. The reader is advised, however, to weigh carefully, at this point, the nature of the spiritual authority wielded by the "Spirit of Prophecy." He is also asked to consider whether the tone of Canright's criticisms even approximated the severity of Mrs. White's?

Now I resume the account of Adventism's public assault on Canright. The literary attack was accompanied by numerous spoken disparagements of him. These not only precipitated the statement prepared by the fourteen leading citizens of Otsego on Feb. 21, 1888 (quoted in Ch. IV above), but also a commendatory letter from Dr. Theodore Nelson, Pastor of the First Baptist Church of Saginaw, Mich. (and but recently President of Kalamazoo College). On March 2, 1888, Dr. Nelson wrote: "I take pleasure in saying I have known Rev. D. M. Canright, late of the S.D. Advent denomination, for 23 years, and that I regard him as a man of most excellent gifts, [and] as a preacher, studious, earnest and efficient; that he has an unblemished character and

is eminently worthy of the confidence and sympathy of ministers and people of all denominations."[17]

The Baptist Church in Otsego likewise did its part in vindicating Canright. On May 6, 1888, the following letter was authorized: "This is to certify that Rev. D. M. Canright has been a faithful and efficient pastor for us the past year and that God through him, has accomplished a glorious work for our church. He won the love and confidence of his people. We were glad to secure his services for another year. Done by order of the church. Mrs. Ida M. Wheeler, clerk."

As the slanders continued, the Church published the following resolutions early the next year:

"Whereas, since D. M. Canright left the Seventh-day Adventists and united with us, we have heard and read many things, which, if true, would injure his moral and Christian character; which reports we know to be false and malicious, therefore:

"Resolved, 1st: That we have the fullest confidence in Bro. Canright as a Christian gentleman of strict integrity, above suspicion, an earnest and faithful minister, a most excellent neighbor, and ardent lover of the truth, and an earnest defender of the same. We take pleasure in giving this testimony after having known him for many years as a neighbor, preacher and pastor, and still a member with us.[18]

"Resolved, 2nd: That a copy of this be furnished to the local papers and the *Christian Herald*[19], and that our other Baptist papers be asked to copy the same.

"Adopted at a regular and full church meeting by a unanimous vote.

"March 2nd., 1889.

L. B. Fish, Pastor."

On Oct. 16, 1889, the Baptist Ministers' Conference of the State of Michigan, at their annual meeting, in Grand Rapids, unanimously adopted the following resolutions:

"Whereas, our Brother, Rev. D. M. Canright, who came to us a few years ago from the Seventh-day Adventists, is under continual unkind attacks from his former brethren, who seem to be seeking his injury by circulating injurious reports about his moral character; therefore

"Resolved, First, that we here express our fullest confidence

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[17] *SDAR*, 1st ed., Ch. 1.

[18] The first resolution has already been quoted, in Ch. IV.

[19] A Baptist paper published in Detroit.

in Bro. Canright as a man of purity and honor, a faithful Christian, and an earnest defender of the truth as it is in Jesus.

"Resolved, Second, that we commend him to the Christian public in all parts of the country and the world, and pray for God's blessing to rest on the heaven-appointed work of his heart, voice and pen.

J. Snashall, Moderator
W. H. Bettyes, Secretary
G. J. Donnely."[20]

It is evident that these five documents were not opposing mere shadows, but substantial misrepresentations of Canright. They stand today as mute but indisputable witnesses to the fact that some — not all — of the Adventists had been fabricating falsehoods which were designed to destroy the effectiveness of his testimony against their movement. So do those four documents which were issued by non-Berean men in Grand Rapids some twenty years later, which were also cited in Ch. IV above. All nine are to the everlasting disgrace of Adventism.

Early in 1889, Canright left for the West Coast on a lecturing trip. In this connection, Rev. L. H. Trowbridge, the founder, and for more than thirty years publisher, of the *Christian Herald* (see note 19), wrote: "Bro. Canright, in my judgment, is worthy a cordial reception and support on the Pacific Coast, as he is a brother beloved in Michigan. The Adventists themselves were loud in his praise till he left them. . . . His change of faith excepted, he is the same man now as then."[21]

The entry in the *Otsego Union* for Jan. 25, 1889, reads: "Rev. D. M. Canright left this morning for the west ... to California and Washington territory[22], where he has been engaged to give lectures under the auspices of the Ministers' Union. He will be gone from six weeks to two months." "The Ministers' Union" is plainly identical with "The Pastors' Union of Healdsburg, Cal.," mentioned by Canright in *Seventh-day Adventism Renounced* (p. 139).[23] Healdsburg was then an Adventist center, and the Pastors' Union there was active in its opposition to its doctrines. (Testimonials to the success of this western trip will be given in Ch. XIII below.)

On April 6, according to the Otsego Baptist Church record,

[20] *SDAR*, Preface to 4th ed.
[21] *Ibid.*, Preface to 2nd ed.
[22] Washington became a state on Nov. 11, 1889.
[23] See Ch. XIII for the evidence (pp. 145-6).

"a cheering letter from Elder Canright [in California] was read." On the 19th, the *Otsego Union* says: "Letter from D. M. Canright in S. Dakota on way home from west coast." Thus well-nigh three months, instead of a mere six weeks, had been consumed on the lecture trip against Adventism, indicating that it had been crowned with good success.

It is now time to speak of Canright's anti-Adventist literary productions. Already, in 1888, his first edition of *Seventh-day Adventism Renounced* had been published by the Kalamazoo Publishing Co., of Kalamazoo, Mich. Its introduction is dated Aug. 13, 1888. The *Otsego Union* of Sept. 14, 1888 declares: "Elder Canright's new book 'Seventh-day Adventism Renounced' is just out and for sale at both bookstores"; and, "Elder Canright has resigned the pastorate of the Baptist Church in order to attend to his new book awhile" (p. 5). Other references to his book appear in the issues for Sept. 21 (p. 5) and Oct. 5 (p. 4). In the latter of these appears a large double-column advertisement concerning it.

On the first page of his Introduction, Canright sets forth his reason for writing the volume: "Being profoundly convinced that Seventh-day Adventism is a system of error, I feel it my duty to publish what I know of it. I do it in the fear of God; knowing the sorrow it has brought to my heart and to thousands, I must warn others against it. I do not question the honesty of the Adventists, but that does not sanctify their errors. I have had to speak plainly, but, I trust, kindly. To avoid writing a large book, I have had to treat each subject briefly and leave many untouched. I have taken up a few of the main pillars of that faith; if these fail, the whole system must go down. I have put the book in this cheap form that it may have a wide reading.

"The Adventists, instead of answering my arguments, have attacked me personally. This has compelled me to defend myself. When Paul was attacked, he defended himself by recounting what he had done. He says: 'Ye have compelled me; for I ought to have been commended of you'. II Cor. 12:11. I have done as he did."

The first chapter of Canright's book is on the doctrines and methods of the Adventists. Ch. two gives an account of his long experience in the movement. (I have drawn heavily on it in writing Chs. V. and VI above.) In the next two chapters, he presents, first the bondage of Adventism, and then its origin, history and failures. No less than twenty-six objections to it comprise Ch. five. Ch. six deals with Rev. 13-14, and Ch. seven

strikes at the sanctuary teaching. After a chapter devoted to Mrs. White and her visions, come eight chapters pertaining to the Sabbath question, and four concerning the Law. In Ch. twenty-one, forty-seven prominent texts, used by Saturday-keepers, are examined, and the concluding chapter discusses the nature of man.

The second edition came out the following year. On July 26, 1889, the *Otsego Union* states: "Rev. Theodore Nelson, D.D., of Kalamazoo College, is writing an introduction to the new edition of Elder Canright's book, which is now nearly completed. The Elder has just received a large order for his book from Australia." The Preface is dated Aug. 1, 1889. Toward its close, Canright says: "The author has in his library about sixty different works on the Sabbath question, representing all the leading churches and every shade of thought on the subject. He has studied them all and drawn freely from them in preparing this work....May God bless what is right, and pardon what may be amiss." The book, thoroughly re-organized and expanded, was now published by Fleming H. Revell Company. This expanded work passed through more than a dozen editions during Canright's lifetime, and was translated into several languages.[24] It has, perhaps, done greater injury to the Adventist cause than any other book ever published.

On Feb. 7, 1890, the *Otsego Union* recorded: "Rev. D. M. Canright left yesterday morning for Grand Rapids in the interest of his book." Early in 1893, a third edition was issued. In the Preface, which bears the date of March 6th, we read: "Up to this very date, I have been in constant receipt of letters from all parts of the country, saying that Adventist ministers everywhere state that I have left the Baptist Church, or have been turned out of it; am now an unbeliever and very miserable; that I have tried to get back among them, etc., etc....God pity the deluded men who have to resort to such infamous methods to sustain their cause.

"Since I left Adventism I have been a member in good standing in the regular Baptist Church, and our relations have been most happy and satisfactory to me. Am now pastor of the Berean Baptist Church in the city of Grand Rapids, Mich., my home. Am contented and happy in my faith, in my work, and in my religious associations. No consideration could possibly induce me to go back into the bondage and errors of Seventh-day Adventism.

[24] *SDAR*, p. 5.

"Six years' experience out of the fog of Adventism and in the society and work of Evangelical Christians has strongly confirmed me in all I said of the errors and bad effect of Adventism when I first renounced it.

"By the grace of God, this is where I stand now, have stood for the six years since I left Adventism, and expect to stand to the end, all the reports of the Adventists to the contrary notwithstanding."

A year and a half later, the fourth edition of his book appeared. Its Preface includes the following, written on Aug. 1, 1894: "Here, at the last moment before going to press, I want to state that since I renounced Adventism seven years ago, I have never felt the least regret for doing so, nor have I ever had one thought of returning to it, though Adventists have persistently reported everywhere to the contrary. But the longer I am out of Adventism, the more clearly I see how absurdly erroneous is that whole system. I rejoice daily that I am out of that bondage. I have not changed my faith nor my church relations since I united with the Baptist Church seven years ago, nor do I expect to."

In a later edition, published around 1907, Canright declared: "During the twenty years now since I left them, they have had spies constantly on my track, who have watched and reported the least thing I have said or done, to torture it into evil if possible. This they circulate to the ends of the earth and it comes back to me in newspapers and letters. They have issued four different publications against me, and Mrs. White, in her last 'revelation', has devoted three articles to myself!....It has been widely reported that I was smitten with a terrible disease, had broken up my church, been expelled from the denomination and more yet, concerning all which the Lord judge between us....I am in constant receipt of letters from all parts of the country, saying that the Adventists affirm that I have asked to be taken back among them! They will report it till I die, and long after."[25]

Again he stated: "They now report that I left them four or five times before and then went back. This is entirely untrue. From the time I joined them in 1859 till I withdrew in 1887, I remained in good standing in that church. After I was licensed to preach in 1864, my credentials were renewed each year except one, when I was farming and did not ask for them. Till I left them in 1887, I never preached nor wrote against them once; nor did I unite with any other church, nor teach any doctrine

[25] *Ibid.*, p. 56.

contrary to theirs. Let them deny any of these statements if they can."[26] "I withdrew from that church just once, no more, that was final. Their church records at Battle Creek and Otsego will show that."[27] "Feb. 17, 1887 ... was the first and only time I ever withdrew from the church nor was any charge ever made against me during the 28 years I was with them."[28]

In 1914, the fourteenth edition of *Seventh-day Adventism Renounced* was printed. On its very first page we have these sentences: "For twenty-eight years I was intimately associated with that people, as member, minister, writer and author and aided much in building up that work. I joined them only fourteen years from their beginning, hence became well acquainted with all its founders, their early theories, and have all their first books published during the first forty years." On pages 7-8, we have these generous words: "I design to be perfectly fair towards my Advent brethren. I was with them 28 years, from the age of nineteen to forty-seven, the most active years of my life. I was dearly loved by them and I loved them. I love them now. I have thousands of dear friends among them still. It was a terrible trial to break away from all these tender ties. Even now the tears fall fast as I write these lines. But truth and duty were dearer to me than social ties.

"Again I bear them record that they are a sincere, devoted, self-sacrificing people, thoroughly believing what they profess. They have many excellent qualities and many lovely Christian people among them. Like all churches, they have their full share of undesirable members, not from any immoral teachings, but from human frailty, common in all churches. Daily I pray for them that the Lord may bless all that is good in them and forgive, and in some way overrule for good, when they are in error. This is all I dare ask for myself."

Canright says further: "God has preserved me to outlive nearly all the Adventist ministers with whom I began laboring. At seventy-five am full of faith in God and the hope of eternal life through our Lord Jesus Christ.

"I love those brethren still and know that most of them are honest Christian people, but in error on many of their views. I would be glad to help them if I could" (p. 15).

Once more: "The great majority of my former brethren have

[26] *Ibid.*, p. 51.
[27] *Ibid.*, p. 13. See Ch. VI, n. 19.
[28] *Ibid.*, p. 51.

been very friendly to me and treated me kindly. A few, a very few, have done otherwise. Their object has been to counteract my influence against what they regard as God's work. These few have started the report that I have been sorry I left Adventism, that I have said so, have tried to return to them, have confessed that my book was false, and some have said that I was very poor, a physical and mental wreck, with no hope of salvation, etc. These reports are accepted as facts by honest brethren and repeated till they are believed by many Adventists the world over. I have denied them in every possible way, but they are still believed and repeated, and doubtless always will be. I leave God to judge between us.

"I now and here for the hundredth time solemnly affirm before God that I renounced Adventism because I believed it to be an error. I have never once regretted that I did so, have never intimated to anyone that I have had the least desire to go back to that people. It would be impossible for me to do such a thing and be an honest man. I am now (1915) well in body and mind, have a good home worth $10,000 or $12,000 and have four grown children, of whom any man would be proud."[29]

Another production of Canright's was entitled *Adventism Refuted.*[30] This was a pamphlet of some eighty pages consisting of ten good-sized tracts. Madge Knevels Goodrich, A.M., indicated in her *Bibliography of Michigan Authors* (1928) that this publication appeared the same year as *Seventh-day Adventism Renounced,* though subsequently to it. Beneath the title of each chapter, these words appear in a parenthesis: "The author of this tract was a prominent writer and preacher of Adventism for 25 years,[31] hence he knows of what he affirms."

It is interesting to note that, so far as we can tell, Canright's literary efforts against Adventism occurred at the beginning and ending of the second major period of his life – just after he had left Adventism, and just before his death. About the time that he prepared the fourteenth edition of *Seventh-day Adventism Renounced,* his volume, entitled *The Lord's Day from neither Catholics nor Pagans,"* was copyrighted. In its Preface he tells how, prior to publication, he had submitted typewritten copies of his

[29] *Ibid.*, p. 9.
[30] Originally, Ch. 7 was on "Immortality," instead of on "The Seventh-day Sabbath Test a Failure."
[31] The 22 years, mentioned in his article in the *Daily Democrat* for Sept. 18, 1887, referred to the period following his ordination in 1865.

manuscript "to five well-informed ministers, requesting each one to spare no criticism nor pass over any questionable point" (p. 22). The names of four of these men are given: John T. Husted, Congregationalist; O. W. VanOsdel, Baptist; M. H. McLeod, Presbyterian; and W. H. Phelps, Methodist. (Their enthusiastic letters of approval are reproduced on pages 6-7.)

The name of the other man is not given for obvious reasons. Says Canright: "Then I selected a Seventh-day Adventist minister, one of the most critical students in their ranks. He kindly consented to criticize my manuscripts. He did a thorough job, cutting out, or adding words and sentences, or pointing out what he thought were objectionable statements. I gladly accepted nearly all the criticisms he made and omitted some things which he questioned. I greatly valued his review of the work. I did not expect him to agree with all my conclusions nor recommend the book. He could not do this and remain a Seventh-Day Adventist. His criticisms were all made in a friendly tone, showing that a kindliness of spirit is not all on one side.

"For myself, after thorough research, I am profoundly satisfied that the Christian Church has been right in observing the Lord's Day. I have written this work with constant prayer that I might be fair and kind in my statements. I have a high regard for my Advent brethren, and the most kindly feeling towards them.

"I know they are sincere, but am sure they are mistaken in their views about the Sabbath and the Lord's Day. Their widespread and aggressive agitation of these subjects will result in a better understanding of these questions. . . .

"Every page of this work has been written with earnest prayer that the tender spirit of the Master may breathe through it all. None of us is infallible. All are liable to make mistakes. Hence, we need to be charitable towards those who have the misfortune to be misled" (pp. 23-4, 26).

The book itself is weighty. After defining Adventism in his opening chapter, Canright, in his next, exposes the fallacy of its assertion that Sunday laws are both unconstitutional and a curtailment of religious freedom. (At the present time, *Liberty* Magazine propagates these vagaries.) Ch. three demonstrates that it was the primitive "Catholic" church (which included the inspired Apostles) — not the Roman Catholic — that changed the day of worship from Saturday to Sunday. In the fourth chapter, proof is adduced that the Romish Church itself places the

change back with the Apostles. The next chapter shows that the ancient pagan Romans and Greeks, from whom Adventism had declared the Sunday worship day was derived, had no weekly day of rest or worship. Ch. six presents historical evidence that Sunday has been observed from Apostolic times; and Ch. seven, that this observance originated in the Eastern or Greek Church, not in the Western or Roman. Ch. eight is a masterly analysis of Constantine's Sunday law of A.D. 321, while Ch. nine demonstrates how fatal to Seventh-dayism was the pronouncement of the first ecumenical council in A.D. 325, and how untenable was the claim that the Council of Laodicea (in A.D. 364) was Romanism's alteration of the sacred day. The tenth chapter proves the historical irresponsibility of those (like Mrs. White) who maintain that the observance of Sunday originated with the Papacy; and the eleventh shows that the mark of the beast cannot be the observance of the first day of the week, even if it could be shown (which it cannot be) that the beast is Romanism. The final chapter is not an integral part of the discussion. This volume should, by all means, be republished. I shall consider Adventism's vain effort to discredit it in Ch. XIII, below.

The year after Canright published *The Lord's Day,* he put out *The Complete Testimony of the Early Fathers,* a booklet of 64 pages, wherein he presented proof of "the universal observance of Sunday in the first centuries." In his Preface he says: "After fifty years of careful study of the Sabbath question on both sides, I am thoroughly satisfied that Christians are right in observing Sunday as the Lord's Day instead of the Jewish Sabbath." His first chapter sets forth "Eighty facts about Sunday Keeping." The other three chapters are reproductions, in whole or in part, of three found in *The Lord's Day.*

At the end of his life, Canright prepared the *Life of Mrs. E. G. White* (published after his death), which has also been very damaging to Adventism. Of this book a former Adventist has said: "We have compared practically all of his quotations with the originals, and we have never found a single quotation defective or garbled in any way."

This is a book of 291 pages, wherein Canright presents some of the reasons why he gave up faith in Mrs. White's claim to inspiration. In the Preface we read: "The writer is perhaps better qualified to give the facts [concerning E.G.W.] than any other person living, as he united with her people almost at their beginning, now nearly sixty years ago, when they numbered only

about five thousand. He has all the writings of Mrs. White in those early days....His intimate association with Mrs. White gave him an opportunity to know and observe her as no one without such association could possibly have." Canright closes his Preface with these sentences: "In performing this task, the writer, knowing the frailties of human nature, has used as mild language, and shown as much charity, as the facts in the case would permit. But, knowing the errors and deceptions which have been connected with Mrs. White and her work, he has felt it a duty which he owed to the Christian World to state the facts."

There is a brief sketch of Mrs. White's life in the fourth chapter, which tells of her birth (Nov. 26, 1827), of her childhood injury at the hands of an angered schoolgirl, of her connection with the Millerite movement in the early 1840's, of her many visions supposed to contain divine revelations, of her marriage to James White in 1846, of the founding and conduct of Seventh-day Adventism, of her extensive travels, numerous writings and assorted trials, and, finally, of her death on July 16, 1915, at the age of eighty-eight. The other twenty chapters review a variety of matters, including things serious and trivial, but all contributing to her disparagement as a prophetess. Canright, however, did not attribute her visions to Satanic influence; he ascribed them to her physical and nervous condition. "The woman was simply deceived herself as to the real nature and cause of her visions" (p. 187). "That she meant to be a Christian, and that her works contain many things good in themselves, need not be denied. Her motives we may safely leave with God. But her high claims are not defensible" (p. 291).

On page 15 there appears a simple statement, headed, "My present standing." Here we read: "Since I withdrew from the Adventists, over thirty years ago, they have continued to report that I have regretted leaving them, have tried to get back again, have repudiated my book which I wrote and have confessed that I am now a lost man. There has never been a word of truth in any of these reports. I expect them to report that I recanted on my deathbed."

I conclude this chapter by calling attention to Canright's moderation. It is well displayed in the following account, given by F. M. Wilcox, editor of the *Review and Herald,* in that periodical for Aug. 22, 1940, and later appended to *Documents relating to the Experiences and Utterances of D. M. Canright,* which

had been prepared by W. C. White, a son of James and Ellen G. White, seven years before. Wilcox says:

"I recall an interesting conversation which I had with D. M. Canright some time before his death. I was attending a general meeting held in Battle Creek, Michigan. Elder Canright was at the Sanitarium taking treatment. He attended some of our meetings.

"One day I sat down beside him, and after a pleasant greeting, we had the following conversation: I said, 'Elder Canright, you may not recall that you organized the little church to which I first belonged in northern N.Y. I have followed your work through the years, and have regretted to see that you have separated from your former brethren. I am now engaged in the ministry of the Seventh-day Adventist church, and I would like to ask what your counsel is to me. Shall I do as you have done?' " [We ask, Was this question sincere?]

"He dropped his head and meditated for a full minute. Then he inquired, 'Do you believe the things you preach?'

"I said, 'I do with all my heart'.

"He then asked, 'Are you in difficulty with any of your brethren?'

"I said, 'Not in any way. I have always worked very harmoniously with my associates'.

"Then he said, 'My counsel to you is to remain right where you are.' "

That was wise counsel. Wilcox's comment is a distortion: "It seemed to me that this was significant advice from one who had spent years in fighting the cause which he once espoused.... He did not feel free to advise another to follow in his steps." Of course he did not; for he could not advise anyone to follow in his actions who did not also follow in his convictions.

Another (and touching) instance of Canright's moderation should be recounted. When he had become an Adventist in 1859, he influenced his mother to become one also.[32] This caused him bitter tears after he had been delivered from the movement. But he did not feel it was necessary to burden his now aged mother with the controversy. Accordingly, when some over-zealous Baptist women tried to tell her what he had written against Adventism, "he told them to stay away from her."[33] This stands in sharp contrast to the persistency with which Adventists usually pursue

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[32]According to his nephew, Jess T. Canright, of Portland, Ore.
[33]According to his niece, Mrs. Jennings, of Portland, Ore.

those who have departed from them, seeking to induce them to return.

Question: How many denouncers of Canright have read, with open mind, all of his productions, and shown the moderation he did?

CHAPTER ELEVEN

Among the Baptists

After Canright withdrew from the Otsego Adventist Church on Feb. 17, 1887, he joined the local Baptist fellowship. The *Otsego Union* of March 4 (p. 1.) contained this information: "Rev. D. M. Canright and his wife and family will connect themselves with the Baptist church of this village on Saturday, and on Sunday following he will occupy the pulpit of the Baptist Church, and remain their pastor for three months at least."

The records of the Otsego Baptist Church – the first organization of that denomination to be formed in Allegan County – begin on Dec. 26, 1835. I have surveyed those handwritten accounts and carefully noted all they contain concerning Canright. On March 5, 1887, Mr. and Mrs. Canright and daughter Veva (Genevieve) applied for membership and were received by vote. On March 6, he first preached for the church. At a business meeting on March 17, he was licensed to preach, and it was moved to call an Ordination Council for him, which convened on April 19th.

In the Supplement of the *Otsego Union* for April 22, the following account of Canright's re-ordination appeared:

"An Ecclesiastical Council called by the First Baptist Church of this village, assembled in the Baptist Church at 10 a.m. on Tuesday, April 19. Regularly appointed delegates were present from Baptist churches in Grand Rapids, Kalamazoo, Plainwell, Three Rivers, White Pigeon, Allegan, Battle Creek, Paw Paw, Hickory Corners, Prairieville, and Otsego. Rev. A. E. Mather, D.D., of Battle Creek was elected moderator of the council and Rev. T. M. Shanafelt, D.D., of Three Rivers, secretary.

"The object for which the council was called was to take into consideration the propriety of ordaining and recognizing as a minister of the Gospel and pastor of the Otsego Baptist Church, Rev. D. M. Canright, formerly a minister of the Seventh-day Adventist denomination.

"Mr. Canright gave to the council and the large congregation present a full relation of his Christian experience, call to the

ministry, views of Bible doctrines and reasons for his change of denominational relationship. Questions were freely asked by members of the council, and satisfactorily answered.

"After the examination closed, according to the usual custom, the congregation were dismissed, and the council remained for deliberation. After a general expression of opinion by all the delegates, the members of the council, by unanimous vote, on each point separately, declared themselves satisfied and unanimously voted to proceed to the ordination and recognition of Dudley M. Canright as a minister of the Gospel and pastor of the Otsego Baptist Church.

"The council reassembled at 2:30 p.m., a very large congregation were present to witness the impressive services. The order of exercises were as follows: Reading of the Scriptures by Rev. H. A. Rose, of Kalamazoo; Prayer by Rev. D. Mulhern, D.D.[1], of Grand Rapids; Ordination Sermon by Rev. Kendall Brooks, D.D., President of Kalamazoo College; Prayer of Ordination by Rev M. W. Haynes of Kalamazoo, with the laying on of hands by Rev. H. B. Taft, of White Pigeon, Rev. E. A. Gay, of Allegan, and Rev. H. A. Rose of Kalamazoo; hand of fellowship by Rev. T. F. Babcock of Prairieville; charge to the pastor by Rev. L. B. Fish of Paw Paw; charge to the church by Rev. I. Butterfield[2], Grand Rapids.

"Rev. D. M. Canright has thus been fully recognized by a large and representative council as a regular Baptist minister, and pastor of the Baptist Church in Otsego.

"In the evening the Rev. E. A. Gay of Allegan preached a lively sermon to a crowded house. Altogether the occasion was one of great profit to the Baptist Church here."[3]

A month later, on May 20, the *Otsego Union* printed another article by Canright, entitled "The Reason Why." It ran thus:

"Having been for many years prominently connected with the Seventh-day Adventists' faith, and having now seen sufficient reasons for renouncing it as an error, I suppose that justice to the

[1]Dr. Mulhern was born in Ireland in 1810, and preached for sixty-five years. His obituary appears in the annual minutes of the Mich. Baptist Convention for 1897 (p. 66).

[2]Rev. Isaac Butterfield was Pastor of the Fountain St. Baptist Church of Grand Rapids in 1867-69.

[3]Parts of this account are reproduced in *SDAR*, pp. 57-8. All of the names, except that of the aged Butterfield, appear in the minutes of the Baptist State Convention which was held in Kalamazoo the following fall (Oct. 19-23, 1887).

public, to myself, and to all concerned, requires that I should give my reasons for this change. Many citizens of Otsego have expressed a desire to hear me on the subject of the Sabbath and a few other leading points. Hence, beginning next Sunday, May 22, I propose to give in our Baptist Church, four or five Sunday evening lectures upon that theme, commencing with the Sabbath question. As I have made a special study of that subject for twenty-eight years, I think I know something about it and can interest all who choose to come. I extend to my former Adventist brethren and sisters a cordial invitation to attend. They and their faith shall be treated with candor, fairness and Christian courtesy. Above all other people they profess to be willing to investigate, to hear both sides, and to investigate the Bible. We have often remarked of others that they were afraid to hear the truth lest they should be convinced. I trust that they do not feel that way. I am profoundly convinced in my own mind beyond a single doubt, that my former views upon the Sabbath question and other points, were wrong. I regret that I have led so many into the same error. I hope now to be able to give others information upon this point which will save them from the mistake into which I had the misfortune to fall while a youth. The subject for next Sunday evening will be these points on the Sabbath question: 1. The example of Christ. 2. Paul's example. 3. Matthew 5:17: every jot and tittle of the law. 4. Col. 2:16; what Sabbath days? Full liberty for questions by anyone.

D. M. Canright."

It is evident from the foregoing that, though Canright had experienced much doubt about the Adventist position in the course of the preceding six years, during which he had been a member of the local Adventist Church, yet he had not sought to instil any questions into the minds of the other members there.

The May 27 issue of the *Otsego Union* contained a report of his sermon about the Sabbath, delivered on May 22; the June 3 issue reported his hour-and-a-quarter sermon of May 29, presenting the historical evidence for keeping Sunday; the June 10 issue stated that the service on June 5 was so well-attended that "many had to go away unable to obtain admittance"; but the June 17 issue merely announced the sermon to be given on the 19th concerning Mrs. White's visions, without reporting on the service for June 12.

The Church record for June 29 reads: "Moved and carried, we recommend the church to secure Elder Canright's services

for one year." On July 3 the record contains this account: "A unanimous vote was given Elder Canright to accept the pastorate of this church for one year, dating from July 3rd, the expiration of the first three months, during which time the prosperity of the church has been very marked. An encouragement for a brighter future seems to be before us. Moved and carried that we pledge to pay Elder Canright ten dollars per week by weekly subscription for the first three months."

Referring to this arrangement about a year later, Canright wrote:[4] "In Otsego, where I had lived for six years and was well known, there was a small Baptist church, in debt and unable to hire a pastor. They invited me to preach for them, but said they could offer me next to nothing as a salary. Here was a church needing help, just such as I felt I could give. I ... accepted this [offer] and have been their pastor ever since.... God has greatly blessed my labors here; many have been converted, all debts are paid off, and now they are able to pay a fair salary. I have engaged to remain another year at least."

The account of the Otsego Church historian (Mrs. Carl W. Coulson) summarizes the events of that spring and summer in these words:

"The first ordination service to be held in our church was that of the beloved Rev. Dudley M. Canright on April 19, 1887. He obtained two hundred dollars from the [Baptist] State Mission Board for the maintenance of a pastor, which he afterwards applied on the church debt.... In the summer of 1887 the prosperity of the church was very marked.... The Church voted to pledge to pay Rev. Canright ten dollars a week. The Communion Services began to grow in attendance" (p. 19).

Although Canright had, in the summer of 1888, accepted the Church's invitation to be its pastor for another year, the interest in his book became so great that on Sept. 13 following, he resigned, with a view to terminating his pastorate on Oct. 1st. The Church record for the former date reads: "Moved and carried that we tender Elder Canright a hearty vote of thanks for the efficient labor he has rendered us during the past year and a half, (and *regret to lose him*)." On Dec. 14 and 21 the *Otsego Union* notified the public that Canright wished to sell "his village property, house, barn and 3 acres of land." We have already noted that he was not successful in disposing of these possessions until Jan. 9, 1892, when his father-in-law, from whom he had

[4]*SDAR*, 1st ed., Ch. I.

purchased it shortly before his second marriage, in the spring of 1881, bought it back again (See Ch. III, at close).

On Oct. 6, 1888, Rev. L. B. Fish was invited to occupy the Baptist pulpit for the 14th. On Nov. 3rd, the church record says: "Eld. Canright in chair....a precious season was had. Moved and carried that we call Bro. Fish as pastor of this church for one year (unanimous)." The next day a student preached, but Canright administered the Lord's supper. When Mr. Fish came, he was not at all well, and we find that Canright frequently substituted for him. Here are some of the entries: "Dec. 2nd, 1888. After the morning sermon Elder Canright administered the Lord's Supper. He also preached. Large attendance." "Jan. 17th, 1889. Church met for business meeting. Rev. D. M. Canright in the chair." "Apr. 6th, 1889 ... A cheering letter from Elder Canright ... was read." "May 4, 1889, Church met for regular Covenant Meeting. Elder Fish in the chair. Reading the Scriptures, singing. Prayer by Elder Canright....Moved and carried that we send as delegates to the Association, Elder Fish, Elder Canright, Brother Ross...." "May 16, 1889. D. M. Canright preached funeral sermon of Wm. Henry Austin." "June 1, 1889. Covenant meeting....Voted D. M. Canright be added to the Committee of Finance." "June 2, Sunday morning. Voted our pastor and Bro. D. M. Canright, Bro. O. Ross go to Kalamazoo June 6 to sit in council at the ordination of G. W. Taft."[5] "Aug. 3, 1889. Covenant meeting. Prayer by Brother Canright." "Aug. 31, 1889. Covenant Meeting. Elder Canright in chair."

The *Otsego Union* for Feb. 21, 1890 says: "Eld. Canright will again preach at the Baptist Church next Sunday morning and evening." Its issue for Feb. 28th states: "Eld. Canright will again fill his [Rev. L. B. Fish's] place in the pulpit at the Baptist Church morning and evening." The Church record for March 1, reads: "Covenant Meeting. Elder Canright in chair. Prayer by Brother Canright." Its account of July 5: "Pastor Fish in the chair. Prayer by Brother Canright." According to the *Otsego Union,* Canright again filled the pastor's place on July 11. The Church record for Aug. 29 says: D. M. Canright "helped to discuss a paper read by Rev. C. W. McCarthy on 'The Mosaic Law: has it been repealed?' "

Two other items in the *Otsego Union* for 1890 may be cited. The first, for Sept. 5, states that while Rev. Geo. B. Kulp

[5]It was George Wheaton Taft's father, Rev. H. B. Taft, of White Pigeon, who participated in Canright's ordination two years before.

was addressing 600 men in the Methodist Church, Mr. Canright was speaking to an audience, composed almost exclusively of ladies, on the text, "It is not good for man to be alone." The other, for Sept. 26, reads: "Rev. D. M. Canright moved his family to Grand Rapids this week."

On Oct. 30 1890 – over a year after Canright had ceased to be the Pastor of the Otsego Church – we find in the church record: "After prayer meeting a letter from D. M. Canright was read, requesting letter for himself and family to join the Wealthy Avenue [now, Street] church in Grand Rapids." When the church letter was sent, it was accompanied by the communication already quoted in Ch. IV: "We wish to say that as we lose four of our highly prized members, we are glad to send them to you, hoping you will love them as we do. We hold D. M. Canright in highest esteem as a faithful minister of the New Testament and shall continue to pray for his success in the Lord's work." It was signed by the Clerk, Mrs. C. I. Clapp, and by the Pastor, Rev. L. B. Fish. The following December, Canright was visiting in Otsego, for the church record runs: "Dec. 6 Covenant Meeting. Prayer by Brother Canright."

In an historical account of Berean Baptist Church of Grand Rapids, published for its fiftieth anniversay in 1942, we read: "In 1890 a number of Baptist Christians, living in the north end of our city, felt the need of a Sunday School and so proceeded to organize one. They were assisted by the late Rev. D. M. Canright....

"The present location of the church was not the site of the first Sunday School, for it was held in a hall where the present Creston Branch of the Post Office now stands. Later the School was moved to a hall where the Old Kent Bank now stands. It soon became necessary to give up this hall, but, rather than grow discouraged and give up the work, this group of God-fearing and determined believers met in homes for prayer and Bible study. God honored their faith and in June of 1890 the then-evangelical Fountain St. Baptist Church took up their cause. Under its leadership and through the gift of one of its members, a Mr. D. W. Comstock, property was made available on the N.W. corner of Coit Ave. and Travis St. Here a wooden building was soon erected and regular services were held.

"The blessing of God rested upon this small beginning in such manner that by June 5, 1892, a congregational meeting was called and a church was organized. Fifty believers became charter members. Rev. Mr. Canright was called as their first pastor" (p. 5)....It used to be rumored among Adventists that this was a Negro church.

Mr. Canright remained as Berean's Pastor until Dec. 5, 1893, i.e., for a year and a half. (It was during this period that the fourth edition of *Seventh-day Adventism Renounced* was printed.) He then resigned, but, when the Church experienced some difficulties under his successor, he returned to be its pastor again: from October 20, 1895 to November of the following year. Referring to his relation to the Berean Baptist Church in 1914, Canright said: "Have twice been its pastor, always an active member. At present I teach a large adult Bible Class every Lord's Day and often preach for them. Have always been in perfect harmony with the church.[6] They honor me as their father, consult me on all important matters, and hotly resent the foolish reports which some circulate concerning me."[7]

On Sept. 23, 1915, A. J. Bush, then clerk of the Berean Baptist Church wrote: "The church has always acknowledged with gratitude the work Elder Canright did under God, in starting it on a solid Scriptural foundation, which it has always zealously maintained."[8]

The Annual Minutes of the Michigan Baptist State Convention contain many references to Canright. The first is in connection with the sessions held at the First Baptist Church in Kalamazoo, Oct. 19-23, 1887, to which Canright was a delegate from Otsego (p. 26). On page 76 he is listed as both Pastor and Sunday School Superintendent there.[9] Again, on page 91 he is mentioned as a former Adventist, while on page 94 the date of his ordination in Otsego is given.

After Canright terminated his second pastorate of Berean Baptist in November of 1896, the 1897 issue of the Annual Minutes just cited states, under "Ministerial Changes," that D. M. Canright, in October of that year, removed from Grand Rapids to Toledo, Ohio. In 1900 he is listed as one of the ordained Ministers in the state of Michigan who was not holding a pastorate. He was then living in Grand Rapids (p. 139).

In the various annuals of the Michigan Baptist State Convention for the years subsequent to 1900, Canright's name often

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[6]See this attested in Ch. IV (p. 45).

[7]*SDAR*, p. 10.

[8]*The Lord's Day*, p. 20.

[9]The *Otsego Union*, for May 6 preceding, states that he held this second office as well as the first (p. 4).

occurs. For some reason it does not appear in the years 1904-07, but it is recorded in every other instance.[10] On page 76 of the 1919 annual we read: "Rev. D. M. Canright, of Grand Rapids, died May 12, 1919. He was well-known and beloved as a Pastor and writer."

Thus, having lived in the Baptist communion for thirty-two years – four years longer than he had been in Adventism – Canright died in it. On the day of his death, the *Hillsdale Daily News* so stated: "Rev. D. M. Canright, aged 79 years and a well-known minister of the state, of the Baptist denomination, died at 3:15 this morning." Our next chapter will show that his funeral was conducted by the Baptist ministers of Grand Rapids, Mich. *The Otsego Union* for May 22, 1919 says that his funeral was held at the Baptist Church of that place. As to the high regard which Baptists had for him, the reader is referred, especially, to the testimonials reproduced in Chs. IV, X, XII and XIII of this book.

This record of Canright's association with the Baptists effectively disproves the malicious reports, to which we referred in the previous chapter, and in the Introduction, that he was "cast out by the Baptists."

If it be asked why Canright did not remain in pastoral ministry, the answer seems obvious. He plainly felt that God intended him to fulfill a task for which His providence had specially prepared him. That task was the exposure of the fallacies of Seventh-day Adventism. Accordingly, he maintained himself by his own labors – as did the Apostle to the Gentiles in some circumstances – and gave himself to the duties of his special divine calling. Yet all along he continued to have himself listed as a minister of the Gospel, and he was so esteemed by those around him.

[10]It appears on p. 135 for 1901, 131 for 1902, 189 for 1903, 158 for 1908, 155 for 1909, 146 for 1910, 151 for 1911, 159 for 1912, 150 for 1913, 150 for 1914, 138 for 1915, 154 for 1916, 147 for 1917, 148 for 1918 and 157, 159 for 1919.

CHAPTER TWELVE

Personal History: Part II

We now propose to survey the second main section of Canright's life, namely, from his departure from Adventism in 1887 until his death.

Dudley and Lucy Canright's first child died while he was yet in Adventism. Their other three children were born after he had left it. It was shortly after that crisis that Jesse[1] and Bessie[2] were born on March 24, 1887. The announcement in the *Otsego Union* for March 25 reads: "To Rev. and Mrs. D. M. Canright, a son and daughter yesterday. 'Get your faith right and you will be prospered, and your name shall be multiplied.' " Nellie was born on March 6, 1888.[3]

On October 30 of that year, Fred (Genevieve's brother, then twelve) was received into the membership of the Otsego Baptist Church, which his father, step-mother and sister had already joined on March 5th.

Though Canright ceased to be pastor of the Baptist Church of Otsego on Oct. 1st, 1888, he continued to reside there for the next two years. It was the place where his wife's people lived, and this made it pleasant for his family when he was away – as to the West coast – time and again. But during the week of Sept. 26, 1890, the Canrights moved to North Park, Grand Rapids, Mich. Canright's son told me (in a letter dated May 23, 1962) that his father "first bought ten acres at North Park and built house and barns there. I was only two or three years old then. I was born in '87, so it must have been around '89 or '90."

[1]Jess M. Canright, to whom I have referred in my "Acknowledgments," is the only surviving child of D. M. Canright.

[2]Bessie was a graduate of Pratt Institute and a talented artist, who decorated the studios of some Hollywood stars. She died on May 1, 1958, at the home of her brother, who then lived in Arlington, Calif.

[3]Nell graduated from the University of Michigan, and later married Ralph B. Clark, a lawyer of Wyandotte, Mich., on July 17, 1915. Her father officiated, (Marriage Book 17, p. 304; no. 1014, Grand Rapids). See Ch. IV, n. 14. The Clarks had a son, Ralph Jr., now in California. She died in Los Angeles in 1940 or 1941.

In the spring of 1891, on March 30, at 11:00 a.m., the Canright family sustained a heavy blow in the untimely death of the older boy.[4] The record published in the *Otsego Union* on April third reads: "Fred Canright, son of Rev. D. M. Canright, died at their home in Grand Rapids, Monday, of malignant diptheria and was brought here for interment the following morning. Fred was an unusually bright boy of sixteen, a student in college, studying hard to finish the course this coming June."

During his two pastorates of the Berean Baptist Church in Grand Rapids (1892-3 and 1895-6), Canright, it seems, resided nearby, at Ann and Plainfield Streets. When he moved from his farm, he rented it to a Mr. Rudy who owned the farm adjoining. (So Mr. Rudy's son, Fred A. Rudy, informed me.) It was about the year 1897 that Canright moved to Toledo, Ohio, as we saw in the preceding chapter. Under date of Dec. 12, 1962, his son wrote to me that in the 1897-1900 period, the family lived in Toledo, Ohio, in Adrian and Kalamazoo, Mich., and in South Bend, Ind., "while my father was selling religious books, *The Story of the Bible,* mostly." I have found a description of this book in the fourth edition of *Seventh-day Adventism Renounced.* It reads thus: "The story of the Bible from Genesis to Revelation, told in simple language adapted to all ages, 704 pages, 300 pictures, bound in fine English cloth, richly ornamented, gilt binding, a treasure in any home, postpaid...$2.00." In the fall of 1900 we find Canright back in Grand Rapids, though not in a pastoral capacity.

It seems clear that when the Canrights returned to Grand Rapids, they returned to their North Park home, and that at this juncture Canright purchased some adjoining land. His son, writing to me on May 23, 1962, said: "When I was ten or twelve, he bought thirteen acres on the north side of the ten, and another ten on the south side a few years later. After I was out of school,[5] we had a small dairy of twelve or fifteen cows for about five years. We also leased thirty or forty acres....to raise feed for the stock. After we sold the cows,[6] he had a good income from selling off the land in lots.[7] The taxes were always paid up."

[4]Death Bk. 3, p. 305; no. 6689; and p. 320; no. 7021, Grand Rapids.

[5]In a previous letter, written on Aug. 18, 1960, we read: "When he retired from preaching and I was about 15 years of age, we started a small dairy and he and I worked together farming for five or six years. He was a good farmer and things had to be done right."

[6]This must have been in 1907-8.

[7]A letter from Canright's son, dated Oct. 27, 1960, said: "He didn't need financial help, as he had a good income from lots which he sold now and then out of our farm land."

Berean Baptist was the Canright church home ever after. There he often preached in the absence of the pastors, and there he used to teach the Adult Bible Class.[8] In a letter written by his son on Oct. 27, 1960, we read: "Up to the time I left [for France, in Sept. 1917] I know of many visitors from the Berean Church who came out to see him....I believe I can say without hesitation that all the members of the Berean Church had (and still have) the greatest respect for him, and often called on him for advice in church matters."

Deacon Glen Bates told me that he first met Mr. Canright when he supplied the pulpit of Berean Baptist Church during the pastor's absence in August of 1907, and that it was sometime after that date that Canright, at a Baptist Association Meeting, fell from a second story window and injured his face. This, it seems, brought on a case of tic douloureux, and an operation performed for his relief eventuated in his losing an eye. "This occurred sometime prior to 1910, as near as I remember it," wrote his son on Jan. 14, 1961.

During the summer of 1912, Canright was busy at North Park. In the letter from his son just referred to, he wrote: "I spent most of the year of 1912 in Alaska, coming home in October, I believe. My father took care of the farm while I was away and also had an addition built on to the house, and I helped finish it on my return." At this time Mrs. Canright was not at all well. Her nephew, Howard Pierce of Otsego, told me that she was "ailing for some time" before she died of goitre and heart failure (which was on the second day of 1913). This is confirmed by her husband in the following obituary – an article that reveals as much of Canright as of his wife – which was published in the *Review and Herald* on June 12, 1913 (p. 575).

"CANRIGHT. – Died, recently, at Grand Rapids, Michigan, Mrs. Lucy Hadden Canright, wife of Elder D. M. Canright, of pneumonia and heart failure, aged 57 years. She had been failing some for nearly a year, but neither she nor the family supposed it was anything serious. At last she was persuaded to see the family physician. All were shocked when told that she was in the last stages of heart disease, could live but a few months at the longest, and might die any day. This was kept from her, and everything possible done to make her life as pleasant as possible.

[8]*SDAR,* p. 10.

She expected to be well again soon, but caught a slight cold, pneumonia set in, and six days later she died. She suffered very little, and quietly fell asleep, all her family being present. She leaves one son and two daughters, all of age, unmarried, and at home when not away teaching, also two brothers and two sisters. The remains were taken to Otsego, Michigan, her old home, and buried in the family cemetery. The funeral services were conducted by her pastor, Rev. R. M. Scott.[9]

"When she was a small child, her mother, with many others, embraced the Adventist faith under the preaching of Elder M. E. Cornell at Otsego, Michigan, where there has been a strong church ever since. Here Lucy grew up a Sabbath-keeper. Being an excellent organist, a good singer and an apt teacher, she was always a great help in the Sabbath-school. Later in life she was several times elected superintendent of a [the] School.

"Mrs. Canright attended the College at Battle Creek, Michigan, where Professor Bell was teacher. In 1881 we were married by Elder James White, only a few weeks before his death. Together we visited many of the churches in Michigan, attended a series of camp-meetings in Canada, Maine, New England [generally], New York, etc. One summer, we, with a large company, conducted tent-meetings in Worcester, Mass.,[10] and raised up a church there. This was the last time either of us ever saw Sister White.

"My wife was with me most of the time during my work in the church and college at Battle Creek, and thus was widely known among Sabbath-keepers. She greatly enjoyed entertaining the ministers and brethren in her own home and loved them dearly. Among these were Brother and Sister White and both their sons, Edson and W. C., also Elders Butler, Smith, Corliss and Fargo and many others. During all her life she often spoke of all these with very kindly words and tender feelings. She took little interest in doctrinal discussion, a big heart and tender sympathy for all dominating her life. She cried when circumstances separated her from these old ties, but she went with her companion, and greatly beloved by the church for her efficient and unselfish work. In my absence she conducted services in the pulpit, prayer meeting or Sabbath-school. If any in the neighborhood were sick or poor or in sorrow, she was the first to know

[9]Richard M. Scott was pastor of Berean Baptist Church in Grand Rapids from Oct. 10, 1908 to Sept. 10, 1913.

[10]In the summer of 1885 (*R&H* for Sept. 15, 1885, p. 578).

it, the first to be there and see that something was done. She shortened her own life by caring for others when she needed to be cared for herself. She lived a long life in a few years; but often thought she did not amount to much because not eloquent in speech nor gifted in argument. But when brethren and sisters and neighbors gathered around her casket and their tears fell on her dead face, while they said, 'She was a mother to us all', that told a different story. It reminded me of our Lord's parable where He selected those to sit on His right hand who were surprised to be told that they had ever done anything. There is no mention that Jesus selected anyone because he was smart and good in debate. I felt ashamed of myself, for one, that I had not been more like my good wife. By God's grace there shall be hereafter less sharpness and more kindness toward all.

D. M. CANRIGHT"[11]

Writing of the time following Mrs. Canright's death, Jess Canright, in his letter of Aug. 18, 1960, said: "Both of my sisters [Bess and Nell] were away teaching school, so that he [D.M.C.] and I stayed home and I farmed . . . and did the cooking. . . . We had a housekeeper now and then, but he said he always liked to come back to my cooking. At this time he was spending most of his time writing his books.[12] I remember people would come from all over the world to talk to him."

This arrangement continued "for several years," according to another letter, penned on May 23, 1962. "During that time, he went to Battle Creek several times, but only a day or two at a time. Believe he stayed with friends while there. Never heard him mention renting a room . . . there."

On July 16, 1915, Mrs. White died, at the age of eighty-eight. Her funeral service was conducted at the Tabernacle in Battle Creek. Adventists tell us that Canright was present with his brother Jasper. These two, according to the report, filed past the casket, along with the rest of the congregation, and returned to their pew, where they remained standing until Dudley suggested another view. Jasper, himself a loyal Adventist, is quoted thus: "We joined the passing throng, and again stood by the bier. My brother rested his hand upon the side of the casket, and with tears rolling down his cheeks, he said brokenly, 'There is

[11]At this time, F. M. Wilcox was Editor of *R&H,* while Charles M. Snow and Wm. A. Spicer were associate editors.

[12]I.e., *The Lord's Day* and *Life of Mrs. E. G. White.*

a noble Christian woman gone.' "[13] This account was attested in writing on Jan. 17, 1933, by Prof. M. L. Andreasen, who declared that he was "one of the guards of honor when the body of Mrs. E. G. White lay in state."[14] This account indicates that, though Canright opposed Mrs. White's peculiar views and her high claims, yet he entertained no personal animosity towards her. Indeed, it illustrates his magnanimity and tenderness of heart.

Early in March 1916, Canright, now 75, planned to go to Battle Creek to get more material for his books against Adventism. He seems to have sensed that something was going to happen to him there, for, prior to leaving Grand Rapids, he went to Benn M. Corwin, a lawyer, to provide an affidavit regarding his stand on this subject. Here is a copy of the document:

"State of Michigan }
County of Kent } ss

"Dudley M. Canright, of the city of Grand Rapids, Kent County, and State of Michigan, being duly sworn, says:

"1. I renounced Seventh Day Adventism in 1887, after twenty-eight years' experience in that church, because I had lost confidence in some of its chief doctrines.

"2. I have never once regretted that I withdrew from that church.

"3. A further study and experience have strongly confirmed my conviction, that, as a system, it is an error, and must in time, end in failure.

"4. I have never at any time, or anywhere, or to any person ever suggested that I wished to go back to that church.

"5. I believe now, just as I did in 1888, when I first published my book, "Seventh Day Adventism Renounced," now in its fourteenth edition.

"6. I gladly bear witness to the various excellent principles Adventists hold in common with Evangelical Churches. But these do not sanctify their numerous errors. I have only kindly feelings toward them.

"7. Deponent further says that he makes this affidavit for the purpose of correcting certain erroneous statements concerning himself, that have become current in various parts of the world.

(Signed) Dudley M. Canright.

"Subscribed and sworn to before me this 8th day of March, A.D. 1916,

[13]W. A. Spicer, *The Spirit of Prophecy in the Advent Movement,* p. 127.
[14]W. H. Branson, *In Defense of the Faith,* p. 361, n.

(Signed) Benn M. Corwin, Notary Public, Kent County, Michigan.
My Commission expires January 12, 1919."

While looking up data at the Adventist Tabernacle[15] in Battle Creek, Canright fell down the basement stairway and broke a leg. (So his son informs me.[16]) He was taken to the Battle Creek Sanitarium on March 13, where he underwent a general examination. Sometime during the week beginning April 2, his leg was amputated. Before undergoing this dangerous ordeal, Canright on April 3, 1916, made his last will. Here is the text of the same:

"I, Dudley M. Canright, of the township of Plainfield, in the county of Kent, and state of Michigan, being now of sound mind and memory, and mindful of the uncertainty of life, do make, publish and declare this my last will and testament, hereby revoking and making void all former wills, if any, by me at any time heretofore made, in manner following, that is to say:

"Paragraph no. 1. I direct that all my just debts and my funeral expenses be paid.

"Paragraph no. 2. I give, devise and bequeath to the trustees of the Berean Baptist Church, a corporation of Grand Rapids, Michigan, all royalties due, or to become due, to me under publishers' contract with Fleming H. Revell Co., after ten years and do hereby assign to said trustees the said contract for the publication of my book entitled, 'The Lord's Day'.

"Paragraph no. 3. I give, devise and bequeath, all the rest, residue and remainder of my estate, both real and personal, of which I shall die seized or possessed, or to which I shall be entitled at my decease, and wherever the same may be situated, unto Mrs. Genevieve Canright Dey of Hillsdale, Michigan, in trust, however, for the following purposes:

A. To care for, manage and control the same, to bargain, sell and convert into money any part, or all thereof, and to invest and reinvest, the same, or the proceeds thereof, in such interest-bearing or income-producing securities or properties, as to said trustee, in the exercise of her discretion, may seem best, with all the powers and authority I would possess if living.

B. To pay taxes, insurance, repairs and other necessary ex-

[15]Sometimes called "The Dime Tabernacle," because James White had issued a call for every Adventist to contribute at least ten cents towards its erection. It was built in 1878, and destroyed by fire on Jan. 7, 1922. Its cost was $25,000.00; and its capacity, 3000 person (*Mich. State Gazetteer* for 1881, p. 178).
[16]In letters dated Aug. 18 and Nov. 25 of 1960.

penses, and her reasonable charges and expenses for the proper care, maintenance and management of said estate.

C. To divide the net income annually, after paying the expenses above mentioned, equally between Mrs. Genevieve C. Dey, Nellie C. Clark, Bessie Hadden Canright and Jesse Marvin Canright, or their legal heirs.

D. My will is that said trustee shall have full power and authority at any time, within her discretion, to divide any portion or the whole of said estate equally among said Mrs. Genevieve C. Dey, Mrs. Nellie C. Clark, Bessie Hadden Canright and Jesse Marvin Canright, whenever, in the exercise of her discretion, it may seem best to do so.

E. It is my will that the whole of said estate, not previously divided among the four persons aforesaid, or their heirs, shall be equally divided between said Mrs. Genevieve C. Dey, Mrs. Nellie C. Clark, Bessie Hadden Canright and Jesse Marvin Canright, at the end of twenty years from and after my decease.

"Paragraph no. 4. I hereby nominate and appoint Mrs. Genevieve C. Dey, of Hillsdale, Michigan, to be the executrix of this my last will and testament.

"Paragraph no. 5. In witness whereof, I have hereunto set my hand and seal, this third day of April, A.D. 1916.

D. M. Canright (L.S.)"

The attestation of the will by three persons runs thus:

"We hereby attest that the foregoing instrument was at the date thereof, in our presence, signed, sealed, published and declared by Dudley M. Canright, the above named testator, to be his last will and testament, and we have, at his request, and in his presence, and in the presence of each other, signed our names as witnesses thereto this third day of April, A.D. 1916.

Lee A. Dudley of Battle Creek, Michigan
R. N. Cadwallader of Battle Creek, Michigan
Alta N. Canright of Battle Creek, Michigan"[17]

The third of these signatories was the eldest child of Jasper B. Canright, of 71 Canright St., Battle Creek. Like her father, Alta was a strong Seventh-day Adventist. She was very kind to her uncle Dudley during his hospital experience at the Sanitarium, and his whole family was duly grateful to her.

After the amputation of his leg, complications of some sort developed and further surgery became necessary. Another operation took place about five weeks after the first. It was, perhaps, at this point that Canright had grave doubts if he would survive. He summoned another ex-Adventist to his bedside. This was Edward S. Ballenger, whose father had joined the movement about 1858. Ballenger had been educated at the Adventist College in Battle Creek, and, like his father and brother, Albion F., became an Adventist minister. He taught in three of the denomination's Colleges, and fathered the establishment of two of its institutions: San Fernando Academy and Paradise Valley Sanitarium, California. He was, for years, intimately associated with Mrs. White and her son, W. C. White, but because of doubts about her inspiration, all three Ballengers were eventually excommunicated.

Ballenger tells us of his call on Canright at this crisis: "I was living across the street from the hospital where Elder Canright had an operation – the removal of one of his legs after a severe fall. I called on him frequently. He sent for me one afternoon when he and the doctors thought the end was very near. I had a pleasant talk with him. He never expressed any regret [at having left Adventism]."[18]

In time Canright began to improve, but his appetite did not return. In a letter from his son (who visited him several times), written Jan. 4, 1961, these lines appear: "When he was in the Sanitarium at Battle Creek at the time of his accident, they sent for me to come and see him, as he didn't seem to want anything they cooked for him. They had me go into their kitchen and cook a meal for him like I did at home, and he ate it, and got along alright from then on." In his letter of Aug. 18, 1960, Canright's son says: "I have heard that the Adventists considered that [the amputation] a retribution for his having left them. My father had no such thoughts concerning it." Query: If Canright's amputation was retribution, what was his recovery, seeing it enabled him to write his *Life of Mrs. E. G. White*?

Early in June, Canright was able to leave the Sanitarium, but he had to remain in Battle Creek until the latter part of July. Then he was taken by ambulance, under the escort of a male nurse, to the home of his eldest daughter, Mrs. Dey, who lived

[17]See Ch. II, n. 18.

[18]The *Gathering Call*, Vol. 33, no. 4, p. 13. About 1921, Ballenger became editor of this periodical, which had been started eight years previously by two former Adventist ministers for the purpose of pointing out what were considered Adventist errors. Ballenger was fearless, but kindly, and always ready to correct misstatements made. He died in 1955 at the age of 91.

in Hillsdale. His grandson, M. Clifton Dey, has told me how Canright enjoyed some beef broth which his mother had prepared for her father on his arrival. At the Sanitarium, Adventist dietary rules excluded the use of meat of all kinds. Mr. Dey reported that the escorting nurse liked the broth too!

Six weeks later Canright returned to his home in Grand Rapids, where he devoted himself to finalizing the preparation of his book on Mrs. White. When his son left for the army in September of the following year, his daughter Bess looked after him.

At the close of Ch. III, something was presented regarding Canright's business ability, in connection with properties bought and sold in Battle Creek and Otsego. In earlier parts of the present chapter, we have seen that he subsequently purchased thirty-three acres of land on the northern limits of Grand Rapids, on which he erected a house and barns, and that he later made an addition to the house. Ch. X has told us, in Canright's own words, that in 1915 he had a good home, worth, perhaps, $12,000.-00. When he made his will the next spring, he plainly had various assets. The royalties from his writings are not to be forgotten in this connection. After his return home, following the amputation of his leg, Canright sold building lots out of his farm, as the city of Grand Rapids was expanding in his direction. On Dec. 28, 1916, he sold lots 7 and 8 of "Canright's Riverview Plat," for $650.00; on Jan. 10, 1917, lot 29, for $300.00; on April 12, 1917, lot 28, by land contract; on July 3, 1917, lots 3 and 4, by land contract; on Aug. 27, 1918, lot 30, by land contract; and on Oct. 23, 1918, lot 36, "in fulfillment of land contract of 1913."[19] It is clear that, contrary to Adventist assertions, he was not in any financial straits during this period of his life.

At Christmas time, 1918, Canright lapsed into very poor health. Just after New Year's Day, his daughter, Genevieve, came to Grand Rapids and with her sister, Bess, conducted their father to her residence at 39 Howell Street in Hillsdale, Mich., where they cared for him during the next nineteen weeks. Mrs. Dey's son had just finished college, and was at home at this time. He told me how a school friend of his used to come daily to talk with his grandfather because "he was so interesting to talk to."

[19]At the time of Canright's death, practically 28 acres of his farm were still unsold. The mortgages against his property amounted to about one-third of its value. His heirs received some income from the estate for twenty years, before its residue was finally divided, in accordance with the terms of the will. At that time, there were yet seventeen unsold lots.

Just a week before Canright died, his old friend, E. S. Ballenger, spent an afternoon with him. Says Ballenger: "I talked freely with him about his hope of eternal life. He was cheerful and expressed confidence showing no signs whatever of the fear of death."[20] "I had a very earnest talk with him. He knew that his days were numbered, and I asked him how he felt toward salvation. He expressed himself very freely, saying that he was not afraid of death, and was prepared to meet his Lord."[21] Canright soon suffered a stroke of paralysis and went home to Christ at 3:15 a.m. on Monday, May 12, 1919. He was 78 years, 7 months and 20 days old.

Canright's son, in his letter of Aug. 18, 1960, says: "I was in New York, being discharged from the army, when I received a telegram that he had died the day before." *The Hillsdale Daily News* for May 12, 1919, states: "The son has been in service in France, and has just arrived at Camp Mills. An effort is being made to get in touch with him before making arrangements for the funeral services. The remains will be taken to Otsego for burial." The next day the same paper has this item: "The remains of Rev. D. M. Canright will be taken to Otsego Thursday morning for the funeral and burial. The son, Jesse M. Canright is expected to arrive from Camp Mills this afternoon." J. M. C. informs me: "I arrived in Otsego the day of the funeral. . . . The church was crowded. . . . people were there from many different places, all of whom had a great respect for him. . . . There were many people who drove from Grand Rapids to pay their respects."

The first page of the *Otsego Union* for May 22, 1919 contained the following account of Mr. Canright's funeral:

"The remains of Rev. D. M. Canright who died Sunday, May 11 [really Monday, May 12,] as briefly stated in the *Union* last week, were brought here from Hillsdale last Thursday afternoon for burial by the side of his wife, Lucy Hadden Canright. Mr. Canright was eighty years old. For more than fifty years he had been a minister of the Gospel. He was also a writer of note, having written several books for which he received a royalty, which more than kept him in his declining years.

"Six ministers were in attendance at the funeral, which was held at the Baptist Church. Besides Rev. J. C. MacDonald of this city, five were present from Grand Rapids, where he labored

[20]G.C., Vol. 33, no. 4, p. 13.
[21]*Ibid.*, Vol. 37, no. 2, p. 14.

successfully for many years. Mr. Canright founded the Berean Baptist Church of that city, which is a thriving church today.

"Those in attendance at the funeral were his daughters, Bessie Hadden Canright, Genevieve Dey and son Clifton of Hillsdale, Mrs. Ralph Clark and son Bishop [Ralph, Junior] of Wyandotte, Joseph [Jasper] Canright and daughter Alta, and Mrs. Marie Wright of Battle Creek, and Jesse Canright who just arrived from France."

About ten days later, the following article appeared in the *Grand Rapids Herald,* written by Dr. Oliver W. VanOsdel, pastor of the Wealthy Street Baptist Church:

"The death of Rev. D. M. Canright, May 12, 1919, removes from Grand Rapids a man who has been a conspicuous figure in religious circles over a wide region during the past half-century.

"He was born in a humble home, Sept. 22, 1840. He was one of a large family, hence could not be favored by his parents with money or unusual opportunity. He was compelled to struggle with work and physical infirmity. However, these hindrances were not allowed to rob him of education nor attainment. His courage and determination met the issue. He planned, sacrificed and earned money, fighting his way through many hardships and went to school. He was blessed with a splendid memory and became especially proficient in languages, history and theology and had a masterful grasp of the Scriptures.

"He united with the Seventh-Day Adventist people early in his career and served among them twenty-eight[22] years as teacher, preacher and leader. His convictions were deep and friendships strong. When convinced that he must leave the Adventists to be true to his convictions, it cost him deep sorrow and much anguish of heart. He never spoke unkindly of his old friends. This evidently misled some of them, as his continued kindness caused them to hope for his return, and possibly led them to report that he would return to them. However, he never wavered in his faith when once he had settled what he believed to be Scriptural and right.

"After twenty-eight years of service[22] among the Adventists, Mr. Canright became convinced that they were placing too much stress upon Old Testament law and too little upon New Testament grace, hence he could not continue in their fellowship. He therefore united with the Baptists, and for more than twenty-

[22]22 years. He was a member 28 years.

eight years[23] was an honored pastor, lecturer and author among them. May 15, he was buried at Otsego, Michigan. His funeral was conducted by the Baptist pastors of the Berean Church, – of which he remained honorary pastor and member until his death, – the Scribner Avenue, the Second, the Calvary and the Wealthy Street Baptist Churches.

"In 1889, Mr. Canright published his noted book, 'Seventh-day Adventism Renounced.' This volume has had a wide influence in many countries and has brought help, relief and blessing to tens of thousands perplexed by the Seventh-day propaganda.

"It is well known that the Seventh-day Adventists freely assert that the Lord's Day or Sunday, as a day of Christian rest and worship, originated with and has been handed down to us by, the Roman Catholics in co-operation with the pagans of the Roman Empire. This, Mr. Canright felt, should be refuted, hence he issued through the press of the Revell Co. in 1915 his noted volume, entitled 'The Lord's Day from neither Catholic nor Pagan.' For this volume Mr. Canright literally 'searched the world for truth' in order that he might speak the final word upon this important subject. He entered into correspondence with the leaders in the Roman and Greek Catholic Churches, and plied the officials and teachers of the great museums and universities of the world with questions, and has thus given to the Christian people of the earth a classic on the day they observe as God's day for man to worship during this dispensation of grace. If D. M. Canright had done no other work than to prepare this volume, his life service would be abundantly justified, and for this work alone the Christian world should rise up and call him blessed.

"Having been so many years a leader among the Adventists, Mr. Canright came to know the life and work of Mrs. E. G. White, their prophetess, as few others did, and he believed his life was providentially prolonged after a terrible fall downstairs in order that he might prepare his last volume, 'The Life of Mrs. E. G. White', issued by the Standard Publishing Co., 1919. As is well known, faith in Mrs. White has been a test of fellowship among the Adventists, and now that these facts, not generally known, are published, it will be surprising if some are not surprised at themselves. Mr. Canright's work will live and be more and more appreciated as the years pass. He was devout, scholarly and kind, a man of faith and courage, fair-minded, wise, true to

[23]32 years (1887-1919).

his fellows, his convictions and his God. He died in the faith in which he had lived and labored."

In the Mountain Home Cemetery in Otsego, Mich., stands a good-sized tombstone, bearing the following inscription:

Elder[24] D. M. Canright
Sept. 22, 1840 – May 12, 1919
An Author of World Renown
Lucy H. – his wife
Dec. 22, 1855 – Jan. 2, 1913
"A Mother to all of us"[25]

There rest the mortal remains of God's servant, awaiting the coming of his resurrecting Lord.

[24]Jess Canright, in a letter written July 28, 1963, says: "He [D.M.C.] had the cemetery lot and gravestone bought and paid for before I was born [on March 24, 1887], which probably accounts for the 'Elder' on the...stone." (He was yet an Adventist at that time). When his son, Fred, died in 1891, Canright was a Baptist; hence Fred's stone states that he was a son of "Rev." D. M. Canright.

[25]For the source of these words see her obituary (p. 129).

CHAPTER THIRTEEN

Post-Mortem Developments

As Adventists circulated many falsehoods concerning Canright during his lifetime, so did they after his death. Among these were the reports that he regretted having left them, that he repudiated his writings against Adventism, that he recanted, and that he even asked to be reinstated in the church he had left. I will consider these before presenting others of a different nature.

Immediately after Canright's death, it was rumored that, when near his end, he had weakened in his opposition. This so incensed his daughters that they called on E. S. Ballenger "to consult over the advisability of bringing suit for libel against the denomination for reporting that he had recanted."[1] Much as the Adventists have denounced Ballenger, they have him to thank for averting the threatened litigation. He says: "I feel quite certain that if I had given them [Canright's daughters] any encouragement, they would have entered suit for libel. I advised them to drop the matter rather than go to law."[2]

The following year, Canright's daughter (presumably, Mrs. Genevieve Dey) wrote to Mr. O. E. Payne of Hanna, Alberta, Canada: "Father was more firm in his conviction of the error of their teaching the longer he lived, in spite of Adventist claims that he repudiated his writings against them. I tell you this in anticipation of your having such falsehoods to meet."[3]

In the first part of 1921, Mrs. Dey wrote the following letter to the Rev. Howard C. Fulton, then pastor of the Berean Baptist Church[4] of Grand Rapids:

"Hillsdale, Michigan
April 18, 1921

"Rev. Howard C. Fulton
Grand Rapids, Michigan
"Dear Mr. Fulton:

"Your letter with enclosure from the lady inquiring about

[1]*G.C.*, Vol. 33, no. 4, p. 13.
[2]*Ibid.*, Vol. 37, no. 2, p. 14.
[3]The *Christian Standard* for Oct. 16, 1920.
[4]Mr. Fulton was pastor from Dec. 15, 1918 to Feb. 27, 1927, and, therefore, at the time of Canright's death.

father is just received and I wish to thank you for your kindness. It is surprising how persistent the Adventists are with their lies. There seems to be quite an epidemic of them recently. We didn't hear much about them for some time but almost every day brings something new.

"It may be due to a claim that I was notified about from California recently, that it is being told that my cousin [Alta] who was very kind to father and also to us at the time father was in the hospital at Battle Creek, has stated that father confessed to her that he repudiated his writings against Adventism. According to her written reply in regard to this she stated that as much as she wishes it were so, as she is a devoted Adventist, there is absolutely no ground for any such statements and she even says that she would like to know who is telling such a falsehood. I am telling you this so that you will understand what to say if that rumor reaches you.

"We wish to thank you for your kindness in regard to these repeated accusations that the Adventists are sending out."

Sincerely
(Signed) Genevieve C. Dey."

Some years later, Dr. VanOsdel, pastor of the Wealthy Street Baptist Church in Grand Rapids, wrote an article on "D. M. Canright and the Seventh-day Adventists," wherein he said: "The Seventh-day Adventists are continually reporting that D. M. Canright returned to the Adventist faith before he died. This is utterly untrue.... The present writer was acquainted with him for years, visited him when he was ill, and participated in his funeral service....The Adventists have never been able to answer him and therefore they have attempted to misrepresent him.[5] We have gotten letters from all over the world asking us whether the statements the Adventists are making about him are true, and we have been compelled, in the interests of truth and right, to say that Adventists are unfortunate in being unable to give a truthful representation of the case."[6] Then VanOsdel reproduced Canright's affidavit, mentioning that its original had been placed in his hands and was deposited in a safety vault in Grand Rapids. (I have seen it and have had photostatic copies of it made.)

In the latter part of 1939, Rev. Howard A. Keithley, then

[5]This is what the Adventist leaders are now said to be doing in the case of Robert D. Brinsmead.

[6]*Baptist Temple News* for April 30, 1932.

pastor of the Berean Baptist Church, sent out a letter to some Baptist ministers who had known Canright, seeking data for publication about him. I now quote from three of the answers he received from men who, like Dr. VanOsdel, had taken part in Canright's funeral service twenty years before.

"November 8, 1939

"My dear brother:

"Your recent letter regarding Dr. Canright and the Adventists received.

"Yes, I was one of several Baptist pastors who officiated at Dr. Canright's funeral service. He was a true believer in Christ as held by the Baptists, at the time of his death."

Very sincerely yours
(Signed) Rev. Clyde E. Wood"

"November 9, 1939

"Dear Brother Keithley:

"So you are having inquiries about our good old brother Canright. Well, I used to have them quite frequently when I was pastor at Berean.

"The dear old brother was true to the faith once for all delivered to the saints, to the very end. He did not recant on his deathbed. I used to call on him before he died and was present and took part in his funeral services....

Yours cordially
(Signed) H. C. Fulton."
"Grand Rapids, Michigan

December 1, 1939

"To Whom It May Concern:

This is to certify:

"1. That I knew Rev. D. M. Canright intimately for over twenty-five years.

"2. That he baptized me in the fellowship of the Berean Baptist Church of this city and was my pastor on two different occasions.

"3. That I knew all of his family and often went to see him in his last sickness.

"4. That I took part in his funeral service, and knew him to remain true to the Baptist faith to the end, and that he died peacefully trusting in the Lord Jesus Christ alone for salvation.

(Signed) I. Van Westenbrugge[7]

[7]In his letter of Oct. 27, 1960, Canright's son says: "I well remember Ike Van Westenbrugge who came out to our farm many times for dinner. Also

"This is to certify that Rev. Isaac Van Westenbrugge appeared before me a Notary Public, that he swore to and subscribed before me this first day of December, 1939, the above statement to be true.

(Signed) John Bouwman
Notary Public, Kent County, Mich."

On Jan. 2, 1940, Mr. Keithley issued a document containing these letters and other relevant material, prefacing the same with these words: "The following information is presented because of the insistent and malicious reports of the Seventh-day Adventists relative to the late Dr. D. M. Canright....Each pastor who has been a successor to Dr. Canright at the Berean Baptist Church has received numerous inquiries from Christian brethren in many parts of the world where Adventists deliberately falsify relative to Dr. Canright, saying that ere he died he renounced his Baptist position and returned to Seventh-day Adventism. This brief record is designed to set forth certain undisputed facts in this case."

In concluding his document, Mr. Keithley says: "It is not the expectation of the present pastor of the Berean Baptist Church that the preparation of this brief statement will forever silence the Adventists, for error is not concerned with common honesty."[8]

Canright's son has referred to this matter in three of his letters to me. On Aug. 18, 1960, he wrote: "As he left the Adventists at about the time I was born, and the last year of his life I was in France, there are some things I do not know or remember. I do know, though, that after he left the Adventists and was a Baptist minister, — from there on he never remotely considered returning to the Adventists. He always had a great respect for all of them, but considered they were wrong in some of their beliefs. One thing he very much didn't like about the Adventists was that they were always trying to induce members of other churches to leave and to join them." On Dec. 3, 1960, he wrote: "One thing I wish to make plain is that he never regretted leaving the Adventist Church." Once more, on May 23, 1962, he said: "He thought very highly of most of his Adventist friends, but he certainly didn't agree with them on their religion. As to his wanting to return to them at any [the word is underscored] time after he left them, I can say it is an absolute falsehood, if anyone makes that statement."

Benn Corwin who was a very fine lawyer." It was Corwin who certified Canright's affidavit, cited in the previous chapter.

[8]Of the ministers referred to in this publication, I have been well acquainted with Mr. Keithley, and somewhat with Mr. Wood and Mr. Van Westenbrugge. Only the first-named survives.

Now let us observe matters of a different nature in Adventism's assault upon the deceased Canright. Here we will assemble various literary efforts designed to undermine his witness against it. I do not profess to present a complete array of these, but what are presented constitute a good cross-section of them.

In 1923 C. P. Bollman published his 30-page booklet, *Sunday: Origin of its Observance in the Christian Church,* which is subtitled, "A reply to D. M. Canright and Others who affirm that the Origin of Sunday Observance is neither Pagan nor Papal, but Apostolic." This was supposed to answer Canright's book of 262 pages, *The Lord's Day from neither Catholics nor Pagans* (already described in Ch. X above), which had been published eight years before. The booklet is not commended by being issued after Canright's death, nor is it in the least impressive to anyone who has read Canright's book. Its author appeals to the "consensus of Protestant opinion" (page 2), when it suits his purpose, and then ignores it when it contradicts him on the main issue.

Bollman stumbles at the outset when he suggests that the idea that Sunday observance obtained in the Greek Church long before the Papacy existed, may have originated with Canright. The contents of Chs. III, VII, and IX of Canright's book fully demonstrate the fallacy of that notion. On page four, Canright is charged with being "unfair and misleading," because, in writing to the British Museum and the Smithsonian Institution, he did not ask "if there were pagans in Asia and Europe who in the early centuries of the Christian era held Sunday as a sacred day, but, 'did the pagan Romans and Greeks ever have a regular weekly day of rest from secular work?' " In reality, Bollman was guilty of being "unfair and misleading," because Canright's question was determined by the Adventist teaching. Canright had written: "What the ancient Egyptians, Babylonians or other ancient nations believed or did, has nothing to do with our question. It is claimed by Adventists that Sunday as a day of rest and worship, came into the church from pagan Rome. Hence, that is the only question to settle" (p. 121).

When Bollman comes to expound Constantine's Sunday law of A.D. 321, he blandly ignores the historical facts adduced in Canright's eighth chapter, and asserts that the reason the Emperor called Sunday a "venerable" day was because the Mithraic

cult held it in reverence. He thus divorces this piece of legislation from a whole series of regulations which were specifically designed to help the church of Christ. (Moreover, Constantine was decidedly the enemy of Mithraism.) It seems as though Bollman can rewrite history as well as some others. His manifest evasion of the massive array of indisputable facts in Canright's book is itself an acknowledgment that Canright is too much for him. I refer the reader to the concluding section of the article on "Mithras" in the 1958 edition of the *Encyclopaedia Britannica,* entitled "Relation to Christianity" (Vol. 15, page 624). It makes short work of Adventism's desperate effort to account for Sunday observance by means of Mithraism.

Two or three years after Bollman's pamphlet was published, James McGeachey, an Adventist missionary in Mesopotamia, wrote to F. M. Wilcox, Editor of the *Review and Herald,* for some information about the early teachings of the movement, relative to "the closing of the door of mercy" in 1844. Wilcox passed the letter over to W. A. Spicer, then President of the General Conference, who sent McGeachey a 12-page memorandum which the recipient did not consider a satisfactory explanation. It appears that it was McGeachey's inquiry which induced Spicer to write a series of articles for the *Review and Herald* under the title of "Moments with old-time Volumes."

In the sixth article of this series, published on April 29, 1926, Canright is assailed as an opposer of Adventism. Spicer says: "When first he engaged in this opposing work, it was thought by ministers of some of the churches that now they had a champion who could answer Seventh-day Adventists. He was called to the Pacific Coast to begin a campaign against Seventh-day Adventists, hailed as the man who would know how to persuade people not to accept our teachings.

"However, very quickly the ministers of other denominations found that they had made a mistake. The moment our brethren declared the plain word of the Lord, our former associate found himself helpless. The public did not appreciate his representation of Seventh-day Adventists, whom they knew to be generally earnest, conscientious, God-fearing Christians, good neighbors and good citizens. Many of the public did not appreciate the spirit of the attacks upon Sister White whom they knew by her writings, and some of them by her life, to be an earnest Christian woman whose pen for many years had written books and articles that appealed to every good sentiment in the human heart. The whole program collapsed, and, as far as I can recall, D. M. Canright was never commissioned again by the churches to conduct any general public campaign of opposition to Seventh-day Adventists."

Now I have already pointed out that when Canright left, in January of 1889, for the West Coast, to give lectures under the auspices of the Ministers' Union, he expected, according to the *Otsego Union,* to be away "from six weeks to two months"; but that nearly three months elapsed before he returned. I have now to quote three statements, proceeding from Healdsburg, Calif., which expressed appreciation of his ministry there. The first two appeared in the *Otsego Union* on March 15, 1889, when he was in the midst of his western ministry:

1. "A Testimonial to Eld. Canright.

The following testimonial, signed by 336 ladies of this city and vicinity, was presented to Eld. D. M. Canright on last Sunday evening as a token of their appreciation and esteem for his faithful and devoted labors during the last few weeks in this city. Owing to the short time that was taken in preparing the testimonial, comparatively few names were obtained. Had another half day been added to the time the number of signers could easily have been doubled or trebled. It shows the hearty appreciation with which Mr. Canright was welcomed and his labors received in the city.

Healdsburg – Mar. 3, 1889

Rev. D. M. Canright:

Dear Brother: – We the undersigned ladies of Healdsburg, who observe Sunday as the Lord's Day, desire to extend to you our sincere thanks for your earnest labors among us, and the able manner in which you have explained the Holy Scriptures to our spiritual good, thereby strengthening our belief and inspiring us to a more faithful observance of the sacred day. Our best wishes will attend you wherever you go, and when the 'earthly house of this tabernacle be dissolved', may we meet with you and all of the faithful in Christ in that heavenly home where congregations ne'er break up and Sabbaths have no end."

336 signatures.

2. "An Expression of Esteem.

The following letter was sent to Mrs. D. M. Canright of Otsego, Mich., by the Pastors' Union of this city:

Healdsburg, Mar. 4, 1889.

Mrs. D. M. Canright,
Otsego, Michigan.

My Dear Sister: – Enclosed I hand you a draft on New York for

$26, the proceeds of a plate offering made last evening at the close of a sermon preached by your husband, Rev. D. M. Canright, of Otsego, Michigan, to a congregation composed of five of the evangelical churches of our town. Please accept the same for yourself as a slight token of the great esteem with which the Christian people of Healdsburg hold your husband.

Brother Canright was with us over three weeks and his stay in our community will ever be remembered. His masterful defense of the truth as held by all evangelical Christians was most convincing and satisfactory, while the sermons he delivered, four in number, showed that he could not only defend the faith once delivered to the saints, but was also a most able preacher of the Gospel of Christ. The attendance which greeted Brother Canright at his every appearance was very large and enthusiastic, frequently numbering over a thousand, while the interest was most intense. The expense of the meeting, railroad fare, salary, hall, etc., were cheerfully met by our people and community without difficulty. The Christian people of Healdsburg and also many who are not in the churches are very enthusiastic in regard to Bro. Canright and his labors among us, and knowing that a knowledge of this fact would gratify you, they take this method of informing you.

If an effort had been put forth to increase the amount of this draft, it could easily have been done, but as it was entirely impromptu . . . we are sure that you will measure the value of this act, not by its intrinsic worth but by the spirit which prompted it.

Yours very truly,
W. E. Towson

Healdsburg (Cal.) Enterprise, March 6."

3. The third document, issued by the Pastors' Union in Healdsburg, and reproduced in the Preface to the second edition of *Seventh-day Adventism Renounced* (on Aug. 1, 1889), ran thus: "We cheerfully recommend Bro. Canright as a spiritual minister of the Gospel of Christ, and as an able exponent of the points at issue between the evangelical churches and the Seventh-day Adventists. Rev. H. B. McBride, Presbyterian Church; Rev. W. E. Towson, M. E. Church, South; Rev. J. C. Webb, Baptist Church; Rev. F. L. Tuttle, M. E. Church; Elder Hiram Wallace, Christian Church."

In view of these three documents, the reader will have no difficulty in evaluating the statement of President Spicer in the 1926

issue of *Review and Herald*. It is pure fabrication, devoid of even a vestige of truth.

In 1933, Mrs. White's son, W. C. White, gathered together *Documents relating to the Experiences and Utterances of D. M. Canright*. The introductory article explains: "Shortly after Mr. Canright's apostacy, answer was made to his false statements and misleading arguments in numerous articles, in the *Review and Herald* and in tracts. Now the tracts are out of print and the volumes of the *Review* are accessible to only a few of our people." This collection contains Spicer's 1926 article, referred to above, Butler's second contribution to the *Review and Herald* Extra of December 1887, Mrs. White's second "Testimony" to Canright, seven of Canright's articles (in whole or in part) which had appeared in the *Review and Herald* in 1877, 1884 and 1885, Spicer's report of Canright at Mrs. White's funeral, and F. M. Wilcox's account of his conversation with Canright. Most of these have been cited in whole or in part, in the preceding chapters of my book.

Another publication in 1933, designed to damage Canright, was W. H. Branson's *In Defense of the Faith*. The author acknowledges in his Introduction that Canright "was the most logical of all the various opposers of the teachings of Seventh-day Adventists" (p. 10). Shortly after the appearance of Branson's book, E. S. Ballenger wrote thus about it: "Why do they [the Adventists] not publish a book in reply to the questionings of such men as L. R. Conradi or W. W. Fletcher? These men have both put out some very striking publications, and *these men are still living*"[9] (italics mine). Canright had been dead for fourteen years.

In his first chapter, Branson would have his readers understand that, because Adventism teaches many Christian doctrines, Canright, in renouncing it, had renounced them also. Another Adventist leader, in conversation with me, warmly supported Branson's charge. But no fairminded person, on being told, for example, that someone had renounced Roman Catholicism, would conclude that he had renounced the Apostles' Creed as well as Rome's distinctive teachings.

Branson also tries to make out, in the first part of his book, that Canright taught the abrogation of the moral law at Calvary. But he did nothing of the sort. What he taught was that the *Jewish edition* of that law was abolished there – not that the law *per se* was abolished. Listen to him: "God's eternal law of right-

[9] *G.C.*, Vol. 21, no. 4, pp. 22-23.

eousness existed before the law of Sinai was given. This proposition is self-evident. Surely God had a law by which to govern His creatures, both angels and men, long before Sinai. But 'the law', *as worded in the decalogue and in 'the book of the law'* was not given till Moses, 2,500 years after creation. Hence moral obligation did not begin with *that* law, nor would it cease if *that* law was abolished"[10] (italics mine). "Moral duties . . . exist in the very nature of things."[11] "God's great moral law is unchangeable."[12]

There can be no doubt that the ten commandments possess a Jewish cast. Their Preface speaks of Him Who "brought thee out of the land of Egypt, out of the house of bondage" (Ex. 20:2). The fifth commandment promises length of days "upon the land which the Lord thy God giveth thee" (v. 12), which was the land of Canaan. All that Canright maintained was that *this particular publication* of the moral law was abrogated at Calvary — nothing more. He says: "No part of God's great spiritual law was abolished . . . at the cross. But the Mosaic law was only a national one, founded upon the principles of God's moral law. Even while it existed it did not supersede God's higher law, and when it ended, it in no way affected God's law, which continued right on unchanged and unchangeable."[13] Accordingly he declares: "I am as much opposed to Antinomianism as they. I believe in strict obedience to law, in keeping the commandments of God, and in the necessity of good works, as strongly as they do."[14]

Whether or not Canright was correct in all this is irrelevant; it is clear to the unprejudiced that he did not teach that the moral law was abrogated by the death of Christ. Yet Branson accuses him of doing so, page after page.

What he has to say about Canright's vacillations between believing and not believing Adventism has I submit, already received adequate answer in Ch. VI, on "Recurring Doubts." His attempts to make Canright the Adventist refute Canright the Baptist on one point after another, is impressive at first reading, but a thorough study of the case discloses how gravely Branson has misunderstood both Canright's character and teaching.

[10] *SDAR,* p. 322.
[11] *Ibid.,* p. 170.
[12] *Ibid.,* p. 336.
[13] *Ibid.*
[14] *Ibid.,* p. 306.

Nevertheless, he was subsequently advanced to be President of the General Conference (1950-54).

In 1945, W. A. Spicer had an article in the *Review and Herald* for June 21st, on "A Baptist who remembered when he was an Adventist." Again, I make some quotations from E. S. Ballenger. But first it is necessary to state that, though Ballenger had lost faith in Mrs. White's inspiration, he continued to hold to the Adventist doctrines about the nature of man, death, hell and the Sabbath. At the death of his brother, Albion, he became Pastor of the Seventh-day Baptist Church in Los Angeles, a position he occupied for seven years. Now for his remarks on Spicer's article:[15]

"A great variety of stories have been told about D. M. Canright, and similar stories have been told about many other ministers who have left the denomination.

"In the article we are reviewing, Elder Spicer tries to make it appear that Elder Canright regretted very much that he ever left the church. One of the evidences that they offered was that they could see in his face regrets for what he had done. The same stories have been told about myself. The people that told them thought they saw in my face what they wanted to see, and unquestionably they saw the same in D. M. Canright's face.

"Of course, I never left the church. It turned me out because I was a true Protestant, and refused to take anything as authority aside from the Bible.

"It has been reported that the Baptists were disgusted with D. M. Canright and had no use for him; but the fact that the big Baptist Church of Grand Rapids, Michigan, gave him a birthday party with congratulations and presents, shows that he stood very well with his people.

"I am not writing to defend D. M. Canright. I regret very much that he departed from the Bible truth of the Sabbath. My brother and I had a long talk with him about the Sabbath. He never tried to defend the observance of Sunday" — that is, *as the Sabbath,* for he considered, as many others have, that the first day of the week is "the Lord's Day," and not "the Sabbath." He stoutly maintained, however, the observance of the first day as the Christian's sacred day. To continue Ballenger's comments:

"We reproduce another statement from Brother Spicer's article. He tells about the Elder selling off his books, but he kept a few

[15] *G.C.,* Vol. 33, no. 4, pp. 12-14.

of Mrs. White's. An SDA brother wanted to buy them. We introduce Bro. Spicer's account of this interview:

" 'One of his friends, a member of the SDA church, said to him: "I will take those books of Mrs. White's if you wish to sell them." "No," said the Elder, "I will keep them. They are about all the books I have kept.' "

"I can cast some light on this statement. The books that Elder Canright refused to sell were the original copies of *A Word to the Little Flock, Present Truth, Experience and Views,* the first edition of *Early Writings,* 1851, and three booklets from the pen of Joseph Bates, all of which are very rare. Elder Canright had a purpose in keeping these books. They teach very definitely the 'Shut Door' which SDA's deny. When Elder Canright thought he was going to die in the hospital . . . he called for me, and gave me all of these books."

On Feb. 24, 1949, Spicer published another article in the *Review and Herald* on Canright. Again Ballenger commented:[16] "We have no desire to defend the attitude of D. M. Canright toward the Sabbath, and some other Bible truths; but we do object to publishing misrepresentations of his character. . . .

"It has been reported many times that Bro. Canright was sorely pressed for even a day's living. This we know to be absolutely false. Elder Canright located at Grand Rapids, Mich. He purchased quite a tract of land not far from the city; and Grand Rapids grew rapidly in his direction. He subdivided his acres in building lots, and sold them at a good profit. He was not poor by any means. . . .

"In my conversation with him, he did not attempt to defend Sunday as the Sabbath [which correctly presents Canright's position]. He did point out some arguments that SDA's use in support of the seventh day that were faulty. He also stated to me that he believed as the SDA's do in regard to the nature of man in death." In this, I submit, Ballenger again failed to understand Canright's thought, as the last chapter in *Seventh-day Adventism Renounced* shows.

In the *Review and Herald* for Nov. 29, 1962, the Editor, F. D. Nichol, refers to Canright when he says: "The major charges against her [Mrs. White] have long been listed and discussed in a hostile book that is still widely circulated and found in a great number of public libraries.

"Because of the continuing and growing inquiries from our

[16] *Ibid.,* Vol. 37, no. 2, pp. 13-14.

people, both ministry and laity, as to how to meet the false and often scurrilous charges in this critical book, the General Conference finally decided that a book should be written in answer. A special editorial committee of General Conference brethren was chosen to aid the author, then a reading committee of more than 100 examined the manuscript, and finally the book was published" (p. 13). The title of the book produced is *Ellen G. White and her Critics,* which was put out in 1951, and is directed mainly against the witness of D. M. Canright (pp. 16, 679). "This is because he first and most fully set forth in print the major accusations against Mrs. White" (pp. 16-17).

It is not my object to consider the various controverted matters with which Nichol deals. To do this would unduly broaden the scope of the present treatise and thus obscure the special purpose of its writing. Nichol's book is so voluminous that it has a distinct tendency to overwhelm the ordinary reader by its massiveness. Doubtless it constitutes a somewhat formidable answer to Canright's naturalistic explanation of Mrs. White's visions, in its imposing arguments in favor of their supernatural origin. However, it signally fails to prove that this supernatural origin was divine. On most of the other points, in spite of Nichol's wordiness and casuistry, Canright's position is impregnable.

In 1954, the fourth volume of L. E. Froom's *The Prophetic Faith of our Fathers* issued from the Adventist press. Evidently esteeming discretion to be the better part of valor, the author restricted himself to just one reference to Canright, whom he unfairly designated "Mrs. White's bitterest and most relentless critic" (p. 988). In doing so, he but trod in the steps of William A. Spicer, who so denominated him in 1937.[17] Earlier still, in 1933, both W. C. White[18] and W. H. Branson[19] termed Canright's attacks on Mrs. White as "bitter." None of these writers seemed able to distinguish between a man's spirit and his material. Canright's material was certainly very detrimental to Mrs. White, but the spirit he displayed in writing was one of moderation, even of kindness. It is very plain that Canright "can't win" with the Adventists. If he is generous, he is said to regret having left them; if he is forthright, he is accused of bitterness.

From June 1960 to July 1961 a series of articles, in reply to Walter R. Martin's volume, *The Truth about Seventh-day Ad-*

[17] *The Spirit of Prophecy in the Advent Movement,* p. 127.

[18] *Documents relating to the Experiences and Utterances of D. M. Canright,* p. 1.

[19] *In Defense of the Faith,* p. 327.

ventism, was printed in the Adventist periodical, *The Ministry*. The series was later published in book form under the title *Doctrinal Discussions*. Ch. XI, on "Ellen G. White and the Spirit of Prophecy," was written by H. W. Lowe, Field Secretary for the General Conference, who had penned "A Statement" prefixed to Martin's book (p. 15), wherein he misrepresented Adventist teaching on Eternal Life.

In this eleventh chapter, Lowe alludes to Martin's words about Canright (pp. 141-4). He says that Martin "admits that, whereas Canright made much ado about alleged plagiarism by Mrs. White, he was himself flagrantly guilty of the same thing." Then he quotes Martin's words: "Canright himself plagiarized not only some of the content, but even the title of a book written in 1863 by Moses Hull, also an Adventist and a predecessor of Canright in the ministry."[20] Canright's Preface is dated March 4, 1878.

Now there are a few things that have been overlooked regarding this matter. First, G. I. Butler informs us that Canright's name was on the book because he had *revised* it.[21] Secondly, it was the "Seventh-day Adventist Publishing Association, Battle Creek, Mich." that printed, advertised, sold and made money on the book. Thirdly, though I do not find that Mrs. White issued a reproving "testimony" to Canright for what he had done, I do find that he was advanced, that very fall, to the presidency of the Ohio Conference, and that two years later, when his term expired, she urged his re-election. Fourthly, Canright did not, as Mrs. White did, claim inspiration for what he wrote.

The third and final section of this chapter relates to aspects of the Canright controversy that have fallen within the compass of my personal knowledge. With their recitation I shall conclude my treatment of this part of the book.

In my Introduction, I quoted a letter I received from a leading Adventist on June 22, 1960, which contained an unprovoked attack on Canright. Let me here reproduce the relevant portions, and then proceed to deal with them. The letter speaks of Canright as "an apostate Adventist minister who three times left us, was ordained by the Baptists, cast out by them. . . . each time he came back to us he repudiated his former attacks, but finally went out for good, I think, to all concerned. The man considered himself a lost soul who had turned from God and right."

1. In usual Adventist fashion, the epithet "apostate" is

[20] *The Truth about Seventh-day Adventism,* p. 103.
[21] *R&HE,* p. 4, col. 1.

fastened on Canright. We have already seen[22] that, according to Webster, an apostate is one who changes, not his denomination, but his religion. It would seem, then, that since Canright became a Baptist, the Adventists and the Baptists cannot both be considered Christian. Yet my correspondent is one of the authors of *Questions on Doctrine,* which advocates fellowship with Evangelicals!

2. It is asserted that Canright left Adventism three times, and returned as often to it. Elder G. I. Butler, who was Canright's contemporary in Adventism, and President of the General Conference at the time of his leaving, says expressly that though Canright at different times "withdrew in sympathy," he was "still a member of the church."[23]

3. Canright is said to have attacked the Adventists on these three occasions when he had left them. The truth is, that during his periods when he "withdrew in sympathy," he engaged in no attack upon them. Although he made abject confessions, he never confessed to this – nor was he ever charged with it by his associates.

4. It is stated that after having been ordained by the Baptists, he was cast out by them. My two preceding chapters furnish documentary disproof of this. Canright was always esteemed by the Baptists.

5. Canright, so it is claimed, considered himself a lost soul. My correspondent said that he had affidavits to this effect, one of which had been provided by Canright's own secretary.[24] D. W. Reavis, in his book, *I Remember,* tells us that Canright made a heart-rending acknowledgement of this to him in 1903.[25] I submit, that what appears in the preceding chapters of this book demonstrates this story to be utterly false.

Before proceeding with this matter, I should inform the reader of some further correspondence with the Adventist leader who made the above statements. On Sept. 3, 1962, he wrote me again: "As to D. M. Canright, I rarely think of the man. I am not particularly interested in what others think about him. I have dug sufficiently into his past to know very well, indeed . . . all I need to know about him." To this I replied on Sept. 13th that he was grievously mistaken about Canright, as was manifest from

[22] Ch. IX (p. 95).
[23] *Grand Rapids Daily Democrat* for Sept. 25, 1887; the *Telegram Herald* for Sept. 27, 1887. See also *R&HE,* second article.
[24] See the following chapter.
[25] Reproduced in F. D. Nichol's *Ellen G. White and her Critics,* pp. 540-3.

his previous statements, and I set forth a refutation of the points listed above. On Oct. 10, 1962, I received the following: "I . . . have read with care your various statements. Thank you for the pains that you have taken to present them." Then comes a long paragraph explaining that he was so busy that he had no time for further consideration of the matter. I leave it to impartial judges to say what they think of a man who will make charges against another, then decline to substantiate them when requested to do so, and finally, when positive disproof has been supplied in documentary form, plead that he is too busy writing a great work to pay any serious attention to what he cannot possibly answer.

To return: On Dec. 3, 1960, Canright's son wrote me thus: "Now as to the question you ask about my father ever saying that he thought of himself as being a 'lost soul,' that is pure fiction, thought up by the Adventists who, at the time he left them, were very much against his leaving them." (I have cited earlier in the present chapter the son's triple and emphatic denial that his father ever regretted the step he had taken in 1887.)

It is not difficult to see how this story arose. We have heard Canright say in his Confession, published in the *Review and Herald* of Oct. 7, 1884: "I am fully satisfied that my own salvation and my usefulness in saving others depend upon my being connected with this people and this work."[26] He reinforced this in his testimony in Otsego on Sunday, Nov. 23, following, when he declared – after a fresh committal to the Adventist cause – "I believe that if I ever go back from this *I am lost*"[27] (italics mine). A devout Adventist, seeing Canright afterward turn from Adventism, could, therefore, quote Canright himself as declaring himself a lost man!

Furthermore, Mrs. White, the trusted prophetess, had declared in her fourth "testimony" to Canright (in 1887): "I am deeply concerned for your soul. This may be the last trial [i.e., test] that God will grant you. Advance not one step in the downward road to perdition. . . . If you yield to impressions *you will lose your soul*"[28] (italics mine). She reaffirmed this in her final "testimony" to him on April 20, 1888: "When I consider the infinite price paid for the redemption of individual souls, I think, 'What if that soul is finally lost?' "[29] and then she went on to say that in

[26]Cited in Ch. VI, p. 67.
[27]*Ibid.*
[28]Cited in Ch. X, p. 103.
[29]*Testimonies,* Vol. V, p. 624.

the day of judgment, he "will have no words of excuse for [his] late defection."[30] It would be but a short step for an ardent follower of Mrs. White's to fabricate a story such as Reavis told.

On July 20-22, 1960, I advertised in the *Grand Rapids Press* for persons who had known D. M. Canright to contact me; I had four responses. Accordingly, my wife and I went over to that city on July 28th for interviews. We talked with two parties, Mr. Fred Rudy and Mrs. Robert A. North, who had been close and intimate neighbors of the Canrights; and with two, Deacon Glen Bates (now deceased) and Mrs. Winnie Valkier, who had been well acquainted with Mr. Canright at the Berean Baptist Church. (The first of these four had taken some dictation from Canright when he was writing his later books.) Their testimonies were taken down by my wife, and written up the same evening. I then combined them into one document and all four subscribed to those parts in it which were severally contributed by them. The composite report is reproduced in the next four paragraphs:

Those who had been such friendly neighbors of Mr. Canright, knew nothing whatever about his feeling himself to be a lost man. The family, including at that time a son and two daughters, was a happy one which it could not have been had a cloud of depression hung low over its head. One of these neighbors, Mr. Fred A. Rudy, told us that he was converted through Mr. Canright's ministry and nurtured by him in the church. He added that, to his knowledge, Mr. Canright never denounced SDA in any of his public ministry.

Those who knew Mr. Canright at the church seemed unable to express their high regard for him – he was too great a character for their powers to do him justice. One of these was Deacon Glen Bates (converted and baptized in 1907, under the ministry of Rev. Robert Gray) who said that the charges mentioned in the letter were "fabrications – pure fiction"; Mr. Canright pitied the Adventists as deluded people, but never denounced them. Mr. Canright was a man respected and consulted by other ministers. He was looked up to in the Grand River Valley Baptist Association as a true man of God. Dr. Oliver W. VanOsdel (whom I knew thirty years ago), when Moderator of that Association in 1910, joined with other prominent Baptists in acclaiming Mr. Canright as "an earnest, consecrated Christian man and a true minister of Jesus Christ." Congregational and Methodist ministers of Grand Rapids bore like testimony to

[30]Cited in Ch. X, p. 104.

him. Yet during the many years when Mr. Bates was an active deacon, Berean Church was continually receiving communications from Adventists, maligning him. Said he, "They persecuted him to his death."

When Mr. Canright was near his end, Deacon Bates and an older deacon, Mr. Valkier, called on him. The senior deacon asked the old man as to his hopes and got a strong testimony from him as to the saving and keeping power of Christ. Mr. Bates said that he would be as sure of Canright's salvation as he was of his own!

We also called on Mr. Valkier's widow, whose great esteem for Mr. Canright was moving. She was the first one that he baptized after Berean Church was founded. The baptism took place in 1892. When I read to Mrs. Valkier the charges made against her first pastor, it was difficult for her to be restrained. With some force she declared that he had never been thrown out by the Baptists and had never thought himself a lost soul. She called him "a godly man." He had often been in their home and they in his. She assured us that Berean Baptist had never had any difficulty with Mr. Canright in any way whatsoever. As we departed, she called after us, "You don't need to worry about Mr. Canright!"

Other malicious reports about Canright were circulated by Adventists. I will mention one more which was told me by Mr. Clifton Dey, the son of Canright's daughter, Genevieve. In 1927, while mowing his lawn in Ann Arbor, Mich., he was accosted by some colporteurs, who turned out to be Adventists. When he discovered their identity, he inquired if they had ever heard of D. M. Canright. "D. M. Canright?" said one of them, "that jail bird! that wife-beater! . . . " When Mr. Dey stated that D. M. Canright was his grandfather, they beat a hasty retreat. In perfect harmony with this is a letter which I received from a former member of the Adventist church, written on Dec. 29, 1962. It says: "In SDA circles I always heard him [Canright] maligned in the most emphatic terms. . . . there was never one kindly Christian expression about him from any of them. When I was an SDA, I thought Canright must surely be akin to Satan, from all that was told me about him."

Other reports are not malicious, but inaccurate. I give one instance. On June 14, 1962, I had a friendly chat with an Adventist leader at Emmanuel Missionary College, in Berrien Springs, Mich. He told me, in the presence of my wife, that a

few years ago (he later wrote me that it was in the summer of 1955 or 1956), in a sermon delivered on the West Coast, he had made some disparaging allusion to Canright. At the close of the service, a man came to him, saying that he was Canright's brother. In reply to the preacher's inquiry regarding the propriety of what he had said, the stranger replied that he had not gone far enough! He elucidated by telling about a Methodist minister who had come to Canright to get material to win a debate with an Adventist on the subject of the Sabbath. When he had explained to D. M. Canright that he was prepared to spend three days in order to get the desired information, Canright, so it was said, replied that three minutes would be sufficient, because the Adventists had all the arguments.

I told my Adventist friend that I could not possibly credit the story, and asked him to procure for me the name of the Methodist minister, which he agreed to try to do. I later wrote him that I had been in touch with the son of one of Canright's brothers who informed me that his father had died in 1928, and with the granddaughter of the other one who stated that her grandfather had died in 1931. It turned out that the stranger was a nephew of D. M. Canright, but he had recently died. Part of a letter from his daughter was relayed to me which said: "I have heard my Dad say that D. M. Canright had told someone never to try to prove that Sunday was the Sabbath — because it couldn't be done. . . . Perhaps [this] could have been the young Methodist preacher you mentioned."

The inquiry resulted, therefore, in the discovery that the party who spoke to the Adventist leader was not Canright's brother, but his nephew; and that the point which was involved was not the whole Sabbath issue, but only the minor item as to whether the first day should be called "the Sabbath."

It seems appropriate at this point to quote from an excellent editorial which appeared in the *Review and Herald* for March 28, 1963, written by one of the associate editors, Kenneth H. Wood, Jr. The editorial recounts two stories that had been circulated — one of them regarding the editor's wife — without any basis in fact. The closing paragraph runs thus: "If the habit illustrated by these stories were not fairly common, we would ignore it. Unfortunately it is widespread. Can we do anything about it? Yes. We can make certain of all the facts before repeating a story. We can question closely anyone who breathlessly recounts to us a story that he received secondhand. And when-

ever a story that we know is fictitious or distorted is repeated in our presence, we can spike it. We who claim to be staunch friends of truth should be friends in fact, not merely in theory" (p. 13). We can only add: "If ye know these things, happy are ye if ye do them" (John 13:17).

CHAPTER FOURTEEN

Canright's Secretary

In the letter received on June 22, 1960, from the Adventist leader who collaborated in the writing of *Questions on Doctrine*,[1] he said that Canright's secretary, along with others, had taken oath that he had often said, "I'm a lost man, I'm a lost man!" Although the name of the secretary was withheld, I later discovered her identity. When she began to correspond with Jess Canright and Clifton Dey, seeking information about D. M. Canright, they shared the letters with me. Then, on April 6, 1962, I wrote to her, asking if we could meet to exchange notes on Canright. I had no reply, but on a Saturday (the Adventist Sabbath) she and her husband called at our home and remained about seven hours.

While my wife took notes, the secretary poured out a stream of what purported to be information about and reminiscences of Canright. She gave a sketch of his life which contained most of the charges current among Adventists, and added a few of her own. She told us of her association with him in Battle Creek, when, as an old man, broken in health and fortune, and living on the charity of the Adventists, he employed her as his secretary in writing a number of things, including the *Life of Mrs. E. G. White.*

Wherein we have been able to check her statements with official records, we have found them almost entirely inaccurate. But worse than her inaccuracy was her subtle disparagement of Canright. True, she conceded that he was naturally kind and affectionate, even a lovable man; but she represented him as dominated by an evil spirit in his testimony against Mrs. White and Adventism. She was sure that he was still an Adventist at heart, and she recounted various incidents which proved (to her) that he longed to return to that fellowship, but was restrained by the demonic power that possessed him. She told us that she was

[1]See Introduction.

preparing material for a Life of Canright, and that if she were unable to complete it, the denominational leaders would do so.

Within ten days of the interview, I sent Mrs.—— a copy of the notes which my wife had written up, asking her to make any corrections that were needed. On May 19 I received a reply which sternly protested against making any public record of what she had said! (The reader will naturally contrast this attitude with that of the persons in Grand Rapids who were glad to have their testimony about Canright broadcasted). In compliance with her wishes, I now forbear to report what she told us, but I have other material on which to draw.

Let us now examine the validity of her claim to be Canright's secretary. In her first letter to Mr. Dey, on May 31, 1960, she said: "By the way of introduction, I was secretary to your grandfather, Dudley M. Canright, in the years 1912 and 1913 in Battle Creek, Mich." In her second letter to him (Dec. 16, 1960), she stated: "Your grandfather wrote, or rather dictated, a daily letter in 1913" to someone whose name she could not recall. In her first letter to Canright's son, she wrote about "having been secretary to your father," and later: "In 1913, your father dictated the contents of two books to me." So the time was 1912-1913. In reply to a direct question I put to her as to when she served as Canright's secretary, she answered: "1912-14."

A glance at Ch. XII will show how unlikely it is that Canright was living in Battle Creek in 1912. That was the year that his son was away (in Alaska) most of the time until October, so that all the burden of the farm fell upon himself. During that time he had the addition built on the house which his son helped to finish on his return. "Does that sound," asks Jess Canright, "as though he lived in Battle Creek during that year?" (Jan. 14, 1961 letter). Moreover, it was the period during which Mrs. Canright's health was failing.

The likelihood of his living in Battle Creek the following two years is scarcely greater, as the same chapter shows. His son, we saw, states that after his mother's death (on Jan. 2, 1913), he and his father lived together "for several years," in Grand Rapids. He expressly says that during that time his father went to Battle Creek "several times, but only a day or two at a time."

What is more, the evidence against Canright's having a regular secretary during these years is very damaging to the claimant. When I wrote to Canright's son on Oct. 20, 1960, about his father's professed secretary, he replied: "Now in regard to the

secretary: as you know, he left the Adventists in '87, which was the year I was born. Up to the time I was seven or eight, I wouldn't be able to say much about it, but from then on (say 1895), I am very sure he had no secretary other than . . . Fred Rudy, whom you have met." On Nov. 13, 1960, Jess Canright sent me a letter he had received from the secretary, thinking I would be interested to see it. His comment was: "Never heard of her before, and I doubt that she was my father's secretary any more than Fred Rudy was, and probably not as much." In his next letter (Nov. 25, 1960), he said that she "to my knowledge, was never at our home to take dictation. . . . If she did at some other place, I didn't know about it." When I sent him what was her full name in 1912-3, he replied, "Never heard the name of —— at anytime" (May 23, 1962).

Is it not conceivable, however, that this woman, though not (as she claims) a regular secretary for Canright, did occasionally act for him when he visited Battle Creek? Let the reader judge from the following: In her first letter to Canright's son (Oct. 25, 1960) she stated that, in 1913, his father had a peg leg. Mrs.—— confirmed this to me, in my home, on May 5, 1962, explaining that he had lost a leg in an accident in his father's hay field. But Fred A. Rudy, mentioned in the preceding chapter as living next door to Canright in Grand Rapids, declared in a letter dated Feb. 25, 1963: "Mr. D. M. Canright had two good legs when I knew him, and he was very active from daylight to dark." Similarly, Mrs. North (the former Roxanna Bailey), another neighbor, wrote on May 27, 1963: "I am sure Mr. Canright did not have a peg leg." Moreover, Canright's nephew in Portland, Ore., wrote me on Feb. 4, 1963, that he had several pictures of his Uncle Dudley which indicated that he had two legs. (I have such a picture myself.) Finally, Canright's son, under date of Jan. 3, 1963, said: "As to his losing a leg in his father's hay field, that is pure fiction." In two previous communications (Nov. 25, 1960 and Oct. 4, 1962) he flatly declared that his father "never had a peg leg." In the latter of these he went on to say: "There was a relative of my father who had a peg leg. He came to visit us at the Grand Rapids farm. . . . It is just possible that Mrs. —— has reference to him"! We have seen in Ch. XII that Canright had a leg amputated in 1916. If he had already lost a leg before 1913, then when he died in 1919 he was minus both legs. But his son told me, in a letter dated Dec. 23, 1962, that his father "retained his right leg till he died." It is quite understandable, therefore, why he had written me on two previous occasions that

he could not believe that Mrs. ——— had "even met" his father (July 6 and Aug. 30, 1962).

Let us now examine the validity of the secretary's charges against Canright:

1. She disparaged him for having made a wrong prediction about Adventism, when, in *Seventh-day Adventism Renounced,* he said: "Adventism is founded on *time* and *time* will kill it. It began by setting a definite time, 1844, for the end of the world, and failed. Now they hold that it must come in *this generation,* beginning in 1844. This is only another way of time setting. In time all this will fail and overthrow their system" (p. 33). His secretary[2] pointed triumphantly to the expansion, rather than the disappearance, of Adventism. But a moment's reflection will put another face on the matter. Canright made his prognostication on the assumption that Adventists would exercise reason. Surely rational consideration would lead them to infer – when Christ did not come in the generation specified – that Adventism was a delusion. To go on believing it to be truth, in spite of its demonstrated error, is hardly any credit to Adventists. So Canright, instead of meriting any derision for a mistaken prediction, deserves praise for his generosity in ascribing to the Adventists more wisdom than they have displayed.

2. This woman has furthermore charged Canright with a pride so extreme as to induce him to violate the sacredness of his own boy's grave. On July 17, 1962, Mrs. ——— wrote me thus: " 'Call no man Reverend' was observed in his [W. H. Littlejohn's] articles. . . . [but] DMC carried the title proudly. He engraved it upon his son's tombstone: Georgie, son of D.M. and Lucy H. Canright." She refers to the marker in the Otsego Cemetery, erected to the memory of Fred (not Georgie), who was born in 1875, and died in 1891.

Adventist ministers call themselves "Elder," not "Reverend," and Mrs. ——— thinks that this practice is in obedience to "Call no man Reverend." But no such command is to be found in Scripture. It has, through ignorance, been mistaken for Christ's words in Matt. 23:9: "Call no man your father." Since I have never had those who sit under my ministry call me anything but "Mr.", I may speak freely on this subject. If God's representatives in the realm of government were called "gods" (Psa. 82:6), I do not know why it would be sinful for His representatives in the sphere of the Gospel to be called "Reverend." One man may

[2]Cf. H. W. Lowe in *Doctrinal Discussions,* p. 149.

use "Elder" with pride, and another "Reverend" with humility. So the inscription on Fred's tombstone proves nothing.

3. Not only has Mrs. ——— belittled Canright for his generous mistake and charged him with extreme pride; she has also fastened on him the dishonor of deliberate falsehood. In her first letter to Mr. Dey (May 31, 1960), she wrote: "Your grandfather was born in Coldwater, May 1, 1845." She expressed the same thing in her fourth to him (Jan. 25, 1961). Now this is a deliberate denial of the truthfulness of Canright's statement in *Seventh-day Adventism Renounced* – a book which I know she possesses, for she mentioned, in a letter written to me in July 1962, that it contains 409 pages apart from appendices. His statement reads: "I was born in Kinderhook, Branch Co., Mich., Sept. 22, 1840" (p. 37). Thus, he is accused of falsehood regarding both the place and the time of his birth. The motive which Mrs. ———, when in my home, ascribed to him in falsifying his age was: that he might appear more impressive when speaking of early Adventist history. But Ch. II above provides absolute proof from public records that Canright's statement is correct.[3]

4. Now, as a falsehood is worse than mistake, so is perjury worse than falsehood. Yet Mrs. ——— has (I do not now say, consciously) charged Canright with this wickedness, by alleging that he was sorry he had left Adventism, when he had solemnly declared *on oath,* on March 8, 1916: "I have never once regretted that I withdrew from that church." This outrageous charge stands in contradiction to the testimonies of all those earnest Christians who knew him well, and who had been blessed through his ministry. I refer the reader to Chs. IV, X, XI and XIII above.

5. Even this is not all. When Mrs. ——— had written me that pages 5-8 of the preface to the fourteenth edition of *Seventh-day Adventism Renounced,* had been dictated to her by Canright in 1913, I replied on July 23, 1962: "As an Adventist, you must have been struck with the kindly spirit which breathes forth in the last two paragraphs [of the Preface]. I have observed the same thing in his other two books also (*The Lord's Day,* pp. 23-24, 26; *The Life of Mrs. E. G. White,* pp. 14, 187, 291). It appears, likewise, in his newly-reprinted pamphlet, *Seventh-day Adventism Refuted* (pp. 17, 19, 55, 56)." Her response was this: " 'Sweet

[3]It is pertinent to mention at this point that when I asked Mrs. ——— if she knew Mrs. Valkier (referred to in the preceding chapter), she said that she did not. Yet she had called on her in Grand Rapids.

Spirit' in paragraphs of Preface overbalanced and counteracted by 409 pages plus appendixes by a power beyond D.M.C's control. *Normally* those paragraphs [on pages 7-8] express the real Canright." In other words, Canright wrote the main part of his book while in the possession of some evil spirit. This is an echo of Butler's assertion in the *Review and Herald* Extra for Dec. 1887. The testimonies, appealed to under point four above, are equally decisive here.

Thus, according to the secretary, Canright was a blunderer, a boaster, a liar, a perjurer and a demoniac, all wrapped into one. She goes one step further: she casts reflection on his parents. In a letter to Mr. Dey (Jan. 25, 1961), she insinuated that Hiram Canright deserted his family when Dudley was only four months old; and in one to me (July 17, 1962), she declared that his mother scattered it to Ohio and Wisconsin by the churlishness of her disposition. It seems that nothing short of the scandalous *could* have been true of Canright's parents! With his father a shirker and his mother a shrew, the implication is obvious: "Can any good thing come out of Nazareth?"

But the facts contradict this account. We have seen in Ch. II that Hiram was still in Kinderhook in 1860. So Dudley did not have to "fend for himself at an early age,"[4] as asserted. As a matter of fact, in after life he used to tell his children "lots of stories about the farm where he *grew up*."[5] As to Loretta, her granddaughter, Mrs. Jennings, wrote me: "Grandmother was a very wonderful Christian. Everyone loved her." Again she called her a "devout Christian," and added: "She wouldn't say a word against anyone." As Loretta lived in the home of Mrs. Jennings from the time that she was a mere child, this testimony is decisive. Moreover, it is certain that not even one of Loretta's seven children ever settled in either Ohio or Wisconsin.

Now this secretary has represented herself to Canright's relatives, and to other people, as his friend. My wife and I have talked with those she has visited in the southern counties of Michigan, where, concealing her Adventist connections, and professing admiration for him, she has sought to induce the innocent to provide her with materials on him. These people were amazed to learn that she is not really so fond of him as she professed to be. In writing to Mr. Dey, she led him to believe that it was her pleasure in the memories she had of his grandfather that prompted her to seek information about him (May 31, 1960; Dec. 16, 1960). She had been raised up "to perpetuate his memory" (Jan. 4, 1961). In writing to Canright's son (Oct. 25, 1960), she followed the same line.

[4]As Mrs. ——— said in her first letter to Jess M. Canright (Oct. 25, 1960).
[5]As Jess M. Canright said in his letter to me on July 16, 1962.

As I have given to the reader a view of the secretary's malice and methods, it will not be amiss to acquaint him with her inaccuracy, and consequent unreliability, in matters of an indifferent nature. She seems adept at misstating things, even when there is nothing to gain by doing so. Her habitual errors regarding the simplest facts reveal the necessity of examining carefully everything she says.

She has stated that the name Canright was originally Cankrite, when the earliest known form was Gernryk; that John W. was Dudley's uncle, when he was his father's cousin; that this cousin of his father's served in the Civil War, though he was a man of 59 at its beginning; that John W's farm is listed in an 1841 Atlas in the Coldwater Library, when the Atlas was put out in 1872; that Mrs. Batterson, of Batavia township, in Branch Co., is D. M. Canright's niece, when she is John W's granddaughter; that Mrs. Ruth Thompson of Coldwater is a great-granddaughter of Canright's sister, when she is such to John W; that a Dr. John W. Canright practiced medicine in Battle Creek, when it was Dr. Harry Lee Canright; that many Canrights are buried in Oak Hill Cemetery in Battle Creek, when there are only two men of that name interred there – Joel, and his grandson, Clifton; that Eugene was Dudley's brother, when he was his first cousin; that this cousin, who served in the Civil War, was mustered out in Iowa, when this took place in Nashville, Tenn.; that Jerome was Dudley's brother, when, like Eugene, he was his first cousin. I have mentioned all of these items together because nearly all of them are disproved by Ch. I with its footnotes.

Other erroneous statements by the secretary, and their corrections, include the following: my second chapter proves that Dudley Canright was not one of thirteen children, but one of seven; and that he was not reared in the home of James and Ellen White, but that his younger brother, Jasper, was. Ch. III shows that he was educated in Coldwater, Mich. and Albion, N.Y., not in Battle Creek; that he was first married in 1867, not in 1869; that his wife, Lucretia, died on March 29, 1879, not on April 24 of that year; and that after her death, his headquarters were in Battle Creek, not in Otsego. In Ch. XI we see that Canright was not pastor of the Otsego Baptist Church for merely eight months, but for a year and a half, when he resigned; and

that he was not pastor of the Berean Church in Grand Rapids for only a year, but for a year and a half, when he likewise resigned, and then, later, for another year, when he again resigned. My twelfth chapter shows that Canright bought 33 acres in North Park, Grand Rapids, not 40; that he lost his leg as the result of a fall at the Adventist Tabernacle in Battle Creek, not at the Berean Baptist Church of Grand Rapids; that he entered the Battle Creek Sanitarium on March 13, 1916, not on April 16 of that year; that he remained in Battle Creek for more than four months before being taken to his daughter's home in Hillsdale, not just two or three days; and that he was in comfortable circumstances at the close of his life and not in financial straits.

Here, then, are two dozen instances of misstatement on the part of Canright's secretary. I have others on hand which I have not introduced, because there was no reason to do so. But now the reader may draw his own conclusions as to the value of this woman's witness against Mr. Canright. She has declared him to be the very opposite of what those who knew him intimately, and over long periods, declared him to be. At the same time, she has made claims for herself as a witness that are totally insupportable. She has even resorted to deceit in order to procure data which she hoped would assist her in disparaging him. And throughout, she has revealed her inaccuracy in a multiplicity of details on the circumference of his history.

Yet this is the party cited by one of the authors of *Questions on Doctrine,* in order to discredit Canright. She told me in my home on May 5, 1962 that this author had written her repeatedly for data on him. When I wrote to him what I had discovered about her unreliability, he professed to have no need of any information she possessed! Documentation which I had sent him on the charges he had made, apart from her testimony, he ignored. Impartial men can judge the morality of such procedure.

CHAPTER FIFTEEN

The 1867 Diary

On May 21, 1960 the one who claims to have been Canright's secretary wrote to Mr. Dey, beginning thus: "Very recently I had the pleasure of meeting Howard Pierce and wife of Otsego, Mich. They gave me your name but had no address, so I'm making an effort to reach you without one. Of course you readily know you are cousins[1] but seldom see each other.

"By the way of introduction, I was secretary to your grandfather Dudley M. Canright in the years 1912 and 1913 in Battle Creek, Michigan, and of course knew he had a daughter living in Hillsdale as the years slipped by. Because of past memories, I have taken upon myself a hobby of writing histories of family trees and I find Canright's family history most interesting yet because of so many deceased, very difficult.

"Howard Pierce has been most helpful and he thinks what he didn't know you would be glad to furnish. To refresh your memory, I'll sketch a few dates – ask a few questions and you probably can fill in the rest. I am interested enough of course to make a trip to Ann Arbor or Hillsdale to have a personal talk which would be so much more satisfying, or perhaps if you were coming this way to visit your cousin[1] or on other business, you could stop and pay me a visit."

Then come many statements and questions about Canright and his family, followed by these words: "Now I'm not expecting you to sit down and answer all these questions – I have listed them in the order I would like to know them and to refresh your memory. If this letter reaches you and we can make some appointment for a visit, I would be glad to do that. Then also perchance you still might have your grandfather's diary or papers, books, anything with dates, perhaps pictures, I would solicit the privilege of reading them and seeing them.

---

[1]As Mr. Dey's mother was the daughter of Canright's first wife, and Mr. Pierce is a nephew of his second, they are not related at all.

"It might be of interest to know the 40 acre farm he had in Grand Rapids is now built into a subdivision and a part of the city of Grand Rapids with the main street in it named Canright St. I visited the Berean Baptist Church where he was pastor, also Otsego Seventh-day Adventist Church where [he] had a pastorate and visited the Canright burial plot last week.

"The Pierces live in the old family home, retired and looking fine. It is a beautiful structure.

"May I hear from you if you receive this, and thank you kindly.

Most Sincerely,
Mrs. ——— "

There is not the least intimation in the whole letter that the writer was a Seventh-day Adventist. Had there been, Mr. Dey would not have responded with his characteristic cordiality, remembering, as he did, that Adventists had defamed his grandfather to himself,[2] and that his Uncle Jess Canright had "had some....unpleasant experiences with devout Adventists who [had] deliberately spread vicious lies about his father" (to quote his own words in a letter to Mrs. ——— toward the end of January, 1961.)

On Saturday (the Adventist Sabbath), August 6, 1960 Mrs. ——— and her husband called on Mr. Dey. In a letter to his Uncle Jess, written Dec. 28, 1960, Dey said: "She talked so nicely of Grandpa when she was here and told how much she thought of him and was so interested in any information I might give her." Accordingly, Dey either gave or lent Mrs. ——— Canright's diary for 1867. He would have done neither had he known her identity.

When Canright's son, on Nov. 13, 1960, sent me a letter which Mrs. ——— had written him on W.C.T.U. stationery, I ascertained, by telephoning some W.C.T.U. representatives, that she was an Adventist. Immediately I informed Jess Canright of this fact, and he forthwith requested his nephew to get the diary back – but, apparently, without telling him of her connections. Accordingly, on Jan. 10, 1961, Dey wrote me: "Have you found out if Mrs. ——— is an Adventist? If I remember right, they won't lift a finger on Saturday until sundown. They were here on a Saturday afternoon, which might indicate they are not members." So it is plain that when Dey handed over the diary he was ignorant of the Adventist connections of the recipient.

[2]See Ch. XIII.

Dey lost no time in communicating with Mrs. ———. On Jan. 1, 1961 he sent her his third request for the return of the diary. He said: "I am at a complete loss to know why you have ignored two requests to return the personal items I let you take last Sept. [August, really]. The time has been ample for you to obtain any data you might want. Now, I was good enough to trust you as a responsible person, and hope it doesn't prove that I was just plain gullible." On Jan. 17, 1961, he wrote me: "She is sly"; and on the 29th: "Her letters sound so sincere, but she hasn't acted that way."

On Feb. 23, 1961, Dey wrote Mrs. ——— as follows: "Because of the many statements in the past by members of the Adventist faith that have been intended to slander and degrade my grandfather's character, I feel that it is only natural for me to wonder if you are gathering information about D.M.C. to be turned over to your church or some member thereof, to be used in a derogatory manner....I wondered why you refused to acknowledge my several requests to return the diary." He enclosed in his letter the following statement for her to sign in the presence of a notary:

"I, Mrs. ———, of ——— St.,——— Mich., desire to have it known that no part of the material, findings or data that I have compiled or procured about the person of Rev. Dudley M. Canright (deceased), will be used by me or turned over to the 7th day Adventist Church or any members thereof to denounce or defile in any way the person above mentioned." The statement was never returned.

On Memorial Day, May 30, 1961, Mr. and Mrs. Dey called at the home of Mrs. ———, but she was not there. That night Mr. Dey telephoned her. When he asked for the return of the diary, she told him that she "wouldn't" give it back, that "it was in escrow in Berrien Springs," where she could not get at it. On June ninth, he wrote me all this and added: "I got this information by intense questioning."

Another communication from him on Aug. 10, 1961 reads: the diary "was obtained because she made false statements to me about its intended use." On April 9, 1962 he wrote: "She misrepresented to me the reason she wanted it. She admitted that when I called her long distance"; on June 4th: "It's a cinch that had she not misrepresented the use that she was going to put it to, she wouldn't have taken it away from me"; and on June 21st: "She grossly misrepresented the reasons that she gave to obtain information about D.M.C."

In the preceding chapter I have referred to the visit Mrs. ——— and her husband made to our home on another Saturday, May 5, 1962. In the course of her depreciation of Canright, she made use of items taken from his diary. At this, I asked to see the record myself. She hedged but, on the advice of her husband, agreed to arrange for this with the representative of the Ellen G. White Publications in Berrien Springs.

On Thursday, June 14, 1962, my wife and I drove to Andrews University, in Berrien Springs, to see the diary. It contained nothing that could fairly be used to discredit either Canright or the Whites. The former's self-reproaches, confessions to God, entreaties for mercy and strength, and expressions of gratitude and praise, bore witness to his sincerity of heart and served to heighten our estimate of him. But we were forbidden to make any notes whatever of the things we read.

It had occurred to me that Mrs. ——— might, perhaps, release the diary if Canright's son – to whom it really belonged – should frankly ask her for it, so I suggested this to him. Accordingly, on June 8, 1962 he wrote to her saying: "I would like you to send it to me. I think you will recognize the propriety of this request, seeing I am D. M. Canright's son and I cherish his memory." She never replied. He therefore wrote her again on June 28th, sending her an airmail, special delivery, registered letter, which she accepted. In it he warned her of litigation if she did not respond.

When Jess Canright sent me a copy of his second letter to Mrs. ———, I felt it was only fair to spread the entire matter before the Ellen G. White Publications, for litigation would involve that body as the holder of the diary. Therefore, on July 13, 1962, I had an interview with the associate secretary of the White Publications and a local Elder, at the Adventist camp grounds near Grand Ledge, Mich. I began with the fact that the diary had been entrusted to the White Publications by Mrs. ———, and proceeded to say that I assumed that it was not known that it had been procured under false pretences. When I had spread before these gentlemen substantially the facts delineated above, they both said that the diary ought to be returned. However, final decision was to be made by the Secretary of White Publications himself.

I was, therefore, asked to send to the Secretary a written account of the facts which I had set forth orally. This I agreed to do. Accordingly, on July 23rd, I mailed a carefully documented record to the Secretary at the General Conference in San Francisco, and called upon him to turn the diary over to its rightful owner without delay. I told him that I had copies of all the correspondence from which I had quoted, and that he or his representatives were welcome to see them at my home. I also told him that I would myself inform Mrs. ——— of my communicating with him about the matter.

It was not until I had asked another leading Adventist to prod the memory of the Secretary of the White Publications that I received a vaguely-worded letter from him, written Sept. 20, wherein he said: "I am not sure that my interpretation of certain matters accords entirely with yours." On Sept. 24 I replied, requesting an elucidation of these words. On Oct. 11, 1962 – just 80 days after I had sent the document by airmail – I received this plain answer: "It is our understanding that the D. M. Canright diary for the year 1867 is the property of Mrs. ———, a member of the Seventh-day Adventist Church, it having been given to her by Mr. Clifton Dey. Mrs. ——— is a layman and her contacts were made on her own volition and without the knowledge of any official of the Seventh-day Adventist Church. Inasmuch as this diary is not our property, we are not at liberty to dispose of it in harmony with your suggestion."

The impartial reader will, I believe, not be inclined to concur in the view that the diary is "the property of Mrs. ———," because it had "been given to her by Mr. Clifton Dey." Furthermore, inasmuch as Mrs. ———, on July 17, 1962, had put it in writing that she had "turned over the diary to the Board of Trustees of the White Publications," and inasmuch as the Secretary of that body now declared that "this diary is not our property," it would seem that the volume belonged to neither – which is what the preceding data demonstrates.

It will be observed that no responsibility is taken by this Adventist leader for what "a member of the Seventh-day Adventist Church" may do privately. The N.T. makes it clear that a church is accountable for what its members do. As a matter of fact, Adventist leaders do not hesitate to impose discipline upon members who do not act in a manner pleasing to themselves. The cases of Robert D. Brinsmead, Dr. Jack O. Ford and A. L. Hudson, who have recently been subjected to such discipline, are illustrations.

The same day that the letter to me was written, another was directed to Jess Canright. Therein we read: "Mrs. —— informed

me about a year ago that the diary had been placed in her hands as an out-right gift and that it was her property. Arrangements were made by Mrs. —— to deposit the diary with the White Estate vault at Berrien Springs where she could have access to it. Mrs. —— is a member of the Seventh-day Adventist Church and we have no reason to question the statements which she has made to us concerning this and other matters....Inasmuch as the diary is not our property, we are instructing the custodian of the materials in our vault in Berrien Springs to request Mrs. —— to remove the diary from our vault."

Mrs. —— gave Mr. Dey to understand that the diary was beyond her reach (his letters, dated Aug. 10, 1961, April 9, 1962, and June 4, 1962) – which is contradictory to the above statement that "she could have access to it," as her property. It may fairly be asked why Mrs. —— has been requested to remove the diary from the vault if the White Publications is so sure that it belongs to her?

The reader will, I am sure, be interested in the final sentence of the letter addressed to me by the Secretary of the White Publications: "I think, Mr. Douty, you are making far too much of this matter." Maybe our first parents thought that far too much was being made of the matter of a little fruit being eaten in the Garden of Eden. Plainly, too much has been made of the present matter for the comfort of the Secretary of the White Publications. I submit that he is making far too little of what is a serious moral issue.

Conclusion

The numerous facts presented in the preceding chapters speak in decisive tones. They say something of great importance concerning D. M. Canright, and something of equal importance concerning the Seventh-day Adventist Church. In both instances, what is said contains immense implications, for good or ill, to the parties involved.

1. Concerning D. M. Canright, the facts presented declare that he was a sincere, upright, good man. This is the unanimous testimony of those – inside and outside the Baptist denomination – who knew him, for years, in Otsego and in Grand Rapids (Chs. IV, X-XIII). Their testimony is confirmed by that of people in other places who were long acquainted with him – as Dr. Nelson and E. S. Ballenger (the latter disagreed with him on several important doctrines) – or who had received spiritual blessing through his ministry, such as the people of Healdsburg, Calif. Moreover, the many passages I have quoted from Canright himself, in Chapters X and XII, show that he was a man of that character. No, he was not perfect, nor did he claim to be. Instead, he frankly acknowledged his imperfections and deeply lamented them.

Since, then, Canright was a sincere, upright and good man, his testimony against Adventism cannot be brushed aside. I do not say that it is to be received in every detail – for the best of men can err – but I do say that it is deserving of serious attention. Therefore, I urge all lovers of truth to read his productions, assured that they will soon discover for themselves that he was no irresponsible ranter, but a dispassionate author who generally provides convincing proof for what he says. (This is the *real* reason why Adventist leaders have sought to keep their people from reading his works.)

2. The facts set forth in the preceding chapters also have something of great importance to say about the Seventh-day Adventist Church. They declare that it has borne false witness against D. M. Canright. There is no more correspondence between the Canright of history and the Canright whom Adventism depicts than there is between the Luther of history and the

Luther whom Romanism depicts. The image of the one has been as grossly distorted as that of the other.

This distortion, as pointed out in the Introduction, cannot be charged on a few individual Adventists. It has been consistently perpetrated for three-quarters of a century by the highest officials in the movement, as the foregoing data demonstrates. It is, therefore, the responsibility of the Seventh-day Adventist Church as such.

Now, in bearing this false witness against Canright, Adventism has expressly violated the ninth commandment, which reads: "Thou shalt not bear false witness against thy neighbor" (Exod. 20:16). Moreover, by violating the ninth commandment, it has run counter to the authority of God which underlies all ten. It has, therefore, in spirit, run counter to the whole law and is guilty of all. Such is the force of James' words: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law" (Ch. 2:10-11). In view of the Adventist emphasis on the fourth commandment, we may say: "He that said, Remember the Sabbath day, to keep it holy, said also, Thou shalt not bear false witness against thy neighbor. Now if thou remember the Sabbath day, to keep it holy, yet if thou bear false witness against thy neighbor, thou art become a transgressor of the law." It is manifest, then, that whereas Adventism claims to observe the whole law, it is really guilty of transgressing the whole.

This fact involves serious consequences for Adventism, for it claims to be God's one and only church in the world today. Its members concede that there are Christians in other churches, but they confidently expect that all such will eventually become part of their own communion. They hold that their church is spoken of prophetically in Rev. 12, where we read of "the remnant of her [the woman's] seed" (v. 17). They view it as God's last corporate witness here below, ere Christ returns. The description of the Lord's people, as those who keep the commandments of God and the testimony, or faith, of Jesus (Rev. 12:17; 14:12), is appropriated exclusively to themselves.

Since Adventism is guilty of violating the whole law of God, it cannot possibly be His church, however much it may think it is. Such thinking is only a tragic delusion. Doubtless there are Christians in this movement – as there are in other mistaken systems – but Adventism itself is invalidated by its lawlessness.

My contribution to the Adventist controversy is now completed. In *Another Look at Seventh-day Adventism* I addressed myself to the doctrinal aspect of the subject; in this book I have addressed myself to its practical aspect. I respectfully submit my findings to the judgment of all impartial men. I particularly submit them, in all good faith, to my Adventist friends (for whom I have only the kindest of feelings), with the prayer that God may make these books a means of eternal blessing to them.

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PART II: NAMES

Also by NORMAN F. DOUTY

Another Look at Seventh-Day Adventism

Seventh-day Adventism and its adherents have been subjected to varied treatment during the past century or so. Recently it has been advocated by some that Adventism should be received into the fellowship of Evangelical Churches. Others consider that all Adventists are outside the Body of Christ. Mr. Douty strikes a middle course, rejecting the movement as heretical, but maintaining that there are Adventists who deserve to be recognized as children of God.

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