Andrews University

Seventh-day Adventist Theological Seminary

AN INTRODUCTION TO:

I. B. Burton's

"THE REMINISCENCES AND RECOLLECTIONS OF A PIONEER OR WITH THE MESSAGE IN THE DARK CONTINENT 1894-1924"

A Term Paper

Presented in Partial Fulfillment of the

Requirements for the Course

CHIS570 History of the Seventh-day Adventist Church

By
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(1953-)
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PREFACE TO THE SECOND EDITION

During the spring of 1977, while I was attending the Seventh-day Adventist Theological Seminary at Andrews University, I took a class under Dr. C. Mervyn Maxwell called, History of the Seventh-day Adventist Church. Part of the assignment for that class was to write a research paper that had something to do with denominational history. I had recently received a copy of my great-grandfather's journal, "The Reminiscences and Recollections of A Pioneer Or With the Message In the Dark Continent 1894-1924." My father had just recently transcribed this journal and had it printed and bound into book form. He gave away about 50 copies of that book and I had just recently finished reading my copy. There were questions I had about the history of the times of the journal, so I took as my project to write a brief introduction to the journal.

With the recent death of Isaac Barry Burton's son, my grandfather, Ithiel Basil Burton, I have been asked by family members who feel a need for contact with their past, for copies of my paper about my great-grandfather. My original paper was done the "old-fashioned" way. I wrote the first draft out in long hand, then typed up a draft copy. Then, with the help of my wife, I did some editing, made some final corrections and typed up a "final draft," which I turned in. At the time I was working on this paper, I wished I had a word-processor. There were several areas of the original paper I would have like to have edited some more before I turned it in, but, that would have meant typing the whole paper again, and well, I didn't have a word-processor and was too lazy or didn't have the time to retype the whole paper, so I let well enough alone.

During the twelve years since I first wrote this paper, several things have happened which led me to decide to "redo" it. I have come into possession of a couple of documents that bear on the subject of this paper and I felt I needed to include some information from them. Since there does seem to be some interest in the paper and I now have a good word-processor, and spelling and

grammar checkers, tools that make the job very easy, I decided to rewrite the paper making minor changes as needed. So, while this paper remains true to the original, it is not the original paper I wrote in 1976.

I have also included an appendix with this version of the paper. The appendix is a transcript of Issac Barry Burton's original obituary as it appeared in the African Division Outlook, on March 1, 1928. I felt this would be of interest to any reader of this paper and of "The Reminiscences and Recollections of A Pioneer Or With the Message In the Dark Continent 1894-1924."

Irwin Basil Burton
Littleton, CO
October 22, 1988

PREFACE

The purpose for writing this paper was not primarily to present startling new discoveries. It seeks rather to depict more fully the background and climate of the early work in South Africa; the devotion, energy, and vision which led the first group of believers, only seven years after they themselves received the Seventh-day Adventist message, to undertake the project of sending out from their midst a missionary party.

It is my hope that the reader will be able to continue the history presented here by reading the journal for which this paper is really intended as an introduction.[1]

As I began my research, I found gaps in the material presented in the historical records. This made it difficult and at times impossible to put together as complete a picture as I would like to have had. For much of my information I relied on obituaries,[2] on letters written by pioneer missionaries and printed in the Review and Herald,[3] and on Seventh-day Adventist Encyclopedia articles.[4] These sources provide at times only a sketchy overview of material needed for this project. I therefore was forced to turn to such popularly written works as those of Virgil Robinson[5] and A. W. Spalding.[6] I

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[1]I. B. Burton, "The Reminiscences and Recollections of A Pioneer Or With the Message In the Dark Continent 1894-1924," unpublished manuscript. A copy of this journal was placed in the Seventh-day Adventist Heritage Room at Andrews University, Berrien Springs, Michigan, by his grandson, Irwin Barry Burton, in October 1976.

[2]"Obituaries," Review and Herald (1890-1940) and African Division Outlook (1920-1940).

[3]Various letters from South Africa in Review and Herald (1878-1896).

[4]Don F. Neufeld, ed., Seventh-day Adventist Encyclopedia (Washington, DC: Review and Herald Publishing Association, 1966).

[5]Virgil E. Robinson, Third Angel Over Africa (unpublished manuscript). A couple of copies are in the E. G. White Vault at Andrews University.

[6]A. W. Spalding, Origin and History of Seventh-day Adventists 4 vols., (Washington, DC: Review and Herald Publishing Association, 1961-1962).

find, as a result, that in some situations I am left with the dilemma of having to decide which is the correct interpretation of an event or situation. For many of these, common sense suggested a logical solution, for others I was aided by the familial lore passed to me by my various progenitors.

Irwin Basil Burton
Berrien Springs, MI
May 23, 1977

INTRODUCTION

> Not many years after our work had begun in South Africa, the General Conference authorized the Cape Conference to lay plans for carrying the great Three-fold Message to the regions beyond. The work had been carried on among the Europeans; now a start was to be made toward giving the gospel to the millions of Africa's black sons and daughters.[1]
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> On May 6th, 1894, the Claremont church was well filled with friends who were gathered to say farewell to the seven men who were going out on this pioneering expedition.[2]

So begins the record of one of the members of that "expedition," twenty year old Isaac Barry Burton.

I have always been interested in this story about my great-grandfather, Isaac Barry Burton, especially since I received a personal copy of his journal. As I read his journal, I realized there were several areas where an unknowing reader might be left in the dark as to what was being spoken of. One of these areas is the series of events that led up to the expedition which introduces this journal.

While we will not, in this short paper, be able to cover the start of Seventh-day Adventist work in South Africa in depth, we will endeavor to concentrate especially on those aspect that deal specifically with how the young man, I. B. Burton, became interested in the Adventist message.

It will be to our advantage, however, to understand some of the general historical setting of the Seventh-day Adventist Church in South Africa at the time that the journal, "The Reminiscences and Recollections of A Pioneer Or With the Message In the Dark Continent 1894-1924," was written.

Our first "official" missionaries to South Africa arrived in July of 1887, and their labors were mainly directed to the white population, i.e. English and Dutch speaking peoples. But we might ask,

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[1]Burton, Recollections, p. 1.

[2]Ibid.

how is it that just seven years after the first missionaries arrived, they were strong enough to be able to start a self-supporting mission among the heathen?

The expedition mentioned earlier, with which the journal begins, was the first exploratory trip made up into Matabeleland to obtain and stake out the claim for the Seventh-day Adventist Church's very first mission station among the heathen!

This trip was made one year before G. B. Tripp, Dr. A. S. Carmichael, and W. H. Anderson arrived to set up the mission proper. The story of that journey is best know from accounts such as those of Virgil Robinson[3] and A. W. Spalding.[4]

[3]Robinson, Third Angel Over Africa and Desert Track and Jungle Trail (Mountain View, CA: Pacific Press, 1986).

[4]Spalding, Origin and History.

BEGINNINGS

Just who was Isaac Barry Burton and how did he become involved in this pioneer trip? We could begin our story with the statement in his obituary that the Burton family became Adventists "as a result of the efforts of Elder Robinson and Elder Hankins, . . ."[1] There were two Elder Robinsons active in the early history of Seventh-day Adventist's in South Africa. Which "Elder Robinson" is this referring to?

We might also start this account with G. J. van Druten's letter to the General Conference asking for a minister to come and teach them, and enclosing £50. But the question then is why was he asking for a minister? And how did he hear about the General Conference?

Instead, we will begin the story in the United States, for in America there were two or three events taking place which would influence our story in African in interesting ways.

In 1867, Loretta Farnsworth, one of William Farnsworth's 22 children, attended a meeting in Washington, New Hampshire, conducted by James and Ellen White and J. N. Andrews. Her heart was touched and she, along with 12 others, accepted Christ. Loretta and the others, wishing to be baptized, were taken to the nearby pond where, because of the cold winter, a thick piece of ice had to be cut out of the pond in order for them to be baptized.[2]

Three years later, in 1870, a young man of 20, Asa T. Robinson, traveled from New Brunswick, Canada, to Cornish Flat, New Hampshire, to show his brother, Dores, that he was keeping the wrong day by keeping Saturday as the Sabbath. He failed! Dores instead convinced Asa

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[1]I. B. Burton Obituary, African Division Outlook, March 1, 1928.

[2]SDA Encyclopedia, s.v. "Robinson, Loretta Viola (Farnsworth)."

that Saturday was the Sabbath of the Bible.[3]

You ask, "What do these two seemingly unrelated events have in common?" Well, you see, it was in 1876 that wedding bells sounded for Loretta and Asa. And we shall see them, along with Dores, later when we see them as pioneers in two different aspects of our work in Southern Africa.

Sometime in the late 1860s, William Hunt, a miner in Nevada, came into contact with Seventh-day Adventists through the work of J. N. Loughborough in California. In 1871, William Hunt decided to follow the good prospects for mining in South Africa, so he moved to South Africa, taking with him a supply of Seventh-day Adventist tracts and papers. In South Africa he was able to distribute these papers and in a general way became Seventh-day Adventist's first "unofficial" missionary in South Africa.

In 1885, William Hunt convinced G. J. van Druten, a Beaconsfield, South Africa, businessman, of the validity of the Saturday Sabbath.

At about this same time Petrus Johannes Daniel Wessels, a young Dutch-speaking man, otherwise know as Peter Wessels, who had "become troubled over inconsistencies in the teaching of the Bible and the practice of professed Christian people,"[4] was attacked by an apparently hopeless case of tuberculosis. His life was despaired of. While in this hopeless condition "his mind was again turned to God's word and to the promise, 'The prayer of faith shall save the sick, and the Lord shall raise him up, . . .'"[5] Peter accepted this promise and covenanted with the Lord that if he were healed, he would take the Bible as his only rule of faith. He was anointed and was immediately healed. As

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[3]Ibid, s.v. "Robinson, Asa T."

[4]Peter Wessels' obituary, Review and Herald, May 18, 1933.

[5]Ibid.

a sign of his belief, he threw away all his medicines. As a result of this experience, he became a crusader for the Bible as the rule of faith. One day, while trying to persuade his deacon brother of the value of prayer for the sick, his brother asked him, "If you are such a Bible man, why do you not keep the Sabbath?"[6] Peter replied that he did keep the Sabbath, at which his brother pointed out that Saturday and not Sunday was the Sabbath of the fourth commandment. Upon further study, Peter became convinced and decided to keep his first Sabbath on November 26, 1885, "being the first person in South Africa to step out upon this truth."[7] At this time he did not know of any other Sabbath-keepers anywhere in the world![8] So just as Dores convince his brother Asa, so a second brother convinced his brother of the Sabbath.

Imagine the joy when, not long after this, Peter Wessels and G. J. van Druten discovered that they both were keeping the same seventh-day Sabbath! When van Druten told Wessels about William Hunt, another Sabbath-keeper, Peter was surprised and pleased. Together they went to visit Hunt. In the course of their visit, William Hunt told them about a whole church in America which actually kept the seventh-day Sabbath.

As a result of their visits with William Hunt, van Druten and Wessels dictated a letter in Dutch, which Hunt translated into English and sent to the General Conference of Seventh-day Adventists in Battle Creek, Michigan. In this letter these brethren requested that a Dutch speaking minister be set to more fully explain these new truths to them and prepare them for baptism. They enclosed, as mentioned before, £50, at that time equivalent to about $250, to assist in sending a

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[6]Ibid.

[7]Ibid.

[8]Ibid.

missionary to South Africa.

THE FIRST MISSIONARIES

In response to the request of van Druten, Wessels, and Hunt, the General Conference sent seven people to South Africa. They were: Elder and Mrs. Dores A. Robinson (who had convinced his brother Asa, of the Sabbath), Elder and Mrs. C. L. Boyd, R. S. Anthony and G. W. Burleigh (two colporteurs), and Miss Carie Mace (a Bible worker). They arrived in Cape Town on July 28, 1887,[1] where they were met by Peter Wessels.

Upon their arrival in Africa, a conference was held and it was decided that Elder Boyd should go on to Beaconsfield with Peter Wessels to hold meeting and baptize any new believers there. The rest of the party would remain around Cape Town and begin work there.[2]

The work of Elder Boyd progressed quite well and he was blessed with good results. The first Seventh-day Adventist baptism in South Africa was performed in the dam on Peter Wessels' farm[3] and it was not long before Elder Boyd was able to organize the first Seventh-day Adventist church in South Africa at Beaconsfield.

Meanwhile, back in Cape Town, Elder Robinson and his party seemed to run into some fairly strong prejudice and opposition from the Dutch Reformed Church. They decided to try to break down some of the prejudice by canvassing in the city and its suburbs selling Uriah Smith's Daniel and

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[1]Review and Herald, September 13, 1887.

[2]D. A. Robinson, letter, Review and Herald, January 3, 1888.

[3]David Fletcher Tarr, "Recollections," taken from I. Basil Burton's Notebook, February 16, 1985. An interesting side line to this story is that one of the individuals baptized that day, Fletcher Tarr, returned to his home in Clumber, Cape Province and converted many of his relatives and friends, including his older brothers, James and Walter, and their families to the Seventh-day Adventist message. James has sixteen children and Walter had eight. Walter's oldest daughter. Claris, later married Isaac Barry Burton.

Revelation.[4] In the meantime, they ordered a canvas tent from the United States in which to preach, feeling that this would be easier than to try to preach their distinctive doctrines inside other churches.

When the tent finally arrived in January 1888, Elder Boyd went down to Cape Town to assist with the first meetings. The literature that had been sold seems to have made a fair impression for it now bore fruit and these meetings had an attendance of over 50 people.[5]

Unfortunately however, there appears to have been some friction between Elders Boyd and Robinson. When the General Conference had sent them to South Africa, the brethren in American had not place either man in charge. Both men seem to have been strong-minded and individualistic and it was not long before D. A. Robinson requested permission from the General Conference to go to England. In his place the General Conference sent Elder I. J. Hankins to help Elder Boyd.[6]

The Hankins family arrived in South Africa on February 9, 1888,[7] and soon after that, the Robinsons left for England.

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[4]C. L. Boyd, letter, Review and Herald, January 24, 1888.

[5]C. L. Boyd, and D. A. Robinson, letter, Review and Herald, March 13, 1888.

[6]Harry, Hankins, Gold, Diamonds and Precious Stones, ch. 5, quoted by Robinson, Third Angel, (p. 8).

[7]I. J. Hankins, letter, Review and Herald, April 3, 1888.

CAPE TOWN EVANGELISTIC SERIES

With this background information in mind, let us now take a closer look at I. B. Burton's obituary. It states:

> His parents were charter members of the first Seventh-day Adventist church at Claremont, when, as a result of the efforts of Elder Robinson and Elder Hankins, the Burton, Edmed, Commin and Ingle families stepped out.[1]

We have now seemingly answered the question we raised earlier, which "Elder Robinson" is this? We have seen that Dores A. Robinson left South African soon after I. J. Hankins arrived in the early months of 1888. Elder Hankins remained in South Africa until 1901. Asa T. Robinson (the "converting," but soon the converted brother of Dores) arrived in South Africa on January 2, 1891.[2] These facts make it quite possible for Elder Hankins to have held meetings with Asa T. Robinson.

In spite of this information, it appears that the obituary must be referring to D. A. Robinson, for reasons we shall see in this section.

The records show that after his arrival, Elder Hankins began right away to hold meetings in the tent. Elder Boyd returned to work farther north, and the colporteurs helped with the Hankins' meetings. We find that during the rest of 1888 after his arrival, Hankins conducted at least three series of meetings. These were held in Mowbray, October 8 - November 25, and then moved to Claremont and Wynberg. These communities were three suburbs of Cape Town.[3]

When Elder Hankins arrived in South Africa, the tent had already been pitched in Cape Town itself. Therefore, if we take a general overview of the situation, it appears that from the fall of 1887

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[1]I. B. Burton obituary.

[2]Asa T. Robinson, letter from South Africa, Review and Herald, February, 23, 1892

[3]I. J. Hankins, letters, Review and Herald, January 8, 1889, and April 23, 1889.

to the fall of 1888, the tent was actually pitched in four different locations in what might be called a "series" of meetings, since they were all held in the same general area. And after all, they were not so many miles apart that one could not attend all four series if one happened to live near any one of the sites. Elder D. A. Robinson started the series in Cape Town itself, while Elder Hankins continued and concluded it in the suburbs after he arrived. It would be quite correct then to say that a person baptized at one of these meetings had been baptized "as a result of the efforts of Elder [D. A.] Robinson and Elder [I. J.] Hankins. . ."[4]

As a result of the series, the second Seventh-day Adventist church in South Africa was organized on March 2, 1889, in Claremont, with the Burton family, among others, as charter members.[5]

This small church became the headquarters church for the work in South Africa, the school--Claremont College, and the Claremont Sanitarium. And it was the members of this church who gathered on May 7, 1894, just five years after being organized, to say farewell to that company of seven men who were going north to the first Seventh-day Adventist mission among the heathen.

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[4]I. B. Burton's obituary.

[5]I. J. Hankins, letter, Review and Herald, April 23, 1889, and I. B. Burton's obituary.

TO THE HEATHEN

The next few years were quite eventful for the small, but growing group of believers in South Africa. In 1891, the Boyds left Africa and Elder and Mrs. Asa T. Robinson (the ones we met at a wedding earlier in this paper) arrived in South Africa.[1]

Under Asa Robinson's leadership great advances were make. The small group of believers felt that they should have a school for their young people. So on February 1, 1893, Claremont College was opened with 65 students, only about half of which came from Adventist homes.[2]

Before the college opened, a very important meeting was held in the new school building. On the week following December 2, 1892, the fifth session of the South African Mission was meeting. At this meeting it was decided that they had been relying on the General Conference for financial support for long enough! (September 1887 - December 1892, five years) It was now "high time" they support their own work![3]

So saying, it was voted to set up a self-supporting South African Conference with Asa T. Robinson as President, I. J. Hankins as Secretary, and Mrs. N. H. Druillard as Treasurer.[4] It was also voted that John and Peter Wessels, along with their mother and G. D. J. Shultz, should be delegates from South Africa to the next General Conference session in Battle Creek, Michigan.[5]

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[1]A. T. Robinson, letter, Review and Herald, February 23, 1892.

[2]I. J. Hankins, letter, Review and Herald, March 28, 1893, and A. T. Robinson, "Brief Sketch of the Work in South Africa," Review and Herald, May 16, 1893.

[3]A. T. Robinson, letter, Review and Herald, January 24, 1893 and "Brief Sketch."

[4]A. T. Robinson, letter, Review and Herald, January 24, 1893.

[5]Ibid.

The year 1893 was a busy year for the workers in South Africa. They now had two strong evangelistic teams working.[6] To the north there had been an uprising of the Matabele nation. This was put down by the British and the area was put under the control of the British South Africa Company, a semi-governmental company with Cecil Rhodes as President and Dr. D. S. Jameson as Administrator of Mashonaland.[7]

1893 was also the year that the Wessels and G. D. J. Shultz went to the General Conference session in Battle Creek. While there, Peter Wessels gave several talks. In one of these, he spoke of the need of starting work among the heathen.[8] This, along with the other talks and letters from Asa T. Robinson, led to a resolution being passed on March 5, 1893, by the committee on finance, Resolution 36, which stated:

> That a mission be opened in Mashonaland, Africa as soon as practicable; and that not less than five persons be selected by the Foreign Mission Board to go to the field.[9]

You can imagine the excitement this brought among the people of South Africa! At last they were ready to begin work among the heathen.

Before the missionaries could actually begin mission work however, the site had to be chosen and preliminary work had to be done.

Elder Robinson and Peter Wessels saw Cecil Rhodes to secure permission and land for the mission. The story of that interview is very well known.

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[6]I. J. Hankins, letter, Review and Herald, April 24, 1894.

[7]V. E. Robinson, Third Angel. pp. 41-42

[8]Daily Bulletin of the General Conference, February 15, 1893, p. 269.

[9]Daily Bulletin of the General Conference, March 5, 1893, p. 476.

The trip was arranged for: supplies, oxen, mules, wagons, and men. Seven men were to make that first trip. They were: J. H. Harvey and A. Goepp (American believers who went to South Africa in response to an appeal by Elder O. A. Olsen),[10] Alma Druillard (a businessman from the midwestern United States who had earlier come to South Africa as a colporter),[11] Peter Wessels (one of those who gave the first call for missionaries to come to South Africa), Fred Sparrow and Barry Burton (two of the young people who had accepted the message as a result of the work of Elders Boyd, [D. A.] Robinson, and Hankins), and J. Landsman. I guess we could say that among the first Seventh-day Adventist missionaries to the heathen there were at least two "student missionaries,' only in the sense, of course, of being quite young.

And so it was that we read the account of their departure on this phase of Adventist "evangelism" in the account by Joel C. Rogers:

> On the evening of Monday, May 7, six Seventh-day Adventist missionaries left Claremont, South Africa for Mashonaland. All of our people are interested in this movement. It is the first self-supporting missionary enterprise among us. While these men expect no money support from us, they do need the support of our prayers. Their names are brethren Harvey, Giep (sic), Druillard, Peter Wessels, Sparrow and Barry Burton, the latter two being young men who have embraced the truth here.[12]

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[10]Virgil Robinson, Third Angel, pp. 44-45.

[11]SDA Encyclopedia, s.v. "Druillard."

[12]Joel C. Rogers, letter, Review and Herald, June 19, 1894. Rogers mentions only six "missionaries" as members of the party. He failed to mention J. Landsman, the least well know member of the group.

CONCLUSION

Since this paper is presented as an introduction to I. B. Burton's journal, I would like to make some observations about the journal and the man who wrote it.

I. Barry Burton appears to have been an explorer in the truest sense. We therefore quite often find that he breaks off from his main subject to tell about the various biological or geographical aspects of the country, continuing on in this vein for several pages before returning to the original story. This often creates suspense as to the outcome of the original story and makes it sometimes hard to follow a chronological sequence of his life. But, it does tell us a lot about what the early missionaries saw in their exciting surroundings and the conditions they met in their work. I feel the reader of this journal will gain new insights into what missionary life really consisted of in the early days.

It is also interesting to note that during the first part of the journal, Barry Burton was just a young man. He was twenty when he went north with the others, possibly only twenty-one when he made his missionary exploration trips to the Kalahari Bushmen and other missions, and twenty-two when they had to flee to Bulawayo during the Matabele revolt. In the early days there seemed to be no generation gap. The younger men were only too happy to be able to help, and the older men were happy for the help.

The reader many be interested in knowing some of the pertinent facts about I. B. Burton's life.

Issac Barry Burton was born at Ulverstone Lane, England, December 9, 1873,[1] and accompanied his parents to South Africa as a boy. He lived a fruitful life as a missionary even though he was often plagued by health problems. In 1900, he married Miss Claris Tarr, another one of the

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[1]Birth Certificate of Issac Barry Burton.

early converts in South Africa. They had three children, two boys, Ithiel Basil and Leonard Francis Walter, and a girl, Evelyn Grace. Two of his children continued in his missionary footsteps. Basil worked for many years in the Rhodesias and Bechuanaland, Grace married Herbert (Bert) W. Stevenson and the two of them served in Central and East Africa for many years. Once, while recuperating at the Claremont Sanitarium, Barry took the nursing course so he would be of more help in the field. During the last five years of his life, he suffered from a "malignant growth" and finally died on January 4, 1928, just one month after his fifty-fourth birthday.[2]

[2]I. B. Burton's obituary.

OBITUARY

ELDER I. B. BURTON.--Brother Burton was born at Ulverstone Lane, England, Dec. 9, 1874,[1] and passed away Jan. 4, 1928, after a painful and lingering illness, at his home at Sweetwaters, Natal. He accompanied his parents to South Africa as a lad. His parents were charter members of the first Seventh-day Adventist church at Clarement, when as a result of the efforts of Elders Robinson and Elder Hankins, the Burton, Edmed, Commin and Ingle families stepped out. The first Sabbath school was held in Claremont in Brother Burton's parent's home, and he was baptized when about seventeen years old.

In 1894 he proceeded with our first missionaries up to Matabeleland and nobly did his share toward the pioneer work at Solusi Mission. When the Claremont Sanitarium was opened he joined the first nurses' training class, graduating as a nurse, and ever after, during his work, he made full use of this valuable knowledge to help in native mission work.

In 1900 he was united in marriage with Miss Claris Tarr, and to them were born two sons and a daughter. The elder son is now in charge of the Chimpempe Mission in Northern Rhodesia.

After completing the nursing course, and when the Sanitarium closed down, Brother Burton entered the canvassing work. He continued successfully this line of work until 1909, when he was called to the native-work in the Kafirland Mission field. Here he laboured faithfully and successfully for eleven years. He was ordained to the ministry by Elder Andross in 1919, at the Bloemfontein Conference.

In 1920 he was called to the Zululand Field, where he laboured until failing health compelled him to lay aside his work.

Some five years before his death he developed a malignant growth which sapped his strength rapidly. He went to England for specialist advice, but decided to trust to the Lord's healing rather than to man. He maintained his faith and courage to the very last.

He was laid to rest in the little cemetery near his home, Elder D. F. Tarr conducting the service, and all felt in truth that here was a warrior fallen assured of a blessed resurrection, the joyous reward for work well done and a faith which endured to the end.

E. W. Ingle
<u>African Division Outlook</u>
March 1, 1928

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[1]His birth certificate give the correct year as 1873.

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