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A STUDY OF ELLEN G. WHITE'S THEORY OF
URBAN RELIGIOUS WORK AS IT RELATES TO
SEVENTH-DAY ADVENTIST WORK IN NEW YORK CITY

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FOREWORD

A number of years ago I became interested in the challenges of urban religious work in New York City in relation to the Seventh-day Adventist Church. Ellen G. White, one of the founders of the Seventh-day Adventist Church, gave much instruction regarding New York City and it became apparent that further analysis of her writing was necessary. Since I have had a deep interest in White's instruction and had done research in this area, Professor Lee A. Belford, my New York University adviser, suggested that I do my doctoral research and dissertation in the area of urban religious work.

It has been most gratifying to examine and review information relative to urban religious work and White's instruction. I have gained a fuller understanding of the history of the Seventh-day Adventist work in New York City as it related to White's instruction as well as a clearer and more concise framework of White's overall plan for urban religious work.

It would be wrong to assume that this has been an exhaustive study of urban religious work. There are many areas of this subject which could be more deeply investigated and analyzed. There has been valuable research done in the past which has been helpful, but

increased attention and study is needed regarding urban religious work, since in recent years the problems and challenges of the world's urban centers have seemed to escalate and intensify. This study is just an attempt to further amplify and bring to the forefront the important and somewhat neglected subject of Seventh-day Adventist urban religious work.

The style guide generally used in this study was Janice L. Gorn's guide, Style Guide for Writers of Term Papers, Masters' Theses, and Doctoral Dissertations.¹

¹ Janice L. Gorn, Style Guide for Writers of Term Papers, Masters' Theses, and Doctoral Dissertations, New York: Simon and Schuster, Inc., 1973.

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It would be impossible to thank fully and to recognize all those who have provided encouragement and cooperation during this study, but there are those to whom special thanks and appreciation must be given.

My special thanks and gratitude go to Professor Norma H. Thompson, chairman of the sponsoring committee, and to the other members of the committee, Professor Constantine Georgiou and Professor Roger P. Phelps, for their kind encouragement, scholarly refinements, helpful suggestions, and patient understanding. Sincere appreciation and thanks go to Professor Lee A. Belford, who suggested that I research the topic of urban religious work, for his encouragement during my doctoral program journey. Special appreciation for guidance and assistance goes to other New York University faculty including Professor Janice L. Gorn, Professor Paul H. Mattingly, and Professor James J. Richards.

Appreciation goes to the New York University Robst Library and librarians and the Ellen G. White Estate, Inc. in Washington, D. C. for the assistance, cooperation, and materials provided.

Special acknowledgment is given to "New York City,

A Symbol," written by John A. Luppens, and "Science of Metropolitan Medical Missionary Evangelism," compiled by W. A. Westerhout, for chronological and research compilation assistance and heading titles especially utilized in the historical and categorized information in Chapters III and IV and elsewhere. These are invaluable source materials on Seventh-day Adventist urban religious work. Appreciation goes to J. Wayne McFarland, M. D., for his research and compilations of White's instructions regarding urban religious work.

Deep appreciation and thanks go to Metropolitan Ministries of Seventh-day Adventists for making my doctoral course of study possible, and thanks to the staff of Metropolitan Ministries, my colleagues, for cheering me along the way.

Lastly, my very deep love, appreciation, and thanks go to my family: my wife, Nancy, for her kind patience, subtle prodding, and loving encouragement; my young daughter, Emilie, for her friendly interruptions, typing assistance, and interesting comments; my father, Neal C. Wilson, who first interested me in working in New York City, for his steadfast confidence in me as a person and son; my mother, Elinor E. Wilson, for her consistent encouragement and optimism; my grandfather, N. C. Wilson, who gave me quiet but effective, forceful, and encouraging counsel; and all the other family members, friends, and associates who have

provided sustaining encouragement.

Above all, it is to be remembered and acknowledged that whatever is humanly accomplished is " Not by might, nor by power, but by my spirit, saith the Lord of hosts."¹

¹ Zechariah IV:6.

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CHAPTER I

THE SEVENTH-DAY ADVENTIST CHURCH AND ELLEN G. WHITE

Ellen G. White's role in the Seventh-day Adventist Church is directly tied to the church's roots. The church grew out of the "Great Awakening," the early and mid-nineteenth century revival among many American Christian churches.¹ The theological bonds which held believers together before the church officially organized were the beliefs of a soon, literal second advent or coming of Jesus Christ and the observance of Saturday as the scriptural Sabbath as well as other Christian doctrines² such as belief in the Bible as the inspired Word of God, acceptance of the Trinity, salvation by grace through Jesus Christ, baptism by immersion, the unconscious state of a person in death, the use of tithing as support for the ministry and other doctrines.

In May, 1863, a general conference of representatives from various states met in Battle Creek, Michigan. At that time the General Conference of

1 Arthur W. Spalding, Origin and History of Seventh-day Adventists, 4 vols., Washington, D. C.: Review and Herald Publishing Assoc., 1961, I, 21.

2 Ibid., I, 291.

Seventh-day Adventists was organized as a Protestant Christian denomination.¹ The church bases its beliefs on a fundamental interpretation of the Bible as the only rule of faith.²

The Seventh-day Adventist Church has grown to more than three million members scattered throughout almost every country of the world. The church carries on an active program of thousands of local churches, many evangelistic endeavors, hundreds of health institutions, hundreds of educational facilities, and many community projects.³ The humanitarian and religious projects conducted by the church have as their goal to reach the whole person--physically, mentally, socially, and spiritually.⁴ The church continues to carry a strong burden to help prepare the world for the second return of Christ.⁵

One of the individuals who helped establish the Seventh-day Adventist Church and continued to be a

1 Ibid., I, 306.

2 Seventh-day Adventist Church Manual, Washington, D.C.: General Conference of Seventh-day Adventists, 1971, 32-39.

3 Arthur S. Maxwell, Your Friends the Adventists, Mountain View, Calif.: Pacific Press Publishing Association, 1967, passim.

4 Leo R. Van Dolson and J. Robert Spangler, Health, Happy, Holy, Washington D. C.: Review and Herald Publishing Association, 1975, 86.

5 Seventh-day Adventist Church Manual, 55.

leading force was White, religious leader, author, and prophetess.¹

Ellen Gould Harmon was born November 26, 1827, in Gorham, Maine. Her family's religious background was Methodist. At the age of nine she suffered a serious accident when a stone was thrown at her disfiguring her face and affecting her with permanent weakness and illness throughout her life.²

Her family became interested in the biblical teaching of a literal, immanent return of Jesus Christ. This led Ellen to join a large group of "Millerite"³ Adventists who anticipated Christ's return on October 22, 1844. This date had been established through study of biblical prophecy--especially the books of Daniel and Revelation.⁴ Daniel 8:14 predicted that the "sanctuary" would be cleansed after 2300 years. Through biblical interpretation, the date of October 22, 1844, was established. The mistake was made to interpret the "sanctuary" as the earth instead of the

1 Ibid., I, 61.

2 Ibid., I, 61.

3 Ibid., I, 20. Note: "Millerites" were named after William Miller, a farmer from Low Hampton, New York, who preached extensively during the early 19th century regarding the imminent second coming of Christ.

4 Ibid., I, Chapter 5, passim.

original sanctuary in heaven.¹ The "Investigative Judgment," a period of time in which God judges all who have lived and are living, began in heaven on October 22, 1844.² The "Millerite" Adventists apparently did not realize what later Adventists accepted, that they could not pinpoint the second coming of Christ since the scripture says that no one knows the time of Christ's coming except the Father in heaven.³

After the "Great Disappointment" of October 22, 1844, when Jesus did not return to this earth, many of the Adventists became disgruntled and renounced their beliefs. Some continued to study the Bible to understand its true meaning. Harmon was one of those who continued to pray and study. In December 1844, Harmon received the first of many visions. The Seventh-day Adventist Church believes that she had been selected by God to be a special messenger.⁴

Harmon and James White, an Adventist leader and preacher, were married in 1846. They, with others in

1 Bible Readings for the Home, Washington, D. C.: Review and Herald Publishing Association, 1945, 230-244.

2 Spalding, Origin and History of the Seventh-day Adventists, I, 101.

3 Matthew, XXIV:36. All references to the Bible throughout this study will be to The Holy Bible, King James Version, London: Collins' Clear-Type Press, 1959, unless otherwise noted.

4 Spalding, Origin and History of the Seventh-day Adventists, I, 71.

the Advent movement, later helped to establish the Seventh-day Adventist Church.¹ During her lifetime² White wrote thousands of pages of counsel on a multitude of subjects and assisted the church's leadership in guiding the church work.³ Seventh-day Adventists believe her instruction and directives were divinely given.⁴

1 Ibid., I, 127.

2 White died on July 16, 1915.

3 Spalding, Origin and History of Seventh-day Adventists, I, 76.

4 Seventh-day Adventist Church Manual, 57.

CHAPTER II
THE PURPOSE OF THE STUDY

The Problem

The purpose of the study was to determine Ellen G. White's theory of urban religious work to be done by Seventh-day Adventists in New York City and to clarify the applicability of her urban theory to religious work in contemporary New York.

Subproblems

1. To elicit from the body of White's writing specific instruction for urban religious work pertaining to New York City and other cities.
2. To identify and examine the results of selected programs in Metropolitan New York which have been a product of White's instruction and writing.
3. To compare White's instruction with literature on contemporary urban conditions to determine its applicability.
4. To design a plan for urban religious work for the Seventh-day Adventist Church in New York City based on the findings of Subproblems 1-3.

Definitions

Instruction Given by White: The voluminous writing and

instruction of White to the Seventh-day Adventist Church on a wide range of topics, including specific counsel regarding the urban religious work of the church in New York City.¹

Urban Religious Work: Organized work of the Seventh-day Adventist Church to present the gospel of Jesus Christ to New York City using Christ's evangelistic method of helping people through the avenues of teaching, preaching, and healing.²

White's Urban Theory: White's specific organizational programs designed for religious and humanitarian work in urban settings.³

Limitations

1. The research focused on the published writing of White on New York City with occasional reference to other cities. Other authors were included only as they related directly to the subject.

2. The researcher concentrated on the period from 1874 to the present since White gave her first specific

1 Ellen G. White, Evangelism, Washington, D. C.: Review and Herald Publishing Association, 1946, 334-385.

2 Matthew, IV:23.

3 Ellen G. White, Medical Ministry, Mountain View, Calif.: Pacific Press Publishing Association, 1963, 304.

instruction regarding urban religious work in 1874.¹

The Need for the Study

New York City has long been a leading international center of business, culture, education, advertising, finance, commerce, transportation, communications, publishing, fashion, politics, and many other aspects of life. "The Big Apple" has served as the crossroads for the western world.²

Along with New York's sophistication comes its challenges and needs. In many ways, the enormous population of this metropolis has presented many opportunities for service by religious groups. Because of the unique aspects of urban culture, there continues to be a need for religious and humanitarian service.³

Around the turn of the century, the Seventh-day Adventist Church was given instruction by White as to what type of urban religious work should be utilized in New York City and other large cities. She wrote:

1 On April 1, 1874, White gave her first specific instruction regarding urban religious work. She died on July 16, 1915, and her writing was placed under the jurisdiction of the Ellen G. White Estate according to her directives before her death. The estate is located in Washington, D. C. at the General Conference of Seventh-day Adventist headquarters. The board of trustees of the estate has periodically issued posthumous books, pamphlets, compilations, and position papers and has continued to do so.

2 E. B. White, Here Is New York, New York: Harper, 1949, 10.

3 Kenneth D. Miller, Man and God in the City, New York: Friendship Press, 1954, 165:

9

The work in the cities is the essential work for this time, and is now to be taken hold of in faith. When the cities are worked as God would have them, the result will be the setting in operation of a mighty movement such as we have not yet witnessed.¹

If productive methods of serving the people of New York can be derived from White's urban theory, then it could benefit the religious community's desire for more effective means of ministry and could also benefit New Yorkers on the whole by helping to increase the moral fiber of the city.

White urged Seventh-day Adventists to carry a burden for New York City.² This humanitarian burden for New York and the world in general grows out of the church's acceptance of the "Gospel Commission"³ and from the church's historical beginnings.⁴

White recommended that careful plans be made for social, educational, health, and evangelistic urban work in New York.⁵ Much counsel was given, but only a small portion was fully implemented.⁶ S. N. Haskell, a Seventh-day Adventist minister, and other associates began to implement White's urban religious counsel in ...

1 White, Medical Ministry, 331.

2 Ibid., 302.

3 Matthew, XXVIII:19-20.

4 See Chapter I.

5 White, Evangelism, 94.

6 Ibid., 37.

New York City around 1901.¹

Although the Seventh-day Adventist work in New York City has grown, most of the specific instructions given by White, many of which will be examined in this study, have never been fully implemented. The various ventures to initiate these plans seem to have been shortlived and some of the reasons have been identified.

Because of the contemporary needs of New York City,² there is renewed interest within the church's administrative leadership in White's specific instructions.³ "Aggressive warfare,"⁴ White said, is needed in urban religious work. She stated that the Seventh-day Adventist mission for New York City is to bring the knowledge of Jesus Christ and His saving power to every individual in that metropolis.⁵ White indicated that the urban work was to combine the

1 John Luppens, "New York City, A Symbol," New Hyde Park, New York: Greater New York Conference of Seventh-day Adventists, 1970, mimeographed, 19.

2 Kenneth D. Miller and Ethel Prince Miller, The People Are the City, New York: The Macmillan Company, 1962, 243.

3 Neal C. Wilson, "Developing a 'Model or Symbol' in New York City Metro Evangelism," A proposal presented to the New York Metropolitan Evangelism of Seventh-day Adventists Board of Directors, New York, 1976; mimeographed.

4 White, Evangelism, 389.

5 Ibid., 387.

spiritual and physical method of ministering to the city.¹ She further commented that Seventh-day Adventist urban religious work in New York City was to take on a world-wide significance. She said:

Those who bear the burden of the work in Greater New York should have the help of the best workers that can be secured. Here let a center for God's work be made, and let all that is done be a symbol of the work the Lord desires to see done in the world . . .²

Of what is New York City to be a symbol? Why has it not yet become a symbol? Could it be that White's writing and counsel are impractical? Are the instructions still applicable? Many questions such as these have been investigated since the symbol she envisioned has not yet emerged in New York.

Investigation of White's writing has been made in this study to clarify her urban theory. Recommendations in her urban theory include the following concepts:

1. The work in New York must be carefully and broadly planned.³
2. Effective urban evangelistic work was to be utilized.⁴
3. Health and medical work was to be combined

1 Ellen G. White, Life Sketches of Ellen G. White, Mountain View, Calif.: Pacific Press Publishing Association, 1943, 399.

2 White, Evangelism, 384-385.

3 Ibid., 46.

4 Ibid., 17.

with urban religious work.¹

4. The most qualified church employees were to be sent to New York.²
5. Specialized groups were to be organized for urban work.³
6. City centers were to be used for working in specific urban neighborhoods.⁴
7. Vegetarian restaurants, health food stores, and medical facilities were to be established in urban areas.⁵
8. Health retreat centers were to be established in rural settings outside the city.⁶

Only portions of the instruction White gave for New York City have existed as long-term sustained programs. In this study, research has been done to examine where and how the church failed to understand the goals outlined by White. Clarification and examination of White's theory of urban religious work has been done to determine if it is viable for contemporary Seventh-day

1 White, Medical Ministry, 237.

2 Ellen G. White, Testimonies for the Church, 9 vols., Mountain View, Calif.: Pacific Press Publishing Association, 1948, VII, 37.

3 White, Evangelism, 96.

4 White, Medical Ministry, 322.

5 Ibid., 306.

6 Ibid., 308.

Adventist urban work. It is hoped that this research may be of some contribution to the religious and humanitarian needs of New York City.¹

The Method

General Statement

The historical research method was employed and various pertinent research questions were examined in the process of utilizing certain material. Historical research questions by Louis Gottschalk² were examined. Procedures that were used in this study are presented in the order of the subproblems.

Sources

The major research source has been White's prolific writing in published form. Additional source material has been available to the researcher in published form as well as in manuscript form at the Ellen G. White Estate, Inc. in Washington, D. C. and at the estate's branch research center at Andrews University, Berrien Springs, Michigan. Other materials have also been available at the New York University Bobst Library, New York City Public Library, and in

1 An exhaustive search of the approved resources failed to reveal any study identical to this study. Sources: Datrix, ERIC-March 2, 1979.

2 Louis Gottschalk, Understanding History--A Primer of Historical Method, Second Edition, New York: Alfred A. Knopf, 1969, passim.

private libraries, compilations, and collections.

White's Specific Urban Religious Instruction

(Chapter III)

The researcher examined and identified available references and instructions by White regarding urban work. Specific information by White regarding New York and other cities was obtained in order to understand her overall urban theory.

Various sources were used in identifying White's instruction including the listing that follows:¹

Material by White

A Call to Medical Evangelism

Counsels on Diet and Foods

Counsels on Health

Country Living

Evangelism

Gospel Workers

Medical Ministry

The Health Food Industry

The Ministry of Healing

Testimonies for the Church, 9 volumes

Welfare Ministry

Material on White and Her Theories

Dixon, Paull. Door to the Cities

¹ For publication information on all sources listed in this and other sections, see "Bibliography" where other pertinent sources can also be found.

Gulley, Norman R. "Gospel-Medical Evangelism"

Hon, E. W. A Call to Personal Ministry

Lee, James M. "City Outpost Evangelism"

Luppens, John A. "New York City, A Symbol"

McFarland, M. D., J. Wayne. "Preliminary Outline
of Better Living Centers"

Spalding, Aurthur W. Origin and History of
Seventh-day Adventists, 4 vols.

Van Dolson, Leo R. and Spangler, J. Robert.
Healthy, Happy, Holy

Westerhout, W. A. "The Science of Metropolitan
Medical Missionary Evangelism"

White's instruction on urban religious work found
during the research was categorized in the following
alphabetical order:

Christ, the Model Urban Worker

City Centers

City Evangelism

Finances and Fund Raising

General and Religious Education

Health Food Businesses

Health Food Stores

House-to-House Religious Work

Local Church Programs

Medical Missionary Work

Medical Missions

New Methods of Urban Religious work

Personnel Housing and Training Centers

Public Evangelism

Rural Retreats and Health Centers

Specialized Urban Ministries

Specific New York City Instruction

Treatment Clinics

Urban Prophecies

Urban Religious Personnel

Vegetarian Restaurants

Work for the Underprivileged

Certain categories dealt with or were subjected to a question or questions related to White's urban religious work theory. Questions such as the following were involved:

1. Is the material historically accurate?
2. Can the material be checked for authenticity and historical veracity?
3. What specific instruction was given for New York City?
4. Why was New York City to be a symbol of evangelistic activity?
5. What types of community services were recommended for city implementation?
6. What work was to be carried on outside of the cities?
7. Why was there to be work both inside and outside of the cities and how was it to be related?

8. Was the relation to be an integral part of White's urban theory?
9. How was the urban work to be financed?
10. What types of personnel were to be employed?
11. Was White's urban theory considered realistic or visionary by her contemporaries?

The researcher formulated White's urban theory into a categorized, expository form incorporating various data derived from the above questions.

Results of White's Instruction (Chapter IV)

An examination was made on specific urban religious programs operated according to White's instructions by the Seventh-day Adventist Church in metropolitan New York. Emphasis was placed on the social and religious effects of these programs on the church and the city.

Various information sources were utilized such as the following:

Case studies and reports located at the General Conference of Seventh-day Adventists in Washington, D. C. and Andrews University, Barrien Springs, Michigan.

Church periodicals, both local and general sources such as Adventist Review, Atlantic Union Gleaner, and The Youth's Instructor.

Documents or records of organization such as the Greater New York Conference of Seventh-day Adventists, Manhasset, New York; the Atlantic Union Conference of Seventh-day Adventists, South Lancaster, Mass.; and the General Conference of Seventh-day Adventists, Washington, D. C.

Personal interviews with individuals connected with various Seventh-day Adventist organizations or connected with the programs

under investigation.

Other sources such as printed articles, unpublished scholarly studies, newsletters, and general bulletins.

The information collected regarding these urban programs was analyzed to clarify how closely it resembled the original instruction given by White.

Specific questions were asked, such as:

1. What development took place?
2. What personnel were involved?
3. What community and social impact did the program have?
4. Did the program meet its objectives?
5. Did the program produce the results suggested by White? If not, why?
6. What was the duration of the program?

The gathered facts regarding these programs were incorporated into a discussion of the general effects of the programs and how they impacted on the general church program in urban areas.

Comparison of Contemporary Literature (Chapter V)

The specific urban religious plans suggested by White as found in Subproblem 1 were outlined. They were compared with literature on contemporary urban conditions to see if White's plans have possible use in current urban situations. Social and urban information regarding metropolitan New York was drawn from contemporary literature, such as:

17
Cox, Harvey, The Secular City

David, Stephen M. and Peterson, Paul E., eds.,
Urban Politics and Policy, the City in Crisis

Greer, Scott, Hedlund, Ronald D., and Gibson,
James L., eds., Accountability in Urban
Society

Gist, Noel and Fava, Sylvia F. Urban Society

Gutkind, E. A. The Twilight of Cities

Hatt, Paul K. and Reiss, Jr., Albert J., eds.,
Reader in Urban Sociology

Miller, Kenneth D., Man and God in the City

Scholler, Lyle E., Community Organization:
Conflict and Reconciliation

Schreiber, Arthur F., Gatons, Paul K., and
Clemmer, Richard P., Economics of Urban
Problems

Wilsher, Peter and Righter, Rosemary. The
Exploding Cities

Winter, Gibson, The New Creation as Metropolis

As White's instruction was compared with
contemporary literature, various questions such as the
following were asked:

1. Is the instruction culturally exclusive or
does it have broad appeal in current society?
2. How can the program be funded today?
3. Are there government or social regulations or
restrictions which would prohibit the
instruction's use?
4. Does the church currently have personnel and
organizational expertise to initiate the
program?

5. Would the program benefit the current social and religious urban community?

The information derived was used to draw conclusions as to the current applicability of White's instructions in the light of present conditions as examined in contemporary literature.

Possible Applications of White's Instruction

(Chapter VI)

An examination was made of White's overall instruction given in Subproblem 1, the findings regarding the examination of programs which were operated as a result of White's instruction found in Subproblem 2, and the results of the comparison of White's instruction with contemporary urban literature to determine their applicability found in Subproblem 3.

The information derived from the investigation in the preceding chapters including Subproblems 1 through 3 was used to formulate a plan for urban religious work carried on by Seventh-day Adventists in New York City. Questions such as the following were instrumental in formulating the final design construct:

1. In what specific ways can a plan assist the social and religious needs of the city?
2. Did White have an overall plan for New York? If so, which parts can be included in a plan?
3. How will existing Seventh-day Adventists organizations fit into a plan?

4. How can a plan be successfully funded?
5. How may present economic conditions affect a plan?
6. Are there forms of cooperation with existing private or government agencies that may be incorporated in a plan?
7. What personnel would be required for a plan's implementation?
8. What facilities would be needed?
9. How long might it take to fully implement a plan?
10. What plans should be made to establish sustained growth and a solid foundation for the program if a plan is implemented?

The information derived from these questions and the overall examination were incorporated into a plan of urban religious work for New York City based on White's instruction. The information included in this plan was outlined under the following categories:

1. Background materials
2. Program concepts
3. Project development
4. Financial planning
5. Leadership needed
6. Personnel coordination and management
7. Future planning and potential expansion

The following supplemental materials were consulted

and helped to contribute to the design construct of this chapter:

Chwanz Q., Jose, ed. "Inner City Manual."

Hon, E. W. "The Plan for Greater New York and Other Large Cities."

Metro Ministry of Seventh-day Adventists, "Metro Ministry Board Meeting."

Metro Ministry of Seventh-day Adventists, "Metro Ministry Report."

Metropolitan Ministries of Seventh-day Adventists, "Discussion Outline - Total Evangelism: A Plan for the New York Metropolitan Area."

Metropolitan Ministries of Seventh-day Adventists, "Health and Retreat Center for Metropolitan New York."

The information collected showed the possible specific application of this plan for New York City. Recommendations for implementation were drawn from data resulting from the study. Further research in the area of urban religious work was indicated based on the study findings which demonstrated the magnitude of potential for increased ongoing religious and humanitarian service in an urban setting.

CHAPTER III

WHITE'S INSTRUCTION REGARDING URBAN RELIGIOUS WORK

White's Involvement with New York City

Within the context of urban religious work, White's specific instructions are rather prolific.¹ Her earliest reference to work in the cities came on April 1, 1874:

I dreamed that several of our brethren were in counsel considering plans of labor for this season. They thought it best not to enter the large cities, but to begin work in small places, remote from the cities; here they would meet less opposition from the clergy and would avoid great expense. . .

One of dignity and authority--One who is present in all our council meetings--was listening with deepest interest to every word. He spoke with deliberation and perfect assurance. "The whole world," He said, "is God's great vineyard. The cities and villages constitute a part of that vineyard. These must be worked. . .

We must not hide the truth in the corners of the earth. It must be made known; it must shine in our large cities.²

Other instructions and directives regarding urban

¹ Comprehensive Index to the Writings of Ellen G. White, 3 vols., Mountain View, Calif.: Pacific Press Publishing Association, 1962, I, 614-622, passim.

² White, Testimonies for the Church, VII, 34-35.

work continued to come until her death in 1915.¹

However, her most intensive concentration on the subject and sense of urgency seemed to come during the period between 1901 and 1909.² By way of introduction to this chapter and White's instruction that will be examined, the following chronological, representative sampling of quotations³ portray, without additional analytical comment, White's intensive urban religious work interest:

Let us thank the Lord that there are a few laborers doing everything possible to raise up some memorials for God in our neglected cities. Let us remember that it is our duty to give these workers encouragement. God is displeased with the lack of appreciation and support shown our faithful workers in our large cities. (1902)⁴

I must write something in regard to the way in which our cities in America have been passed by and neglected, cities in which the truth has not been proclaimed. . .

Who feels heavily burdened to see the message proclaimed in Greater New York and in the many other cities as yet unworked? Not all the means that can be gathered up is to be sent from America to distant lands, while in the home field there exist such providential opportunities to present the truth to millions who have never heard it. Among these millions are the representatives of

1 Spalding, Origin and History of Seventh-day Adventists, III, 283.

2 Ibid., III, 113.

3 Following each quotation will be a year, when available, in parenthesis which represents the date White wrote it or when it was published.

4 Ibid., 42.

many nations, many of whom are prepared to receive the message. Much remains to be done within the shadow of our doors--in the cities of California, New York, and many other states. (1903)¹

A great work is to be done. I am moved by the Spirit of God to say to those engaged in the Lord's work, that the favorable time for our message to be carried to the cities has passed by, and this work has not been done. I feel a heavy burden² that we shall now redeem the time. (1903)

I am bidden to declare the message that cities full of transgression, and sinful in the extreme, will be destroyed by earthquakes, by fire, by flood. All the world will be warned that there is a God who will display His authority as God. (1906)³

The cities must be worked. The millions living in these congested centers are to hear the third angel's message. This work should have been developed⁴ rapidly during the past few years. (1906)

We do not realize the extent to which Satanic agencies are at work in these large cities. The work of bringing the message of present truth before the people is becoming more and more difficult. It is essential that new and varied talents unite in intelligent labor for the people. (1909)⁵

The message that I am bidden to bear to our people at this time is, Work the cities without delay, for time is short. The Lord has kept this work before us for the last twenty years or more. A little has been done

1 White, Testimonies for the Church, VIII, 34-35.

2 White, Evangelism, 31.

3 Ibid., 27.

4 Ibid., 35.

5 Ibid., 31.

in a few places, but much more might be done.
(1909)¹

The testing message for this time is to be borne so plainly and decidedly as to startle the hearers and lead them to desire to study the Scriptures. (1909)²

Thousands of people in our cities are left in darkness, and Satan is well pleased with the delay; for this delay gives him opportunity to work in these fields with men of influence to further his plans. Can we now depend upon our men in positions of responsibility to act humbly and nobly their part? Let the watchmen arouse. Let no one continue to be indifferent to the situation. There should be a thorough awakening among the brethren and sisters in all our churches.

For years the work in the cities has been presented before me,³ and has been urged upon our people. (1910)³

Seven men should have been chosen to be united with the president, to set in operation a work in the great cities for those who are perishing without the truth. (1910)⁴

In New York, and in many other cities, there are multitudes of people unwarned. . . . We must set about this work in earnestness, and do it. Laying aside our peculiarities, and our own ideas, we are to preach Bible truth. Men of consecration and talent are to be sent⁵ into these cities and set to work. (1910)⁵

As a people we need to hasten the work in the cities, which has been hindered for

1 Ibid., 33.

2 Ibid., 40-41.

3 White, Medical Ministry, 302.

4 Ibid., 37.

5 Ibid., 34.

White carried an especially strong burden for New York as she exhibited in this report:

God wants the work to go forward in New York. There ought to be thousands of Sabbath-keepers in that place, and there would be if the work were carried on as it should be. But prejudices spring up. Men want the work to go in their lines, and they refuse to accept broader plans from others. Thus opportunities are lost. In New York there should be several small companies established, and workers should be sent out. It does not follow that because a man is not ordained as a preacher, he can not work for God. (1901)¹

She further showed her intense concern for the religious work being done in New York when she said:

In New York there are many who are ripe for the harvest. In this great city there are thousands who have not bowed the knee to Baal. The angel said, "Behold, I bring you good tidings of great joy, which shall be to all people." New York contains a part of the "all people." We desire to see the new year open with teachers at work in all parts of New York. There is a work to be done in this city. . . . In our large cities the medical missionary work must go hand in hand with the gospel ministry. It will open doors for the entrance of truth. (1901)²

One of the early urban religious workers of the Seventh-day Adventist Church in New York was S. N. Haskell.³ White wrote to Haskell encouraging him to use medical and health work in the urban ministry:

1 White, Evangelism, 389.

2 Ibid., 387.

3 Don F. Neufeld, ed., Seventh-day Adventist Encyclopedia, Washington, D. C.: Review and Herald Publishing Association, 1966, 500.

lack of workers and means and a spirit of consecration. (1912)¹

Previous to 1901, White had some association with the Adventist urban religious work in New York City and even visited the city in the fall of 1890.² But, it was not until 1901 that she spoke of New York City in very specific terms and more explicitly instructed church leaders as to the type of urban religious work they were to use:

And there is New York, that great and wicked city. Who has carried the burden for that field? Who has felt the necessity of denying self that the work in that city may be carried forward? . . . Now New York is ready to be worked. When I was last there, just before leaving this country for Australia, the Lord showed me that His work should be established in New York. He showed me what could be done there if everyone would come up to His help. The power of God is to carry the truth in this city. (1901)³

God calls for workmen. He wants those who have gained an experience in the cause to enter the work in America. He wants them to take up the work in New York and in other cities where iniquity prevails. He wants them to start the work in His fear. Just as soon as possible let schools be established and workers educated to do medical missionary work. This work is the right hand of the body. (1901)⁴

1 White, Evangelism, 30.

2 Luppens, "New York City, A Symbol," 7-14.

3 Ellen G. White, "The Need of Missionary Effort," General Conference Bulletin, Battle Creek, Michigan: Seventh-day Adventist General Conference, April 10, 1901, 4:Extra 7, 183.

4 Ibid., 184.

To start medical missionary work in New York will be the best thing that you can do. I have been shown that if in this work there could be men and women of experience, who would give a correct representation of true medical missionary work, it would have great power in making a correct impression on the people. (1901)¹

In a lengthy message to Haskell she advised him that he had initiated his work in the right way:

Our manner of working must be after God's order. The work that is done for God in our large cities must not be according to man's devising. . . .

In our work we are to remember the way in which Christ worked. He made the world. He made man. Then he came in person to the world to show its inhabitants how to live sinless lives.

Brother Haskell, the Lord has given you an opening in New York City, and your mission work there is to be an example of what mission work in other cities should be. You are to show how the work should be carried forward, sowing the seed, and then gathering the harvest. There are those who can unite with you in your labor, engaging in the work understandingly, and in full sympathy with you. . . .

Your work in New York has been started in right lines. You are to make in New York a center for missionary effort, from which work can be carried forward successfully. The Lord desires this center to be a training school for workers, and nothing is to be allowed to interrupt the work. After the people have embraced the truth and taken their stand, then the Lord will prepare them to be educated for the full reception of Bible truth. You must select as helpers men who can carry the work forward solidly and thoroughly, laboring for the conversion of the whole being, body, soul, and spirit. A solid foundation, laid upon gospel plans,

¹ White, Evangelism, 387.

must be laid for the building up of the church. (1901)¹

Another letter to Haskell of specific urban religious work instruction regarding New York City was written by White on November 3, 1901:

As I have considered the situation in New York, a great burden has come upon my soul. In the night season matters have been presented to me in this light: New York will be worked; openings will be found in parts of the city in which there are no churches, where the truth will find standing room. . . .

Messages will be given out of the usual order. The judgments of God are in the land. While city missions must be established where colporteurs, Bible Workers, and practical medical missionaries may be trained to reach certain classes, we must also have, in our cities, consecrated evangelists through whom a message is to be borne so decidedly as to startle the hearers. (1901)²

Some very specific points were presented by White in relation to New York City. Regarding the spiritual condition of New York and the need for religious work, White said:

While in New York in the winter of 1901, I received light in regard to the work in that great city. Night after night the course that our brethren should pursue passed before me. In Greater New York the message is to go forth as a lamp that burneth. God will raise up laborers for this work, and His angels will go before them. Though our large cities are fast reaching a condition similar to the condition of the world before the Flood, though they are as Sodom for wickedness, yet there are in them many honest souls, who, as they listen to the startling truths of the

1 Ibid., 385-386.

2 White, Testimonies for the Church, IX, 137.

advent message, will feel the conviction of the Spirit. New York is ready to be worked. In that great city the message of truth¹ will be given with the power of God. (1902)¹

White recommended that health and medical work be utilized and that the work be a model for other cities.

She stated:

Under the direction of God the mission in New York City has been started. This work should be continued in the power of the same Spirit that led to its establishment. Those who bear the burden of the work in Greater New York should have the help of the best workers that can be secured. Here let a center for God's work be made, and let all that is done be a symbol of the work the Lord desires to see done in the world.

If in this great center medical missionary work could be established by men and women of experience, those who would give a correct representation of true medical missionary principles, it would have great power in making² a right impression on the people. (1902)²

White counseled the church to establish medical and educational institutions as part of the urban religious program. She explained:

We need a sanitarium and a school in the vicinity of New York City, and the longer the delay in the securing of these, the more difficult it will become.

It would be well to secure a place as a home for our³ mission workers, outside of the city. (1909)³

She emphasized the need for unity in the urban

1 Ibid., VII, 54-55.

2 Ibid., VII, 37.

3 White, Medical Ministry, 308.

religious work of New York City when she said:

I ask you to investigate the work in New York, and lay plans for establishing a memorial for God in this city. It is to be a center for missionary effort, and in it a sanitarium is to be established. . . . A determined effort must be made to unify our churches in New York and the surrounding cities. This can be done, and it must be done if aggressive warfare in New York is successfully carried forward. (1901)¹

White seemed impressed to journey to New York City and give personal encouragement and direction to the urban religious work. She proceeded to New York City and arrived on November 11, 1901, from California.² She engaged in visiting, preaching, and writing while in New York.³ Her extensive visit was noted in the Review and Herald, official organ of the Seventh-day Adventist Church.⁴

While in New York White expressed her intense interest in the people of the cities:

Could not sleep after half past one o'clock, I am much perplexed. I have much light presented to me. I would be very much relieved could I express the intense interest I have for the people in the cities that have never yet been worked. (1901)⁵

1 White, Evangelism, 388-389.

2 Luppens, "New York City, A Symbol," 25.

3 Ibid., 25.

4 Advent Review and Sabbath Herald, Battle Creek, Michigan: Review and Herald, November 19, 1901, 78:47, 16.

5 Ellen G. White, Ellen G. White Estate, Washington, D. C., Manuscript 169, 1901, 2.

Then White expounded on specific ministries that were to be carried on in New York City. These ministries included vegetarian restaurants, health lectures, health treatments and general public evangelism, all of which she envisioned as part of a composite urban-religious program. She explained:

It was presented to me that we should not rest satisfied because we have a vegetarian restaurant in Brooklyn, but that others should be established in other sections of the city. The people living in one part of Greater New York do not know what is going on in other parts of that great city. Men and women who eat at the restaurants established in different places will become conscious of an improvement in health. Their confidence once gained, they will be more ready to accept God's special message of truth.

Wherever medical missionary work is carried on in our large cities, cooking schools should be held; and wherever a strong educational missionary work is in progress, a hygienic restaurant of some sort should be established, which shall give a practical illustration of the proper selection and the healthful preparation of foods. (1902)¹

White recommended that New York City be established as a separate church administrative structure within the Seventh-day Adventist Church because of New York's complexity.² She stated, "If New York is set off as a separate field, if it stands

1 White, Testimonies for the Church, VII, 55.

2 Ellen G. White, "The Work in Greater New York," Atlantic Union Gleaner, South Lancaster, Mass.: Atlantic Union Conference of Seventh-day Adventists, Jan. 8, 1902, 1:2, 2.

separate from the other territory and interests, we can make a specialty of this field, as a great missionary center, and more will be accomplished."¹ Special plans of urban religious work were also to be formulated for this unique metropolis.²

White further explained specific counsel regarding city missions, special medical work, house-to-house evangelistic methods, and the expansion of New York urban religious work into a symbol of what should be done in other cities. She stated it in this way:

Those who bear the burden of the work in Greater New York should have the help of the best workers that can be secured. Here let a center for God's work be made, and let all that is done be a symbol of the work the Lord desires to see done in the world. . .

In every city that is entered a solid foundation is to be laid for permanent work. The Lord's methods are to be followed. By doing house-to-house work, by giving Bible readings in families, the worker may gain access to many who are seeking for truth. By opening the Scriptures, by prayer, by exercising faith, he is to teach the people the way of the Lord. (1902)³

Special emphasis was repeatedly given to New York City by White such as that written in 1902 which said, "Let not the fields lying in the shadow of our doors, such as New York City, be passed over lightly and neglected. This field

1 Ibid., 2.

2 Ibid., 1-3.

3 White, Testimonies for the Church, VII, 37-38.

is just as important as any foreign field." (1902)¹

It seems evident that White was not in favor of the complex business dealings of New York or the erection of the enormous skyscrapers. This is evident in her rather lengthy explanation:

When I was last in New York, I was in the night season called upon to behold buildings rising story after story toward heaven. These buildings were warranted to be fireproof, and they were erected to glorify the owners. Higher and still higher these buildings rose, and in them the most costly material was used. . . .

As these lofty buildings went up, the owners rejoiced with ambitious pride that they had money to use in glorifying self. . . . Much of the money that they thus invested had been obtained through exaction, through grinding the faces of the poor. In the books of heaven, an account of every unjust deal, every fraudulent act, is recorded. The time is coming when in their fraud and insolence men will reach a point that the Lord will not permit them to pass, and they will learn that there is a limit to the forbearance of Jehovah.

The scene that next passed before me was an alarm of fire. Men looked at lofty and supposedly fireproof buildings, and said, "They are perfectly safe." But these buildings were consumed as if made of pitch. The fire engines could do nothing to stay the destruction. The firemen were unable to operate the engines.

I am instructed that when the Lord's time comes, should no change have taken place in the hearts of proud, ambitious human beings, man will find that the hand that has been strong to save will be strong to destroy. No earthly power can stay the hand of God. No material can be used in the

¹ Ellen G. White, Ellen G. White Estate, Washington, D. C., Manuscript 154, 1902, 1.

erection of buildings that will preserve them from destruction when God's appointed time comes to send retribution on men for their insolence and their disregard of His law. (1906)¹

She further commented on the erection of buildings and business dealings when she said, "Men and women living in these cities are rapidly becoming more and still more entangled in their business relations. They are acting wildly in the erection of buildings whose towers reach high into the heavens. Their minds are filled with schemes and ambitious devisings." (1902)²

White had a special regard and concern for the church workers in New York who would be carrying special messages to the city people and would be engaged in urban religious work. She indicated, "In New York City a few faithful laborers have been toiling for God. Have you shown a practical, unselfish interest in their efforts? Have you helped them by your sympathy and your gifts?" (1903)³ A month later White again emphasized the need for special attention to be given to urban church workers in New York City:

I point you to the city of New York. One hundred workers might be laboring there where there is but one. How many of you have taken a practical interest in the work in this city? We have scarcely touched this

1 White, Life Sketches, 413-414.

2 White, Evangelism, 27.

3 White, "A Neglected Work," Advent Review and Sabbath Herald, March 3, 1903, 80:9, 8.

field with the tips of our fingers. A few faithful workers have been trying to do something in this great, wicked city. But their work has been difficult, because they have had so few facilities. (1903)¹

Categorized Review of Representative
Urban Religious Instruction

In order to understand more clearly the broad plans and specific ideas White had for urban religious work and for the needed facilities for these plans, it is necessary to categorize the various aspects of White's plans. Selected representative instructions and plans given by White are categorized in a general discussion and expository form under the following topic headings in alphabetical order:

Christ, the Model Urban Worker
City Centers
City Evangelism
Finances and Fund Raising
General and Religious Education
Health Food Businesses
Health Food Stores
House-to-House Religious Work
Local Church Programs
Medical Missionary Work

¹ White, "The Work Before Us," Advent Review and Sabbath Herald, April 14, 1903, 80:15, 7.

Medical Missions

New Methods of Urban Religious Work

Personnel Housing and Training Centers

Public Evangelism

Rural Retreats and Health Centers

Specialized Urban Ministries

Specific New York City Instruction

Treatment Clinics

Urban Prophecies

Urban Religious Personnel

Vegetarian Restaurants

Work for the Underprivileged

Christ, The Model Urban Worker

White pointed the urban workers to Jesus Christ as the model worker while He was on this earth. She encouraged urban workers to utilize the methods that Christ used. She said, "Our manner of working must be after God's order. The work that is done for God in our large cities must not be according to man's devising. . . . In our work we are to remember the way in which Christ worked." (1901)¹ She further emphasized this when she indicated, "If ever it has been essential that we understand and follow right methods of teaching and follow the example of Christ,

¹ White, Evangelism, 385.

it is now." (1908)¹ She further specified Christ as the perfect example as is indicated in the following statements:

The curse of every church today is that men do not adopt Christ's methods. (1894)²

Never was there such an evangelist as Christ. He was the Majesty of heaven, but He humbled Himself to take our nature, that He might meet men where they were. To all people, rich and poor, free and bond, Christ, the Messenger of the covenant, brought the tidings of salvation. His fame as the great Healer spread throughout Palestine. . . Thus He went from city to city, from town to town, preaching the gospel and healing the sick,--the King of glory in the lowly garb of humanity. (1905)³

While He ministered to the poor, Jesus studied also to find ways of reaching the rich. He sought the acquaintance of the wealthy and cultured Pharisee, the Jewish nobleman, and the Roman ruler. He accepted their invitations, attended their feasts, made Himself familiar with their interests and occupations, that He might gain access to their hearts, and reveal to them the imperishable riches. (1905)⁴

White commented on the way thousands were drawn to hear Christ teach. She indicated that urban workers should study Christ's methods:

We shall gain much instruction for our work from a study of Christ's methods of

1 Ibid., 53.

2 Ellen G. White, Testimonies to Ministers and Gospel Workers, Mountain View, Calif.: Pacific Press Publishing Association, 1962, 192.

3 Ellen G. White, Gospel Workers, Washington, D. C.: Review and Herald Publishing Association, 1948, 44.

4 Ibid., 45-46.

labor and His manner of meeting the people. In the gospel story we have the record of how He worked for all classes, and of how, as He labored in cities and towns, thousands were drawn to His side to hear His teaching. The words of the Master were clear and distinct, and were spoken in sympathy and tenderness. They carried with them the assurance that here was truth. It was the simplicity and earnestness with which Christ labored and spoke that drew so many to Him. (1912)¹

White pointed out that, "From Christ's methods of labor we may learn many valuable lessons. He did not follow merely one method; in various ways He sought to gain the attention of the multitude; and then He proclaimed to them the truths of the gospel." (1907)²

White gave a specific outline of how Christ used various steps in attempting to meet people's needs and in the process gaining their confidence. She explained:

Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, "Follow Me."

There is need of coming close to the people by personal effort. If less time were given to sermonizing, and more time were spent in personal ministry, greater results would be seen. The poor are to be relieved, the sick cared for, the sorrowing and the bereaved comforted, the ignorant instructed, the inexperienced counseled. We are to weep with those that weep, and rejoice with those that rejoice. Accompanied by the power of persuasion, the power of prayer, the power of

1 White, Medical Ministry, 299.

2 White, Evangelism, 123.

the love of God, this work will not, cannot, be without fruit. (1905)¹

In reference to Christ's ministry in the cities, White said, "When Christ was upon earth, He faithfully warned the cities, as well as the regions round about." (1910)² White further commented about Christ's personal ministry and concern for people when she explained, "In every city, every town, every village, through which He passed, He laid His hands upon the afflicted ones and healed them. Wherever there were hearts ready to receive His message, He comforted them with the assurance of their heavenly Father's love. All day He ministered" (1905)³ White also suggested that Christ's plans should be studied: "The great Teacher laid plans for his work. Study these plans. We find him traveling from place to place, followed by crowds of eager listeners. When he could, he would lead them away from the crowded cities, to the quiet of the country." (1912)⁴

White explained that the ministry that Christ had

1 Ellen G. White, The Ministry of Healing, Mountain View, Calif.: Pacific Press Publishing Association, 1942, 143-144.

2 Ellen G. White, "Warning the City," The Review and Herald, Washington, D. C.: Review and Herald Publishing Association, April 7, 1910, 87:14, 3.

3 White, The Ministry of Healing, 18.

4 White, "City Work," The Review and Herald, January 18, 1912, 89:3, 3.

is to be implemented today. She said, "We read of Christ's labors: 'Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.' Just such a work as this is to be done in our cities and villages, in the highways and hedges." (1908)¹

City Centers

White recognized the need for permanent centers within various neighborhoods of cities. She called these city centers "missions":

In these large cities missions should be established where workers can be trained to present to the people the special message for this time. There is need of all the instruction that these missions can give. (1902)²

Apparently White envisioned a city mission as either a permanent center "where colporteurs,³ Bible workers, and practical medical missionaries may be trained to reach certain classes" (1901)⁴ or "a Bible school for the training of workers"⁵ while public evangelistic meetings were being held. White emphasized that, "Missions are essential as the

1 White, Evangelism, 46-47.

2 White, Testimonies for the Church, VII, 37.

3 A religious literature salesman.

4 White, Testimonies for the Church, IX, 137.

5 White, Gospel Workers, 364.

foundation of missionary effort in our cities; but let it never be forgotten that those standing at the head of them are to guard every point, that all may be done to the honor of God."¹

White explained that the city centers were to be permanent "centers of influence" when she said, "We must do more than we have done to reach the people of our cities. We are not to erect large buildings in the cities, but over and over again the light has been given me that we should establish in all our cities small plants which shall be centers of influence."

(1902)² White emphasized that small centers were better than large ones. She counseled: "An interest is now to be created in the principal cities. Many small centers must be established, rather than a few large centers. . ." (1909)³ Commenting on the various types of "centers of influence" that could be established, she stated, "Centers of influence may be established in many places by the opening up of health food stores, hygienic restaurants, and treatment rooms. Not all that needs to be done can be specified before a

1 Ibid., 365.

2 Ellen G. White, Counsels on Health, Mountain View, Calif: Pacific Press Publishing Association, 1951, 481.

3 White, Evangelism, 78.

beginning is made."¹

As a means of cultivating the interest of individuals who come in contact with the city centers, White advocated, "In connection with our city missions there should be suitable rooms where those in whom an interest has been awakened can be gathered for instruction. This necessary work is not to be carried on in such a meager way that an unfavorable impression will be made on the minds of the people."²

White had such a burden for city centers that she said, "In every city there should be a city mission, that would be a training school for workers. Many of our brethren must stand condemned in the sight of God because they have not done the very work that God would have them do." (1910)³

City Evangelism

White wanted to see public city evangelism carried on in a positive and commanding manner. She explained:

In the cities of today, where there is so much to attract and please, the people can be interested by no ordinary efforts. Ministers of God's appointment will find it necessary to put forth extraordinary efforts in order to arrest the attention of the multitudes. And when they succeed in bringing together a large number of people, they must bear messages of a character so out

1 White, Testimonies for the Church, VII, 234.

2 White, Gospel Workers, 347.

3 White, Medical Ministry, 303.

of the usual order that the people will be aroused and warned. They must make use of every means that can possibly be devised for causing the truth to stand out clearly and distinctly. The testing message for this time is to be borne so plainly and decidedly as to startle the hearers and lead them to desire to study the Scriptures. (1909)¹

She demonstrated an atmosphere of urgency in relation to city evangelism when she said, "The cities must be worked. The millions living in these congested centers are to hear the third angel's message. This work should have been developed rapidly during the past few years." (1906)² She reprimanded when she pointed out that, "It almost seems as if scarcely anyone dares ask a worker to go into the cities, because of the means that would be required to carry on a strong, solid work." (1910)³ She commented on the need for a unified attitude when she said, "In our large cities a decided effort should be made to work in unity." (1901)⁴ She did recognize the faithful work of certain urban religious workers when she stated, "Let us thank the Lord that there are a few laborers doing everything possible to raise up some memorials for God in our

1 White, Evangelism, 40-41.

2 Ibid., 36. Note: The "third angel's message" refers to Revelation 14:9-12 which is part of the "three angels' messages" in Revelation 14:6-12 as understood by the Seventh-day Adventist Church.

3 Ibid., 42.

4 Ibid., 42.

neglected cities." (1902)¹

White gave special instruction that ministers and physicians should unite in city evangelism:

In this effort in behalf of the cities, we greatly need the cooperation of all classes of laborers. Especially do we need the help that the physician can render as an evangelist. If ministers and physicians will plan to unite in an effort to reach the honest-hearted ones in our cities, the physicians, as well as the ministers will be placed on vantage ground. As they labor in humility God will open the way before them, and many will receive a saving knowledge of truth. (1910)²

Finances and Fund Raising

White was a strong promoter of systematic and generous financial contributions by church members for the church's projects:

My dear brethren and sisters, all the money we have is the Lord's. I now appeal to you in the name of the Lord to unite in carrying to successful completion the enterprises that have been undertaken in the counsels of God. Let not the work of establishing memorials for God in many places be made difficult and burdensome because the necessary means is withheld."³

White recommended that, "When a mission is established in a city, our people should take an interest in it, showing this interest in a practical, substantial way. The mission workers labor hard and self-sacrificingly, and they do not receive large

1 Ibid., 42.

2 White, Medical Ministry, 304.

3 White, Testimonies for the Church, IX, 132-133.

wages."¹ She indicated that some may think they need to refrain from contributing to city work because they require the funds for other places. She warned:

Who is carrying a burden for our large cities? Some will say, "We need all the money we can get to carry on the work in other places." Do you not know that unless you carry the truth to the cities, there will be a drying up of means? (1909)²

White pointedly brought attention to New York when she exclaimed, "Look at New York! What representation for the truth is there in that city? How much help has been sent there? Our educational and health work must be established there, and this work must be given financial aid. . . ." (1901)³

White explained two specific plans for financing urban religious work. One plan involved wealthier sections of the Seventh-day Adventist Church helping the poorer areas. The other plan involved the receiving of donations and gifts from wealthy non-members of the church who were interested in the religious and humanitarian work of the church. Regarding financial help to be given by wealthier sections of the church, White explained:

God is now placing upon the more prosperous parts of His vineyard the responsibility of doing a faithful work in

1 White, Gospel Workers, 366.

2 White, Life Sketches, 417-418.

3 Ibid., 385.

the cities of the East, where the Third Angel's message had its rise. Churches are to be raised up in many places; meeting houses are to be erected; and in some places of special importance, there will be opportunities to establish and maintain small medical institutions. . . .

This burden rests also upon large churches in connection with our institutions. In such places as Mountain View, California, where many believers are brought together, a special study should be made of the advantages to be gained by manifestations of liberality toward the support of the cause of God in the East. (1910)¹

White emphasized the need for the church-at-large to assist the work in eastern United States where much of the urban population was. She said:

The truth is to go forth as a lamp that burneth in the cities of the East. The stronger conferences of the Middle West and of the Pacific Coast now have the privilege of advancing the cause of God in that portion of the field where the third angel's message was first proclaimed. Something has been done, it is true; but God requires of His people a far greater work than anything that has been done in years past. (1910)²

She indicated that specific places should feel a burde to assist financially in the New York urban religious work when she stated:

There is not a dearth of means among our people any more than there has been in the past. There is certainly not a dearth of means among our people in California. But in spite of this, the great field of New York is left untouched, while week after week, a

1 White, "The East and the West," Atlantic Union Gleaner, April 6, 1910, 9:14, 106.

2 White, "A Call to Consecrated Effort," Atlantic Union Gleaner, March 23, 1910, 9:12, 89.

large congregation meets here in the Tabernacle. The people ought to feel that the rebuke of God rests upon them because they are not working for Him in places which know not the truth. (1901)¹

Again, she emphasized the need for church members in general to become interested in the needs of New York City. She pointedly remonstrated:

But the Lord has a controversy with our ministers and people, and I must speak, placing upon them the burden of the Southern work and of the cities of our land. Who feels heavily burdened to see the message proclaimed in Greater New York and in the many other cities as yet unworked? Not all the means that can be gathered up is to be sent from America to distant lands, while in the home field there exist such providential opportunities to present the truth to millions who have never heard it. (1903)²

Regarding the financial assistance in the form of donations and gifts from non-members of the church, White had some very interesting and optimistic counsel such as the following:

As we do this work we shall find that means will flow into our treasuries, and we shall have funds with which to carry on a still broader and more far-reaching work. Souls who have wealth will be brought into the truth and will give of their means to advance the work of God. I have been instructed that there is much means in the cities that are unworked. God has interested people there. Go to them; teach them as Christ taught; give them the truth. They will accept it. And as surely as honest souls will be converted, their means will be consecrated to the Lord's service, and we

¹ White, "The Need of Missionary Effort," General Conference Bulletin, April 10, 1901, 4:Extra 7, 183.

² White, Testimonies for the Church, VIII, 34-35.

shall see an increase of resources.¹

Times are growing hard, and money is difficult to obtain; but God will open the way for us from sources outside our own people. (1895)²

God will raise up workers who will occupy peculiar spheres of influence, workers who will carry the truth to the most unpromising places. Men will say, "Yea," where once they said, "Nay." Some who were once enemies will become valuable helpers, advancing the work³ with their means and their influence. (1902)

White indicated that the finances, financial matters, and business details involved in urban religious work were to be handled by businessmen of ability:

The finances of the cause are to be properly managed by businessmen of ability; but preachers and evangelists are set apart for another line of work. Let the management of financial matters rest on others than those set apart for the work of preaching the gospel. Our ministers are not to be heavily burdened with the business details of the evangelical work carried on in our large cities. Those in charge of our conferences⁴ should find businessmen to look after the financial details of city work. (1905)⁵

General and Religious Education

White held very specific views regarding general

1 Ibid., IX, 100-101.

2 White, Testimonies to Ministers and Gospel Workers, 210.

3 White, Evangelism, 567.

4 Administrative divisions within the Seventh-day Adventist Church usually covering one or two states.

5 White, Evangelism, 92.

education and religious education. She viewed the various areas of education as being interrelated:

Our ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim. True education means more than the pursual of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come.
(1903)¹

White believed that, "In a knowledge of God all true knowledge and real development have their source."

(1903)² Religious education, therefore, played a foundational role in teaching truth as Christ taught it:

The Prince of teachers sought access to the people by the pathway of their most familiar associations. He presented the truth in such a way that ever after it was to His hearers intertwined with their most hallowed recollections and sympathies.
(1902)³

We may do much in a short time if we will work as Christ worked. We may reflect with profit upon His manner of teaching. He sought to meet the minds of the common people. His style was plain, simple, comprehensive. He took His illustrations from the scenes with which His hearers were most familiar. By the things of nature He

1 Ellen G. White, Education, Mountain View, Calif.: Pacific Press Publishing Association, 1952, 13.

2 Ibid., 14.

3 Ibid., 148.

illustrated truths of eternal importance,,
thus connecting heaven and earth. (1903)¹

White pointed out that Christ used a variety of
methods when she stated, "From Christ's methods of
labor we may learn many valuable lessons. He did not
follow merely one method; in various ways He sought to
gain the attention of the multitude; and then He
proclaimed to them the truths of the gospel." (1907)²

In the area of health and religious education,
White advocated a combined and balanced approach:

We must educate, educate, educate,
~~pleasantly and intelligently.~~ We must preach
the truth, pray the truth, and live the
truth, bringing it, with its gracious,
health-giving influences, within the reach of
those who know it not. As the sick are
brought into touch with the Life-giver, their
faculties of mind and body will be renewed.
But in order for this to be, they must
practice self-denial, and be temperate in all
things. Thus only can they be saved from
physical and spiritual death, and restored to
health. (1905)³

Health Food Businesses

White gave a very heavy emphasis to the need for a
healthy lifestyle which included "Pure air, sunlight,
abstemiousness, rest, exercise, proper diet, the use of
water, trust in divine power . . ." (1905)⁴ She

1 White, Evangelism, 565.

2 Ibid., 123.

3 Ibid., 528.

4 White, The Ministry of Healing, 127.

stated, ". . . these are the true remedies." (1905)¹
 White used the term "health reform"² in reference to
 this lifestyle.

Part of "health reform" was the manufacturing of
 health foods and the development of various health food
 businesses. White indicated that:

The health food business is one of the Lord's
 own instrumentalities to supply a necessity.
 The heavenly Provider of all foods will not
 leave His people in ignorance in regard to
 the preparation of the best foods for all
 times and occasions. (1900)³

White gave counsel regarding the purpose of health
 food businesses operated for the benefit of mankind:

The health food business is in need of
 means and of the active cooperation of our
 people, that it may accomplish the work it
 ought to do. Its purpose is to supply the
 people with food which will take the place of
 flesh meat, and also milk and butter, which,
 on account of the diseases of cattle, are
 becoming more and more objectionable.
 (1900)⁴

According to the light given me of God,
 the food business should be carried on for
 the purpose of educating people to live
 healthfully and economically, not for
 financial gain. Each one should learn what
 foods are best adapted to his own
 necessities. (1903)⁵

1 Ibid., 127.

2 White, Medical Ministry, 271.

3 White, Testimonies for the Church, VII, 114.

4 Ellen G. White, Counsels on Diet and Foods,
 Washington, D. C.: Review and Herald Publishing
 Association, 1946, 350.

5 White, Medical Ministry, 267.

White provided further insight into the trend towards a vegetarian diet and the need for healthful foods and their production:

Animals are becoming more and more diseased, and it will not be long until animal food will be discarded by many besides Seventh-day Adventists. Foods that are healthful and life-sustaining are to be prepared, so that men and women will not need to eat meat.

The Lord will teach many in all parts of the world to combine fruits, grains, and vegetables into foods that will sustain life and will not bring disease. Those who have never seen the recipes for making the health foods now on the market will work intelligently, experimenting with the food productions of the earth, and will be given light regarding the use of these productions. The Lord will show them what to do. (1900)¹

Specific caution was given by White when she said, "For all who are engaged in the health food business I have words of counsel. I have said that food stores and hygienic restaurants should be established in cities and that they should be so conducted that they will be the means of reaching people with the gospel message for this time." (1903)² She instructed also that:

I have earnest words to speak to those who shall engage in the health food business. There is to be an entirely different feature brought into the work of our food stores, restaurants, and into every line in which our food productions are handled. This work must be carried forward as a means of gospel.

1 Ellen G. White, The Health Food Ministry, Washington, D. C.: Ellen G. White Publications, 1970, 24.

2 Ibid., 67.

enlightenment to those who have not given themselves to the Lord. Those who handle these foods need daily the counsel of the One who created food for the five thousand hungry men. The work of our food stores and restaurants must be carried on in such a way that there will be no loss financially. We must not forget that this line of work needs to live. But all corrupting influences must be weeded out from it. (1906)¹

Health Food Stores

White advocated the establishment of health food stores as part of urban religious and health work. In reference to this type of work being carried on in San Francisco, she said:

In San Francisco a hygienic restaurant has been opened, also a food store and treatment rooms. These are doing a good work, but their influence should be greatly extended. (1900)²

Commenting about the cities of the south, she stated, "Let centers of influence be made in many of the Southern cities by the opening of food stores and vegetarian restaurants. Let there also be facilities for the manufacture of simple, inexpensive health foods. But let not selfish, worldly policy be brought into the work, for God forbids this."³ White did caution that this form of urban religious work must not drain time, energy, talent, and personnel from other aspects of urban work. She explained:

1 Ibid., 89.

2 White, Testimonies for the Church, VII, 110.

3 Ibid., VII, 56-57.

Our time and energy must not be so largely employed in establishing sanitariums, food stores, and restaurants that other lines of work will be neglected. Young men and young women who should be engaged in the ministry, in Bible work, and in the canvassing work should not be bound down to mechanical employment. (1912)¹

House-to-House Religious Work

It is rather apparent that White believed that personal, face-to-face ministry was one of the most important aspects of urban religious work. She strongly stated that the pattern outlined by Christ was to be followed:

In every city that is entered a solid foundation is to be laid for permanent work. The Lord's methods are to be followed. By doing house-to-house work, by giving Bible readings in families, the worker may gain access to many who are seeking for truth. By opening the Scriptures, by prayer, by exercising faith, he is to teach the people the way of the Lord. (1902)²

White emphasized the need for personal work beyond preaching when she said, "The cities are to be worked, not merely preached to; there must be house-to-house labor." (1902)³ She also indicated that, "If one half of the sermonizing were done, and double the amount of personal labor given to souls in their homes and in the congregations, a result would be seen that would be

1 White, Evangelism, 24.

2 White, Testimonies for the Church, VII, 38.

3 White, Evangelism, 430.

surprising." (1897)¹ White further instructed that
 ". . . it is through personal contact and association
 that men are reached by the saving power of the gospel.
 They are not saved in masses, but as individuals.

Personal influence is a power. We must come close to
 those whom we desire to benefit." (1896)²

White stressed the need for urban religious
 workers to seriously engage in the important house-to-
 house work as she clearly indicated in the following
 additional explanatory comments:

Of equal importance with public effort
 is house-to-house work in the homes of the
 people. In large cities there are certain
 classes who cannot be reached by public
 meetings. These must be searched out₃ as the
 shepherd searches for his lost sheep.

Preaching will not do the work that needs to
 be done. Angels of God attend you to the
 dwellings of those you visit. This work
 cannot be done by proxy. Money lent or given
 will not accomplish it. Sermons will not do
 it. By visiting the people, talking,
 praying₄ sympathizing with them, you will win
 hearts.

This house-to-house labor, searching for
 souls, hunting for the lost sheep, is the
 most essential work that can be done.
 (1898)⁵

1 Ibid.

2 Ellen G. White, Thoughts from the Mount of Blessing,
 Mountain View, Calif.: Pacific Press Publishing
 Association, 1955, 36.

3 White, Gospel Workers, 364.

4 White, Testimonies for the Church, IX. 41.

5 White, Evangelism, 110.

For years I have been shown that house-to-house labor is the work that will make the preaching of the Word a success. (1898)¹

If they will not come to the gospel feast to which the call of Christ invites them, then God's messengers must accommodate themselves to the circumstances and bear the message to them in house-to-house labor, thus extending their ministry to the highways and byways,² giving the last message to the world. (1899)²

White even suggested that when cooking and nutrition classes were held that house-to-house instruction "in the art of cooking wholesome food"³ should be utilized.

The personal, house-to-house work was to be done by pairs of workers. White explained this in these representative comments:

Why is it that we have departed from the method of labor which was instituted by the Great Teacher? Why is it that the laborers in His cause today are not sent forth two and two? "Oh," you say, "we have not laborers enough to occupy the field." Then occupy less territory. (1892)⁴

There is need of two working together; for one can encourage the other, and they can counsel,⁵ pray, and search the Bible together. (1893)⁵

The workers should go forth two by two, that they may pray and consult together. Never

1 Ibid., 433.

2 White, Evangelism, 433-434.

3 Ibid., 526.

4 Ibid., 74

5 Ibid.

should they be sent out alone. The Lord Jesus Christ sent forth His disciples two and two into all the cities of Israel. He gave them the commission, "Heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." (1901)¹

Local Church Programs

The need for local church members to support and engage in urban religious work was firmly stressed by White:

Wherever the people of God are placed, in the crowded cities, in the villages, or among the country byways, there is a home mission field, for which a responsibility is laid upon them by their Lord's commission. They are to take up the duty that lies nearest. First of all is the work in the family; next they should seek to win their neighbors to Christ, and to bring before them the great truths of this time. (1901)²

White indicated that, "Every church member should be engaged in some³ line of service for the Master." (1905) She further indicated regarding the local church that: Every church should be a training school for Christian workers. Its members should be taught how to give Bible readings, how to conduct and teach Sabbath-school classes,⁴ how best to help the poor and to care for the sick, how to work for the unconverted. There should be schools of health, cooking schools, and classes in various lines of Christian help work. There should not only be teaching, but actual work under experienced instructors. Let

1 White, Medical Ministry, 249.

2 White, "Missionary Work in the Neighborhood," Advent Review and Sabbath Herald, April 23, 1901, 78:17,6.

3 White, The Ministry of Healing, 149.

4 Bible study classes, similar to Sunday School classes, which are held on Saturday for all age groups of the church.

teachers lead the way in working among the people, and others, uniting with them, will learn from their example. One example¹ is worth more than many precepts. (1905)¹

White suggested that the local church members should take more responsibility in operating the church programs thus freeing the pastor to engage in new work for people in need rather than spending all of his time with existing church members. She said:

Instead of keeping the ministers at work for the churches that already know the truth, let the members of the churches say to these laborers: "Go work for souls that are perishing in darkness. We ourselves will carry forward the services of the church. We will keep up the meetings, and, by abiding in Christ, will maintain spiritual life. We will work for souls that are about us, and we will send our prayers and our gifts to sustain the laborers in more needy and destitute fields."²

White gave further counsel to those who happened to be members of churches in cities. Regarding the difficulties of urban religious work, she stated:

In visions of the night I was shown the difficulties that must be met in the work of warning the people in the cities; but in spite of difficulties and discouragements, efforts should be made to preach the truth to all classes. . . .

The Lord desires His people to arise and do their appointed work. The responsibility of warning the world rests not upon the ministry alone. The lay members of the church are to share in the work of soul saving. By

1 White, The Ministry of Healing, 149.

2 Ellen G. White, Christian Service, Washington, D. C.: General Conference of Seventh-day Adventists, 1947, 171.

means of missionary visits and by a wise distribution of our literature, many who have never been warned may be reached. Let companies be organized to search for souls. Let the church members visit their neighbors and open to them the Scriptures. (1912)¹

White believed that church members had a responsibility for engaging in urban religious work in their own neighborhoods. She indicated:

The Lord has presented before me the work that is to be done in our cities. The believers in these cities are to work for God in the neighborhood of their homes.²

She emphasized the need for a personal ministry, on the part of church members, for the residents of the cities. She said:

The Lord is calling upon the men and women who have the light of truth for this time to engage in genuine, personal missionary work. Especially are the church members living in the cities to exercise, in all humility, their God-given talents in laboring with those who are willing to hear the message that should come to the world at this time. (1910)³

Medical Missionary Work

Much of White's writing contains instruction regarding medical and health subjects.⁴ White considered medical work, "medical missionary work" as

1 White, Medical Ministry, 313.

2 White, Testimonies for the Church, IX, 128.

3 White, Medical Ministry, 332.

4 Comprehensive Index to the Writings of Ellen G. White, 3 vols., passim.

she termed it,¹ to be "largely a spiritual work."

(1908)² She explained that, "Medical missionary work brings to humanity the gospel of release from suffering. It is the pioneer work of the gospel. It is the gospel practiced, the compassion of Christ revealed." (1901)³ White pointed out that, "The union of Christlike work for the body and Christlike work for the soul is the true interpretation of the gospel."

(1902)⁴ She also indicated:

The principles of health reform are found in the Word of God. The gospel of health is to be firmly linked with the ministry of the Word. It is the Lord's design that the restoring influence of health reform shall be a part of the last great effort⁵ to proclaim the gospel message.
(1899)

White promoted the concept that if you help someone physically you have a better opportunity of encouraging someone spiritually. She wrote:

The world must have an antidote for sin. As the medical missionary works intelligently to relieve suffering and save life, hearts are softened. Those who are helped are filled with gratitude.

As the medical missionary works upon the body, God works upon the heart. The comforting words that are spoken are a

1 White, Medical Ministry, 23.

2 White, Evangelism, 546.

3 White, Medical Ministry, 239.

4 White, Evangelism, 514.

5 Ibid., 515.

soothing balm, bringing assurance and trust. Often the skilful operator will have an opportunity to tell of the work Christ did while He was upon this earth. Tell the suffering one the story of God's love. (1901)¹

Consider the following comments that White gave regarding medical missionary work and its role in urban religious work by helping people:

I can see in the Lord's providence that the medical missionary work is to be a great entering wedge, whereby the diseased soul may be reached. (1893)²

The medical work was to be closely connected with the religious and evangelistic work of the Church.

White explained:

Medical missionary work is in no case to be divorced from the gospel ministry. The Lord has specified that the two shall be as closely connected as the arm is with the body. Without this union neither part of the work is complete. The medical missionary work is the gospel in illustration. (1900)³

White emphasized the need for physicians to also fulfill a ministerial role when she stated:

Physicians should remember that they will often be required to perform the duties of a minister. Medical missionaries come under the head of evangelists. (1901)⁴

She explained that workers should be trained in health procedures so that they can work in the cities.

1 Ibid., 517.

2 Ibid., 513

3 Ibid., 519.

4 Ibid., 520

She said:

Every city is to be entered by workers trained to do medical missionary work. As the right hand of the third angel's message, God's methods of treating disease will open doors for the entrance of present truth. (1902)¹

White spoke further about the unity and relationship that was to exist between the medical work and the ministerial or religious work. She explained:

I wish to speak about the relation existing between the medical missionary work and the gospel ministry. It has been presented to me that every department of the work is to be united in one great whole. The work of God is to prepare a people to stand before the Son of man at His coming, and this work should be a unit. The work that is to fit a people to stand firm in the last great day must not be a divided work. . . .

There is to be no division between the ministry and the medical work. The physician should labor equally with the minister, and with as much earnestness and thoroughness for the salvation of the soul as well as for the restoration of the body. . . .

The medical missionary work has never been presented to me in any other way than as bearing the same relation to the work as a whole as the arm does to the body. The gospel ministry is an organization for the proclamation of the truth and the carrying forward of the work for sick and well. This is the body, the medical missionary work is the arm, and Christ is the head over all. (1900)²

White rather pointedly proclaimed that there were individuals within the church structure who were not

1 Ibid., 516.

2 White, Medical Ministry, 237.

understanding and supporting the concept of medical missionary work. Notice her following comments:

There are in our world many Christian workers who have not yet heard the grand and wonderful truths that have come to us. These are doing a good work in accordance with the light which they have, and many of them are more advanced in the knowledge of practical work than are those who have had great light and opportunities.

The indifference which has existed among our ministers in regard to health reform and medical missionary work is surprising. Some who do not profess to be Christians treat these matters with greater reverence than do some of our own people, and unless we arouse, they will go in advance of us. (1898)¹

All through this country a work must be done that has not yet been done. The medical missionary work must be recognized. Those who go forth to engage in the work of the ministry must be intelligent upon the subject of health reform. Those men who after many years' experience have yet no appreciation of the medical missionary work, should not be appointed to preside over our churches. (1901)²

White had special counsel for administrative leadership within the Seventh-day Adventist Church in reference to medical missionary work. She wanted leadership to encourage and promote this work which she considered to be bound up with religious gospel ministry. She instructed:

We now ask those who shall be chosen as presidents of our conferences to make a right beginning in places where nothing has been done. Recognize the medical missionary work

¹ White, Evangelism, 521.

² White, Medical Ministry, 238.

as God's helping hand. As His appointed agency it is to have room and encouragement. Medical missionaries are to have as much encouragement as any accredited evangelist. Pray with these workers. Council with them if they need counsel. Do not dampen their zeal and energy. Be sure by your own consecration and devotion to keep a high standard before them. Laborers are greatly needed in the Lord's vineyard, and not a word of discouragement should be spoken to those who consecrate themselves to the work. (1901)¹

White indicated that there should be urban medical missionary workers in all the large cities. They were to use methods that White explained were God's methods:

Let the Lord's work go forward. Let the medical missionary and the educational work go forward. I am sure that this is our great lack--earnest, devoted, intelligent, capable workers. In every large city there should be a representation of true medical missionary work. Let many now ask: "Lord, what wilt Thou have me to do?" Acts 9:6. It is the Lord's purpose that His method of healing without drugs shall be brought into prominence in every large city through our medical institutions. God invests with holy dignity those who go forth farther and still farther, in every place to which it is possible to obtain entrance. (1909)²

White believed so strongly in medical missionary work that she predicted that, "We shall see the medical missionary work broadening and deepening at every point of its progress, because of the inflowing of hundreds and thousands of streams, until the whole earth is

1 Ibid., 240-241.

2 White, Testimonies for the Church, IX, 168-169.

covered as the waters cover the sea." (1901)¹

Medical Missions

White apparently envisioned small medical clinics, which would put into practice the concepts of medical missionary work, to be operated in the large cities.

She used the term "medical mission":

Intemperance has filled our world, and medical missions should be established in every city. By this I do not mean that expensive institutions should be established, calling for a large outlay of means. These missions are to be conducted in such a way that they will not be a heavy drain on the cause; and their work is to prepare the way for the establishment of present truth. Medical missionary work should have its representative in every place in connection with the establishment of our churches. The relief of bodily suffering opens the way for the healing of the sin-sick soul. (1902)²

White gave similar counsel at another time when she said, "Medical missionary work must have its representatives in our cities. Centers must be made and missions established on right lines. Ministers of the gospel are to unite with the medical missionary work, which has ever been presented to me as the work which is to break down the prejudice which exists in our world against the truth." (1901)³ In reference to smaller medical facilities that were needed rather than

1 White, Medical Ministry, 317.

2 Ibid., 322.

3 Ibid., 241.

large facilities,¹ White indicated that, "Centers should be made in all the cities that are unacquainted with the great work that the Lord would have done to warn the world that the end of all things is at hand. 'There is too much,' said the Great Teacher, 'in one place.'" (1903)²

White indicated that financial aid was to be given to medical missions during the establishment period:

Medical missions should be opened as pioneer agencies for the proclamation of the third angel's message. How great is the need of means to do this line of work! Gospel medical missions cannot be established without financial aid. (1914)³

White declared that, "The opening of hygienic restaurants and treatment rooms, and the establishment of sanitariums for the care of the sick and the suffering, is just as necessary in Europe as in America. In many lands medical missions are to be established to act as God's helping hand in ministering to the afflicted."⁴ Evidently medical missions were to be an integral part of the church's religious work.

New Methods of Urban Religious Work

White encouraged urban religious workers to be creative and develop and devise new methods of urban

1 White, Testimonies for the Church, VIII, 205.

2 Ibid.

3 White, Counsels on Health, 500.

4 White, Testimonies for the Church, VII, 51.

ministry. She instructed:

In every city there is work to be done. Laborers are to go into our large cities and hold camp meeting. . .

New methods must be introduced. God's people must awake to the necessities of the time in which they are living. (1902)¹

White suggested that unique ideas should be used to arrest attention:

Let every worker in the Master's vineyard, study, plan, devise methods, to reach the people where they are. We must do something out of the common course of things. We must arrest the attention. We must be deadly in earnest. We are on the very verge of times of trouble and perplexities that are scarcely dreamed of. (1893)²

Personnel Housing and Training Center

White's theory of urban religious work included an interesting combination of city-based work and services with a strong connection to supply and command bases outside the city in rural locations which she called "outposts."³ White wrote much regarding the "in the city" and "outside the city" relationship. The following comments in this section will explain her position. Although some instruction may be somewhat lengthy, it is necessary to examine this aspect of White's theory since it appears to be a crucial part of her urban theory foundation. She explained, in the

1 White, Evangelism.

2 Ibid., 122-123.

3 Ibid., 76.

following lengthy but explicit quotation, why a rural environment was needed for urban religious workers:

We need a sanitarium and a school in the vicinity of New York City, and the longer the delay in the securing of these, the more difficult it will become.

It would be well to secure a place as a home for our mission workers outside of the city. It is of great importance that they have the advantages of pure water, free from all contamination. For this reason, it is often well to consider the advantages of locations among the hills. And there should be some land, where fruit and vegetables might be raised for the benefit of the workers. Let it be a mission in as healthful a place as possible, and let there be connected with it a small sanitarium. A place in the city should also be secured where simple treatments might be administered.

Such a home would be a welcome retreat for our workers, where they may be away from the bustle and confusion of the city. The exercise called for in climbing hills is often a great benefit to our ministers, physicians, or other workers who are in danger of failing to take sufficient exercise.

Let such homes be secured in the neighborhood of several cities, and earnest, determined efforts be put forth by capable men to give in these cities the warning message that is to go to all the world. We have only touched, as it were, a few of the cities.

Let men of sound judgment be appointed, not to publish abroad their intentions, but to search for such properties in the rural districts, in easy access to the cities, suitable for small training schools for workers, and where facilities may also be provided for treating the sick and weary souls who know not the truth. Look for such places just out from the large cities, where suitable buildings may be secured, either as a gift from the owners, or purchased at a reasonable price by the gifts of our people. Do not erect buildings in the noisy cities.

In every city where the truth is proclaimed, churches are to be raised up. In some large cities there must be churches in various parts of the city. In some places, meetinghouses will be offered for sale at reasonable rates, which can be purchased advantageously. In some important places there will be offered for sale properties that are especially suitable for sanitarium work. The advantages of these should be carefully considered.

In order that some of these places may be secured for our work, it will be necessary carefully to husband the resources, no extravagant outlay being made in any one place. The very simplicity of the buildings that we use will be a lesson in harmony with the truths we have to present. For our sanitarium work we must secure buildings whose appearance and arrangement will be a demonstration of health principles.

It will be a great advantage to have our buildings in retired locations so far as possible. The healthfulness of the surroundings should be fully considered. Locations should be selected a little out from the noisy cities. Those who labor in the large cities need special advantages, that they may not be called to sacrifice life or health unnecessarily.

I write these things because it has been presented to me as a matter of importance that our workers should so far as possible avoid everything that would imperil their health. We need to exercise the best of judgment in these matters. Feeble or aged men and women should not be sent to labor in unhealthful, crowded cities. Let them labor where their lives will not be needlessly sacrificed. Our brethren who bring the truth to the cities must not be obliged to imperil their health in the noise and bustle and confusion, if retired places can be secured.

Those who are engaged in the difficult and trying work in the cities should receive every encouragement possible. Let them not be subjected to unkind criticism from their brethren. We must have a care for the Lord's workers who are opening the light of truth to those who are in the darkness of error. We

have a high standard presented before us.
(1909)¹

One of White's clearest statements regarding the city and rural relationship is indicated in this comment where she said, "It is God's design that our people should locate outside the cities, and from these outposts warn the cities, and raise in them memorials for God." (1903)² One of White's main reasons for the rural emphasis was to provide workers and their families with an environment conducive to the health and moral beliefs she advocated as is indicated in the following representative statements listed in chronological order:

As God's commandment-keeping people, we must leave the cities. As did Enoch, we must work in the cities but not dwell in them.
(1899)³

As far as possible, our institutions should be located away from the cities. We must have workers for these institutions, and if they are located in the city, that means that families of our people must settle near them. But it is not God's will that His people shall settle in the cities, where there is constant turmoil and confusion. Their children should be spared this; for the whole system is demoralized by the hurry and rush and noise.

The Lord desires His people to move into the country, where they can settle on the land and raise their own fruit and vegetables, and where their children can be brought in

1 White, Medical Ministry, 308-310.

2 White, Evangelism, 76.

3 White, Evangelism, 77-78.

direct contact with the works of God in nature. Take your families away from the cities, is my message. (1902)¹

The cities are to be worked from outposts. Said the messenger of God, "Shall not the cities be warned? Yes; not by God's people living in them, but by their visiting them, to warn them of what is coming upon the earth." (1902)²

When iniquity abounds in a nation, there is always to be heard some voice giving warning and instruction, as the voice of Lot was heard in Sodom. Yet Lot could have preserved his family from many evils had he not made his home in this wicked, polluted city. All that Lot and his family did in Sodom could have been done by them, even if they had lived in a place some distance away from the city. Enoch walked with God, and yet he did not live in the midst of any city polluted with every kind of violence and wickedness, as did Lot in Sodom. (1903)³

Again and again the Lord has instructed that our people are to take their families away from the cities, into the country, where they can raise their own provisions; for in the future the problem of buying and selling will be a very serious one. (1904)⁴

We must make wise plans to warn the cities, and at the same time live where we can shield our children and ourselves from the contaminating and demoralizing influences so prevalent in these places. (1906)⁵

"Out of the cities; out of the cities!"

1 White, Medical Ministry, 310-311.

2 Ellen G. White, Country Living, Washington, D. C.: Review and Herald Publishing Association, 1946, 30.

3 Ibid., 78

4 Ellen G. White, Selected Messages, 2 vols., Washington, D. C.: Review and Herald Publishing Association, 1958, II, 141.

5 Ibid., 76-77.

--this is the message the Lord has been giving me. The earthquakes will come; the floods will come; and we are not to establish ourselves in the wicked cities, where the enemy is served in every way, and where God is so often forgotten. The Lord desires that we shall have clear spiritual eyesight. We must be quick to discern the peril that would attend the establishment of institutions in these wicked cities. (1906)¹

It is rather evident from White's comments that she viewed the city as being an undesirable residence but certainly a place to carry on various phases of urban religious work. She designated what types of work were to be established in the city and outside the city when she said:

Repeatedly the Lord has instructed us that we are to work the cities from outpost centers. In these cities we are to have houses of worship, as memorials for God; but institutions for the publication of our literature, for the healing of the sick, and for the training of workers, are to be established outside the cities. Especially is it important that our youth be shielded² from the temptations of city life. (1907)²

White's counsel regarding the concept of living outside the city while working in the city seems to be progressive as this statement apparently indicated:

More and more, as wickedness increases in the great cities, we shall have to work them from outpost centers. This is the way Enoch labored in the days before the flood, when wickedness was rife in every populous community, and when violence was in the land. . . .

1 Ibid., 31.

2 White, Selected Messages, II, 358.

More and more, as time advances, our people will have to leave the cities. For years we have been instructed that our brethren and sisters, and especially families with children, should plan to leave the cities as the way opens before them to do so. Many will have to labor earnestly to help open the way. But until it is possible for them to leave, so long as they remain, they should be most active in doing missionary work, however limited their sphere of influence may be. (1906)¹

White envisioned the outpost centers to be connected with city missions in a training program for urban religious workers. She said, "I have clear instruction that, wherever it is possible, schools should be established near to our sanitariums, that each institution may be a help and strength to the other." (1909)² She also indicated that, "More attention should be given to training and educating missionaries with a special reference to work in the cities. Each company of workers would be under the direction of a competent leader, and it should ever be kept before them that they are to be missionaries in the highest sense of the term." (1892)³ White believed that, "In every city there should be a city mission, that would be a training school for workers."

1 White, "Behold, What Manner of Love," Advent Review and Sabbath Herald, September 27, 1906, 83:39, 9.

2 White, Testimonies for the Church, IX, 178.

3 White, Medical Ministry, 301.

(1910)¹ White explained that, "After a time, as the work advances, schools will be established in many cities, where workers can be quickly educated and trained for service." (1908)²

Public Evangelism

White counseled that public religious meetings were to be used in urban religious work to communicate to people the messages of God found in the Bible. She instructed that:

In Portland, Maine; in Boston and the towns round about; in New York and the populous cities close by; in Philadelphia and Baltimore and Washington, the Lord desires us to proclaim the third angel's message with power. . . .We must plan to place in these cities capable men who can present the third angel's message in a manner so forcible that it will strike home to the heart.³

White indicated that some ministers had a special gift for speaking at large religious meetings.- She said, "The Lord has given to some ministers the ability to gather and to hold large congregations. . . .As you stand before multitudes in the cities, remember that God is your helper, and that by His blessing you may bear a message of a character to reach the hearts of the hearers." (1910)⁴ She also indicated that, "We

1 Ibid., 303.

2 Ibid., 323.

3 White, Testimonies for the Church, IX, 99.

4 White, Evangelism, 71.

should make efforts to call together large congregations to hear the words of the gospel minister." (1903)¹ As has been mentioned before, she urged that ministers and physicians work together as a team in public evangelism.² White suggested where some of these meetings were to be held:

Large city halls:

The large halls in our cities should be secured, that the third angel's message may be proclaimed by human lips. Thousands will appreciate the message. (1895)³

Open-air locations (evangelistic tent meetings):

The cities must have more labor. There are places where the people can best be reached by open-air meetings. (1898)⁴

Popular city halls:

It requires money to carry the message of warning to the cities. It is sometimes necessary to hire at large expense the most popular halls, in order that we may call the people out. Then we can give them Bible evidence of the truth. (1905)⁵

Rural Retreats and Health Centers

One of the most necessary components of White's urban theory was a health center or "sanitarium" as she termed it. The sanitarium was to be more than an acute care hospital, according to White. She gave specific

1 Ibid., 119.

2 White, Medical Ministry, 304.

3 White, Evangelism, 75.

4 Ibid., 586.

5 Ibid., 75.

reasons for the establishment of this type of health center. The following statements showed some of her reasons. The health center was to be biblically oriented and use simple health principles rather than follow normal procedures of heavy drug usage and excessive use of surgery. She said:

The Lord years ago gave me special light in regard to the establishment of a health institution where the sick could be treated on altogether different lines from those followed in any other institution in our world. It was to be founded and conducted upon Bible principles, as the Lord's instrumentality, and it was to be in His hands one of the most effective agencies for giving light to the world. It was God's purpose that it should stand forth with scientific ability, with moral and spiritual power, and as a faithful sentinel of reform in all its bearings. (1900)¹

She gave the reason for not being able to heal people instantaneously which became the reason for health centers or sanitariums to be established. She explained:

The way in which Christ worked was to preach the word, and to relieve suffering by miraculous works of healing. But I am instructed that we cannot now work in this way; for Satan will exercise his power by working miracles. God's servants today could not work by means of miracles, because spurious works of healing, claiming to be divine, will be wrought.

For this reason the Lord has marked out a way in which His people are to carry forward a work of physical healing combined with the teaching of the word. Sanitariums are to be established, and with these

¹ White, Counsels on Health, 204-205. •

institutions are to be connected workers who will carry forward genuine medical missionary work. Thus a guarding influence is thrown around those who come to the sanitariums for treatment.

This is the provision the Lord has made whereby gospel medical missionary work is to be done for many souls. These institutions are to be established out of the cities, and in them educational work is to be intelligently carried forward. (1904)¹

White explained that the true purpose of the health centers was to reveal Christ to the patient. She stated:

The purpose of our health institutions is not first and foremost to be that of hospitals. The health institutions connected with the closing work of the gospel in the earth stand for the great principles of the gospel in all its fullness. Christ is the one to be revealed in all the institutions connected with the closing work, but none of them can do it so fully as the health institution where the sick and suffering come for relief and deliverance from both physical and spiritual ailment. (1914)²

These sanitariums were to be located in a rural, secluded environment with enough land for gardening use. The following representative comments by White give her instruction that the sanitariums were to be located near large cities and yet in a rural environment. She stated:

I have received much instruction regarding the location of sanitariums. They should be a few miles distant from the large cities, and land should be secured in

1 White, Medical Ministry, 14.

2 Ibid., 27-28.

connection with them. Fruit and vegetables should be cultivated, and the patients should be encouraged to take up outdoor work.
(1903)¹

She stressed the fact that Adventist sanitariums were to be established in the country when she said:

The great medical institutions in our cities, called sanitariums, do but a small part of the good they might do were they located where the patients could have the advantages of outdoor life. I have been instructed that sanitariums are to be established in many places in the country and that the work of these institutions will greatly advance the cause of health and righteousness.²

Again she emphasized the need for the sanitariums to be near the cities in favorable locations. She explained:

There should be sanitariums near all our large cities. Advantage should be taken of the opportunities to purchase buildings in favorable locations, that the standard of truth may be planted in many places. (1905)³

The size of the sanitariums seemed to be of specific concern to White. She asked that small institutions be established in an inexpensive manner. Her following instructions indicated this:

The sanitariums established in the future are not to be immense, expensive buildings. Small local sanitariums are to be established in connection with our schools.

Many sanitariums are to be established

1 White, Selected Messages, II, 291.

2 White, Testimonies for the Church, VII, 76.

3 White, Medical Ministry, 324.

in places outside the cities. Connected with them there are to be men and women of ability and consecration, who will conduct themselves in the love and fear of God. These institutions are to be training schools. Those who act a part in them are not to feel that they are prepared for graduation, that they know all they need to know. They are to study diligently and practice carefully the lessons Christ has given. (1902)¹

Again she emphasized the need for small sanitariums, but that there be many of them. She stated:

It is that thirsting souls may be led to the living water that we plead for sanitariums, not expensive, mammoth sanitariums, but homelike institutions, in pleasant places.

Never, never build mammoth institutions. Let these institutions be small, and let there be more of them, that the work of winning souls to Christ may be accomplished. It may often be necessary to start sanitarium work in the city, but never build a sanitarium in a city. Rent a building, and keep looking for a suitable place out of the city. The sick are to be reached, not by massive buildings, but by the establishment of many small sanitariums, which are to be as lights shining in a dark place. Those who are engaged in this work are to reflect the sunlight of Christ's face. They are to be as salt that has not lost its savor. By sanitarium work, properly conducted, the influence of true, pure religion will be extended to many souls. (1905)²

White cautioned about placing sanitariums near wealthy residences. She said, "It might seem to us that it would be best to select for our sanitariums

1 Ibid., 156.

2 Ibid., 323.

places among the wealthy; that this would give character to our work and secure patronage for our institutions. But in this there is no light."¹ She explained why:

Our sanitariums should not be situated near the residences of rich men, where they will be looked upon as an innovation and an eyesore, and unfavorably commented upon, because they receive suffering humanity of all classes. Pure and undefiled religion makes those who are children of God one family, bound up with Christ in God. But the spirit of the world is proud, partial, exclusive, favoring only a few.²

It appears that White tried to motivate and encourage church workers in the medical and health work when she stated that, "Christ cooperates with those who engage in medical missionary work. Men and women who unselfishly do what they can to establish sanitariums and treatment rooms in many lands will be richly rewarded." (1902)³

Specialized Urban Ministries

White gave instruction regarding special groups of people that were to be reached with spiritual concern. The wealthy and influential were individuals for which she seemed to have a specific burden. The selected comments that follow indicated her interest:

Those who belong to the higher ranks of

1 White, Testimonies for the Church, VII, 88.

2 Ibid., VII, 89.

3 White, Medical Ministry, 331.

society are to be sought out with tender affection and brotherly regard. Men in business life, in high positions of trust, men with large inventive faculties and scientific insight, men of genius, teachers of the gospel whose minds have not been called to the special truths for this time--these should be the first to hear the call. (1900)¹

We talk and write much of the neglected poor: should not some attention be given also to the neglected rich? Many look upon this class as hopeless, and they do little to open the eyes of those who, blinded and dazed by the power of Satan, have lost eternity out of their reckoning. . . . There are thousands of rich men who are starving for spiritual food. Many in official life feel their need of something which they have not. Few among them go to church; for they feel that they receive no benefit. The teaching they hear does not touch the soul. Shall we make no personal effort in their behalf? (1900)²

The servants of Christ should labor faithfully for the rich men in our cities, as well as for the poor and lowly.³

White advocated a method of simplicity in ministering to individuals of influence. She said, "Great men, learned men, can be reached better by the simplicity of a godly life, than by all the sharp arguments that may be poured upon them." (1890)⁴ She also promoted the use of broader plans and wiser

1 Ellen G. White, Christ's Object Lessons, Washington, D. C.: Review and Herald Publishing Association, 1941, 230.

2 White, Evangelism, 555.

3 White, Gospel Workers, 348.

4 White, Evangelism, 557.

methods when she said:

Much has been lost by our people through following such narrow plans that the more intelligent, better-educated classes are not reached. Too often the work has been so conducted as to impress unbelievers that it is of very little consequence--some stray offshoot of religious enthusiasm, entirely beneath their notice. Much has been lost for want of wise methods of labor. (1890)¹

White commented about other special religious ministries to groups such as the aged² and children.³ She suggested that aged individuals many times have special receptivity to spiritual things.⁴ Regarding children, she indicated that, "Through the children many parents will be reached." (1900)⁵ She urged that ministers should study with the clergymen of other churches:

Our ministers are to make it their special work to labor for ministers. They are not to get into controversy with them, but, with their Bible in their hand, urge them to study the Word. If this is done, there are many ministers now preaching error, who will preach the truth for this time. (1899)⁶

She emphasized the need for Adventist ministers to associate and fellowship with ministers of other

1 Ibid., 562.

2 Ibid., 446-447.

3 Ibid., 579-582

4 Ibid., 446.

5 Ibid., 584.

6 Ibid., 562.

churches. She stated:

Our ministers should seek to come near to the ministers of other denominations. Pray for and with these men, for whom Christ is interceding. (1900)¹

White advocated special emphasis and plans for minority,² ethnic,³ and tourist⁴ groups. The following representative, chronological comments indicated her interest:

The message must be given to the thousands of foreigners living in these cities in the home field. . . .

Who feels heavily burdened to see the message proclaimed in Greater New York and in the many other cities as yet unworked? Not all the means that can be gathered up is to be sent from America to distant lands, while in the home field there exist such providential opportunities to present the truth to millions who have never heard it. Among these millions are the representatives of many nations, many of whom are prepared to receive the message. Much remains to be done within the shadow of our doors--in the cities of California, New York, and many other States. . . . (1904)⁵

In the world-renowned health resorts and centers of tourist traffic, crowded with many thousands of seekers after health and pleasure, there should be stationed ministers and canvassers⁶ capable of arresting the

1 Ibid.

2 Ibid., 599.

3 Ibid., 570.

4 Ibid., 584-586.

5 White, Evangelism, 571.

6 A religious literature salesman, also known as a "colporteur."

attention of the multitudes. (1909)¹

In the closing proclamation of the gospel, when special work is to be done for classes of people hitherto neglected, God expects His messengers to take particular interest in the Jewish people whom they find in all parts of the earth. (1911)²

Specific New York City Instruction³

White believed that New York City was to represent to the church a symbol of urban religious work that was to be done in the cities of the world. It was to be a model. She stated:

Those who bear the burden of the work in Greater New York should have the help of the best workers that can be secured. Here let a center for God's work be made, and let all that is done be a symbol of the work the Lord desires to see done in the world. . . . (1902)⁴

White wrote to some of the workers in New York City, S. N. Haskell and his wife, and said, ". . . the Lord has given you an opening in New York City, and your mission work there is to be an example of what mission work in other cities should be like." (1901)⁵

1 White, Evangelism, 585.

2 Ellen G. White, The Acts of the Apostles, Mountain View, Calif.: Pacific Press Publishing Association, 1911, 381.

3 Information regarding this subject has already been given at the beginning of this chapter (Chapter III). Pertinent statements will be presented in this section for the purpose of additional clarification and data.

4 White, Evangelism, 384-385.

5 Ibid., 385.

White indicated what type of work to initiate. She stated, "To start medical missionary work in New York will be the best thing you can do." (1901)¹ She also indicated that, "We need a sanitarium and a school in the vicinity of New York City, and the longer the delay in the securing of these, the more difficult it will become." (1909)² During an effort to establish a sanitarium north of New York City, White wrote to G. B. Starr, the one involved in the venture, and said:

I have seen representations of several locations in high altitudes, that should be secured for sanitarium purposes. Your description of the property forty-eight miles from New York City seems to correspond to these representations. In such places the air is bracing, and induces deep breathing, which is very beneficial. (1909)³

It is apparent that contemporaries of White were attempting to carry out her instructions regarding urban religious work and accepted her recommendations as valid.

White offered other specific counsel regarding New York City. She stressed the need to concentrate on helping businessmen in a spiritual way. She explained:

You should feel a decided responsibility for the working of New York City. The men in the business houses of New York and other

1 Ibid., 387.

2 Ibid., 386.

3 Ellen G. White, Letter from Ellen G. White to G. B. Starr, Ellen G. White Estate, Washington, D. C., Letter S 136, October 14, 1909, 1.

large cities, as verily as the heathen in foreign lands, must be reached with the message. (1909)¹

White strongly urged the Adventist urban churches to be united in their work and attitudes. She indicated that:

The Lord desires a center for the truth to be established in the great, wicked city of New York. . . .

I ask you to investigate the work in New York, and lay plans for establishing a memorial for God in this city. It is to be a center for missionary effort, and in it a sanitarium is to be established. . . . A determined effort must be made to unify our churches in New York and the surrounding cities. This can be done, and it must be done if aggressive warfare in New York is successfully carried forward. (1901)²

White seemed to be strongly committed to urban religious work in the cities. She stated, "There is New York City, and the populous cities close by; there is Philadelphia and Baltimore and Washington. I need not enumerate all these places; you know where they are. - The Lord desires us to proclaim the third angel's message with power in these cities." (1909)³

Treatment Clinics

White indicated that natural⁴ methods be used in restoring health to those who are ill. She instructed

1 White, Evangelism, 388.

2 Ibid., 388-389.

3 Ibid., 394.

4 White, The Ministry of Healing, 126-128.

that various natural treatments¹ be provided for the public in places which she termed "treatment rooms." She counseled that these be established in conjunction with churches, sanitariums, and vegetarian restaurants as the two following statements indicate:

In every city where we have a church there is need of a place where treatment can be given. Among the homes of our church members there are few that afford room and facilities for the proper care of the sick. A place should be provided where treatment may be given for common ailments. The building might be inelegant and even rude, but it should be furnished with facilities for giving simple treatments. These skillfully employed, would prove a blessing not only to our people, but to their neighbors, and might be the means of calling the attention of many to health principles.²

I have been given light that in many cities it is advisable for a restaurant to be connected with treatment rooms. The two can co-operate in upholding right principles. In connection with these it is sometimes advisable to have rooms that will serve as lodgings for the sick. These establishments will serve as feeders to the sanitariums located in the country and would better be conducted in rented buildings. We are not to erect in the cities large buildings in which to care for the sick, because God has plainly indicated that the sick can³ be better cared for outside of the cities.

Urban Prophecies

White commented extensively on the problems and ills of city life. She made predictions regarding the

1 White, Selected Messages, II, 292-303.

2 White, Testimonies for the Church, VI, 113.

3 Ibid., VII, 60.

ultimate destiny of cities. She said, "The inhabitants of the ungodly cities so soon to be visited by calamities have been cruelly neglected. The time is near when large cities will be swept away, and all should be warned of these coming judgments." (1910)¹ She warned that, "Light has been given me that the cities will be filled with confusion, violence, and crime, and that these things will increase till the end of this earth's history."² White pointed out some of the problems and troubles of the cities:

There is coming rapidly and surely an almost universal guilt upon the inhabitants of the cities, because of the steady increase of determined wickedness. The corruption that prevails is beyond the power of the human pen to describe. Every day brings fresh revelations of strife, bribery, and fraud; every day brings its heart-sickening record of violence and lawlessness, of indifference to human suffering, of brutal, fiendish destruction of human life. Every day testifies to the₃ increase of insanity, murder, and suicide.

White gave a very serious warning regarding the cities. She predicted destruction and calamities:

I am bidden to declare the message that cities full of transgression, and sinful in the extreme, will be destroyed by earthquakes, by fire, by flood. All the world will be warned that there is a God who will display

1 Ellen G. White, Welfare Ministry, Washington, D. C.: Review and Herald Publishing Association, 1952, 135.

2 White, Testimonies for the Church, VIII, 84.

3 Ellen G. White, The Story of Prophets and Kings, Mountain View, Calif.: Pacific Press Publishing Association, 1943, 275.

His authority as God. His unseen agencies will cause destruction, devastation, and death. All the accumulated riches will be as nothingness. . . .

Calamities will come--calamities most awful, most unexpected; and these destructions will follow one after another. . . .

The Lord will not suddenly cast off all transgressors or destroy entire nations; but He will punish cities and places where men have given themselves up to the possession of Satanic agencies. Strictly will the cities of the nations be dealt with, and yet they will not be visited in the extreme of God's indignation, because some souls will yet break away from the delusions of the enemy, and will repent and be converted, while the mass will be treasuring up wrath against the day of wrath. (1906)¹

White spoke of the problems that would be involved in the church's operating of institutions in the city.

She warned:

The trade unions and confederacies of the world are a snare. Keep out of them, and away from them, brethren. Have nothing to do with them. Because of these unions and confederacies, it will soon be very difficult for our institutions to carry on their work in the cities. May warning is: Keep out of the cities. Build no sanitariums in the cities. Educate our people to get out of the cities into the country, where they can obtain a small piece of land, and make a home for themselves and their children. . . .

Our restaurants must be in the cities; for otherwise the workers in these restaurants could not reach the people and teach them the principles of right living. And for the present we shall have to occupy meetinghouses in the cities. But ere long there will be such strife and confusion in the cities, that those who wish to leave them will not be able. We must be preparing for

¹ White, Evangelism, 27.

these issues. This is the light that is given me. (1903)¹

White urged that urban work be initiated and increased immediately. She said, "The most favorable time for the presentation of our message in the cities has passed by. Sin and wickedness are rapidly increasing; and now we shall have to redeem the time by laboring all the more earnestly." (1906)² She stressed that, "The message that I am bidden to bear to our people at this time is, Work the cities without delay, for time is short." (1909)³ She stated to the church:

As a people we need to hasten the work in the cities, which has been hindered for lack of workers, and means, and a spirit of consecration. At this time, the people of God need to turn their hearts fully to Him; for the end of all things is at hand. They need to humble their minds, and to be attentive to the will of the Lord, working with earnest desire to do that which God has shown must be done to warn the cities of their impending doom. (1912)⁴

Urban Religious Personnel

White gave specific instruction regarding the personnel that were needed in urban religious work. She said, "In every large city there should have been a strong force of workers laboring earnestly to warn the

1 White, Medical Ministry, 310.

2 White, Medical Ministry, 310.

3 Ibid., 300.

4 White, Evangelism, 30.

people. . . .Let companies now be quickly organized to go out two and two, and labor in the spirit of Christ, following His plans." (1910)¹ She suggested who were to be in the companies: "There should be companies organized, and educated most thoroughly to work as nurses, as evangelists, as ministers, as canvassers, as gospel students, to perfect a character after the divine similitude." (1909)² She further expanded the list, when she said:

God is calling not only upon ministers, but also upon physicians, nurses, colporteurs, Bible workers, and other consecrated laymen of varied talent who have a knowledge of the Word of God and who know the power of His grace, to consider the needs of the unwarned cities. Time is rapidly passing, and there is much to be done. Every agency must be set in operation, that present opportunities may be wisely improved. (1913)

White further explained that, "In every large city there should be a corps of organized, well-disciplined workers; not merely one or two, but scores should be set to work." (1892)⁴ She stated that it was difficult to find capable people to work in the cities:

It is difficult to find capable young men and women who can enter the cities and do effective service. In these tourist centers where many travelers come for health and pleasure, we greatly need young men who are

1 White, Medical Ministry, 302-303.

2 White, Evangelism, 96.

3 Ibid., 533.

4 White, Medical Ministry, 300-301.

thoroughly grounded in the truth of the third angel's message, to go around among the people, and minister to them, speaking a word in season to this one, and offering encouragement to another. (1906)¹

White asked for personnel to think seriously about entering urban religious work, indicating that there should be many more working than there were:

The ordained ministers, alone, are not equal to the task. God is calling Bible workers, and other consecrated laymen of varied talent who have a knowledge of present truth, to consider the needs of the unwarned cities. There should be one hundred believers actively engaged in personal missionary work where now there is but one. Time is rapidly passing. (1910)²

Vegetarian Restaurants

One of the city centers that White advocated should be started was the vegetarian restaurant. She said that, "The opening of hygienic restaurants is a work that God would have done in the cities. If wisely conducted, these restaurants will be missionary centers." (1902)³ She indicated that, "God has declared that sanitariums and hygienic restaurants should be established for the purpose of making known to the world His law. The closing of our restaurants on the Sabbath is to be a witness that there is a

1 White, Evangelism, 586.

2 Ellen G. White, A Call to Medical Evangelism and Health Education, Nashville: Southern Publishing Association, 1954, 13.

3 Ibid., 21.

people who will not for worldly gain, or to please people, disregard God's holy rest day." (1903)³ She went on to give the clientele for the restaurants:

"These restaurants are to be established in our cities to bring the truth before many who are engrossed in the business and pleasure of this world." (1903)⁴

White gave many specific instructions regarding the restaurant work in the cities. She advocated that health and religious meetings be held in conjunction with the restaurants:

We must do more than we have done to reach the people of our cities. We are not to erect large buildings in the cities, but over and over again the light has been given me that we should establish in all our cities small plants which shall be centers of influence.

The Lord has a message for our cities, and this message we are to proclaim in our camp meetings and by other public efforts, and also through our publications. In addition to this, hygienic restaurants are to be established in the cities, and by them the message of temperance is to be proclaimed. Arrangements should be made to hold meetings in connection with our restaurants. Whenever possible, let a room be provided where the patrons can be invited to lectures on the science of health and Christian temperance, where they can receive instruction on the preparation of wholesome food and on other important subjects. In these meetings there should be prayer and singing and talks, not only on health and temperance topics, but also on other appropriate Bible subjects. As the people are taught how to preserve physical health, many opportunities will be

3 White, Medical Ministry, 306.

4 Ibid.

found to sow the seeds of the gospel of the kingdom. (1902)¹

White talked about the literature and reading matter that was to be given to the clientele. She also spoke about the restaurant worker's personal Christian experience:

Those who come to our restaurants should be supplied with reading matter. Their attention should be called to our literature on temperance and dietetic reform, and leaflets treating on the lessons of Christ should also be given them. The burden of supplying this reading matter should be shared by all our people. All who come should be given something to read. It may be that many will leave the tract unread, but some among those in whose hands you place it may be searching for light. They will read and study what you give them, and then pass it on to others.

The workers in our restaurants should live in such close connection with God that they will recognize the promptings of His Spirit to talk personally about spiritual things to such and such² a one who comes to the restaurant. (1902)²

White had specific counsel for the managers of the restaurants and their responsibility for the restaurant workers:

The managers of our restaurants are to work for the salvation of the employees. They must not overwork, because by doing so they will place themselves where they have neither strength nor inclination to help the workers spiritually. They are to devote their best powers to instructing their employees in spiritual lines, explaining the Scriptures to them and praying with them and

1 White, Counsels on Health, 481.

2 Ibid., 482.

for them. They are to guard the religious interests of the helpers as carefully as parents are to guard the religious interests of their children. (1902)¹

White suggested that smaller restaurants were easier to operate. She stated, "The smaller restaurants will recommend the principles of health reform just as well as the larger establishment, and will be much more easily managed. We are not commissioned to feed the world, but we are instructed to educate the people." (1902)² She indicated that there should be restaurants throughout New York City:

It was presented to me that we should not rest satisfied because we have a vegetarian restaurant in Brooklyn, but that others should be established in other sections of the city. The people living in one part of Greater New York do not know what is going on in other parts of that great city. Men and women who eat at the restaurants established in different places will become conscious of an improvement in health. Their confidence once gained, they will be more ready to accept God's special message of truth. (1902)³

White again indicated one of the purposes of the restaurants. She stated that, "I have been instructed that one of the principal reasons why hygienic restaurants and treatment rooms should be established in the centers of large cities is that by this means the attention of leading men will be called to the

1 Ibid., 483.

2 Ibid., 487.

3 Ibid., 485.

third angel's message." (1902)¹

Work for the Underprivileged

In White's concept of urban religious work, she seemed to attempt to reach a broad spectrum of people with the work the church was to do. She advocated that the poorer classes were to be helped. She said:

Let none receive the idea that the poor and unlearned are to be neglected. Right methods of labor will not in any sense exclude these. It was one of the evidences of Christ's Messiahship that the poor had the gospel preached to them. We should study to give all classes an opportunity to understand the special truths for this time. (1890)²

White pointed the urban religious worker to Christ, as the example for dealing with the underprivileged when she stated:

Christ has left us an example, that we should follow in His steps. He always drew near to the most needy, the most hopeless, and, attracted by His sympathy, they came close to Him. He assures every suffering, needy, sinful soul that he will never want for a great Physician to give him spiritual help. We stand too far away from suffering humanity. (1903)³

White called it a crime to neglect the poor when she said, "The poor should be treated with as much interest and attention as the rich. The practice of honoring the rich, and slighting and neglecting the

1 Ibid., 491.

2 White, Evangelism, 552.

3 Ibid., 524.

poor, is a crime in the sight of God." (1881)¹ She indicated that ministers were to help and assist the poor. She stated that, "Every gospel minister should be a friend to the poor, the afflicted, and the oppressed among God's believing people. Christ was always the poor man's friend, and the interests of the poor need to be sacredly guarded." (1909)²

White counseled what was to be done to help the underprivileged. She explained:

The workers must labor in love, feeding, cleansing, and clothing those who need their help. In this way these outcasts are prepared to know that someone cares for their souls. The Lord has shown me that many of these poor outcasts from society will, through the ministration of human agencies, cooperate with divine power and seek to restore the moral image of God in others for whom Christ has paid the price of His own blood. They will be called the elect of God, precious, and will stand next to the throne of God. (1898)³

White advised that the church was not to concentrate only on the poorer classes but was to have a balanced approach to all people. She said, "Christ preached the gospel to the poor, but He did not confine His labors to this class. He worked for all who would hear His work--not only the publican and the outcasts,

1 White, Counsels on Health, 229.

2 White, Medical Ministry, 310.

3 White, Welfare Ministry, 250.

but the rich and cultivated Pharisee, the Jewish nobleman, the centurion, and the Roman ruler." (1899)¹

¹ White, Medical Ministry, 312.

CHAPTER IV
REVIEW OF SELECTED URBAN RELIGIOUS PROGRAMS
INITIATED IN METROPOLITAN NEW YORK AS A RESULT
OF WHITE'S INSTRUCTION

Various attempts to develop programs according to White's instruction have been tried in the past and are still being implemented. A review of some of these attempts will be presented in this chapter. In the selection of certain programs, the criteria included that these programs: be in the New York metropolitan area, relate to White's instruction, and be programs with facts readily available to study. This information supplies a selected, chronological record of how White's instruction was utilized in metropolitan New York.

These urban religious programs conducted in the metropolitan New York area have been categorized under the following chronological headings: 1896-1922, 1923-1950, 1951-1974, and 1975-1980.

1896-1922

Public Evangelistic Work

At the turn of the century, S. N. Haskell provided leadership for the urban evangelistic work.¹ In 1899

¹ Neufeld, ed., Seventh-day Adventist Encyclopedia, 482.

he established a city mission called the Bible Training School which conducted cooking schools, health education, and public evangelistic meetings.¹ The staff consisted of two ministers, two physicians, nine Bible instructors, and other urban religious workers.² Apparently the work had a certain impact on the city since reporters of leading newspapers wrote articles about the health education classes.³ Sometime later S. N. Haskell moved to Nashville, Tennessee and the activity of the mission is not recorded after that.⁴

Another evangelistic program which appears to have been somewhat influential was a boat ministry to the New York City waterfront conducted by a Captain Johnson.⁵ A sailboat, "The Sentinel", beginning in 1896 visited the many ships and sold or distributed religious literature.⁶ In 1913, a larger ship called the "Liberty" replaced "The Sentinel" and continued the waterfront work until about 1922.⁷

1 James L. Fly, "A Backward Glance," in New York Adventist World, Pearl River, New York: Metropolitan Ministries of Seventh-day Adventists, General Conference (April) 1980, 2:1, 10.

2 Ibid.

3 Ibid.

4 Ibid.

5 Ibid.

6 Ibid.

7 Ibid.

Health and Medical Work

A medical mission was begun in 1898 directed by C. C. Nicola, M. D. Its services "included a visiting nurse service, a vegetarian lunch counter, Sunday school for children, clothing distribution and an industrial department and laundry for unemployed converts."¹

A treatment room was set up at the Bible Training School operated by S. N. Haskell and trained nurses gave health treatments in other parts of the city also.² Three vegetarian restaurants were in operation in New York City by March 1903 and S. N. Haskell stated that, "The restaurants and food store are private individual enterprises, and all seem to be prospering financially, and we hope all will become firmly established."³ Apparently, however, at an unspecified time and for unknown reasons the "restaurants went out of business."⁴

A sanitarium on Staten Island, a branch of the Battle Creek Sanitarium, operated during the late

1 Ibid.

2 S. N. Haskell, "New York City Work," in Bible Training School, Brooklyn, New York: New York Bible Training School for Christian Workers, March, 1903, 1:10, 157.

3 Ibid., 158.

4 Fly, "A Backward Glance," in New York Adventist World, General Conference (April) 1980, 2:1, 10.

1890's under the direction of C. C. Nicola, M. D. but ceased to operate "for reasons that are unrecorded."¹ Another attempt to establish a sanitarium occurred in 1909, when a New York City minister named G. B. Starr examined property 48 miles from New York City in the area which is now Harriman State Park.² Starr corresponded with White regarding the property and she encouraged the purchase of the property which eventually did not take place because the church feared the additional indebtedness that would have been added to existing sanitarium debts in other parts of the country.³

1923-1950

Church Growth-Specialized and Foreign Language

Various foreign language groups were constituted as churches: the first Spanish church (1929),⁴ the Russian church (1930),⁵ and the Ukranian Church (1950).⁶ The Italian church had already been established in 1920⁷ as had been the Swedish church (1894), the Danish-Norwegian church (1911), and the

1 Ibid.

2 Ibid.

3 Ibid.

4 Neufeld, ed., Seventh-day Adventist Encyclopedia, 482.

5 Ibid.

6 Ibid., 483.

7 Ibid., 481

German church (1899).¹ Many foreign language churches continue to the present: Chinese, German, Hungarian, Korean, Pakistani, Portuguese, Rumanian, Spanish, Ukranian, and Yugoslavian.²

Seventh-day Adventist work for Jewish people was pioneered by S. A. Kaplan during the period of 1933 to 1945.³ The Bronx Community Chapel was established in 1949 for Jewish people and replaced in 1958 by the Times Square Center near Times Square.⁴ The Times Square Center continues to hold services for Jewish people.⁵ In 1945, the Northeastern Conference was formed to care for the black churches that had been established for some time.⁶

Public Evangelistic and Administrative Work

In 1945, an appeal for help for urban religious work in New York City was made to the world-wide Seventh-day Adventist Church at the church's Autumn Council. Membership figures and missionary project

1 Ibid.

2 "Greater new York Conference of Seventh-day Adventists Directory," Manhasset, New York: Greater New York Conference of Seventh-day Adventists, 1980, mimeographed, passim.

3 Neufeld, ed., Seventh-day Adventist Encyclopedia, 483.

4 Ibid.

5 "Greater New York Conference of Seventh-day Adventists Directory," 45.

6 Neufeld, ed., Seventh-day Adventist Encyclopedia, 886.

facts regarding the church's city work in New York were presented in a brochure form.¹

A religious television broadcast, "Faith for Today," was begun in May, 1950, as a special evangelistic program² and has since moved to Newbury Park, California where it serves the Seventh-day Adventist world church.³

1951-1974

Public Evangelistic Work

In November, 1956, an evangelistic center known as the New York Center was opened at 227 West 46th Street. The center sponsored various programs including "non-smoking classes, hydrotherapy, cooking schools, overweight classes, philosophy lectures, mental health lectures, group dynamics, counseling, prophecy lectures, prayer therapy, Bible classes, film fellowship, world travel lectures, Bible-marking classes, and small group discussions."⁴ Also available were medical offices, vegetarian meals, and college-level extension courses.⁵ Before the opening, intensive planning was initiated

1 "An Appeal from New York," South Lancaster, Mass.: College Press, 1945, passim.

2 Neufeld, ed., Seventh-day Adventist Encyclopedia, 483.

3 Seventh-day Adventist Yearbook, Washington, D. C.: Review and Herald Publishing Association, 1980, 25-26.

4 Neufeld, ed., Seventh-day Adventist Encyclopedia, 387.

5 Ibid.

for the program to be offered at the center.¹ The director indicated that "Every effort has been made to follow the blueprint of city evangelism as outlined in the Spirit of Prophecy."² The New York Center served many people through its services,³ civic functions,⁴ youth group,⁵ and multi-language church services.⁶ The center staff fluctuated from an apparently high, in the late 1950's, of "12 full-time, 6 part-time, and 18 volunteer workers under the supervision of a director who is administrator, evangelist, and pastor"⁷ to smaller groups of staff members in the later 1960's.⁸ However, during the years of activity at the center it appears that there may have been thoughts that the

1 Helen F. Smith, "God Opens the Way," Atlantic Union Cleaner, June 27, 1955, 54:26, 4.

2 Joseph N. Barnes, "New York Center," Atlantic Union Gleaner, October 8, 1956, 55:40, 2.

3 H. E. Hass, "New York Center's Ministry to 'All People,'" Atlantic Union Gleaner, January 13, 1964, 63:2, 4.

4 Neufeld, ed., Seventh-day Adventist Encyclopedia, 387.

5 Helen F. Smith, "A Candle on Broadway," The Youth's Instructor, Washington, D. C.: Review and Herald Publishing Association, April 11, 1961, 109:15, 13.

6 Neufeld, ed., Seventh-day Adventist Encyclopedia, 387.

7 Ibid.

8 "New Personnel at New York Center," Atlantic Union Gleaner, November 10, 1967, 66:21, 10.

center's results had been negligible.¹ In September, 1979, it was announced that the center had been sold since "the results have been disappointing, and the area in which the Center is located has become less and less desirable as a focal point for the church's activities."²

In 1967, the financial needs for urban religious work in New York City were made known to church members across North America.³ Additional requests were made for mass media evangelism⁴ and urban religious work in New York.⁵ Also in 1967, a public evangelistic rally was held in Carnegie Hall⁶ and public evangelistic meetings⁷ were held over an extended period of time.⁸

1 John Thomas McLarty, "The History of New York Center," unpublished paper, Andrews University, Berrien Springs, Michigan, 1977, 17.

2 Kenneth H. Emmerson, "N. Y. Center Sold," Adventist Review, Washington, D. C.: Review and Herald Publishing Association, September 6, 1979, 156:36, 24.

3 L. L. Reile, "New York City Is Ready. . .," Atlantic Union Gleaner, May 12, 1967, 66:9, 6.

4 "'No Ordinary Efforts,'" Atlantic Union Gleaner, June 4, 1968, 67:11, 11.

5 "This Isn't Norway...", Atlantic Union Gleaner, August 5, 1969, 68:15, 24.

6 "Carnegie Hall It is Written Rally," Atlantic Union Gleaner, January 20, 1967, 66:2, 7.

7 "New York Metropolitan 'It is Written' Evangelistic Crusade," Atlantic Union Gleaner, February 6, 1968, 67:3, 17.

8 Don Hawley, "Weekly Meetings Held for It Is Written Interests," Atlantic Union Gleaner, April 16, 1968, 67:8, 8-9.

Seminary students became involved in the personal visitation program in New York City during 1968.¹ Renewed emphasis was placed on ministry to Jewish people² and a coordinator of evangelism for the metropolitan New York area was hired as head of Metropolitan Evangelism.³ By 1969 there appeared to be a concerted evangelistic program and considerable optimism was expressed with many urban religious workers participating in the program.⁴

Community Service and Health Programs

Seventh-day Adventists involved in urban religious work operated health education programs such as the large stop-smoking sessions held at Hunter College during the time of the Surgeon General's report on smoking.⁵ Other health programs were promoted and held in the metropolitan New York area.⁶ A nurse-aide

1 Don Hawley, "New Approach Penetrates Brick Walls," Atlantic Union Gleaner, July 16, 1968, 67:14, 9.

2 "Dedication," Atlantic Union Gleaner, September 29, 1967, 66:18, 17.

3 Don Hawley, "New Evangelistic Co-ordinator," Atlantic Union Gleaner, December 22, 1967, 66:24, 17-18.

4 L. L. Reile, "Greater New York-A Tremendous Challenge," Atlantic Union Gleaner, October 21, 1969, 68:20, 2.

5 H. E. Hass, "Five-Day Plan's Thrilling New York Debut," Atlantic Union Gleaner, February 3, 1964, 63:5, 3-5.

6 E. L. Taylor, "Better Living Program A Success," Atlantic Union Gleaner, July 8, 1969, 68:13, 10-11.

training and registry program, was promoted¹ and is presently operating in New York City with a staff of three.² A community service program of emergency clothing assistance was initiated in conjunction with the American Red Cross³ and is currently active in assisting New Yorkers.⁴ An appeal was made for Seventh-day Adventist medical personnel outside of metropolitan New York to join the urban religious work being done in the city and its environs.⁵

In 1960 efforts were made to secure property just outside New York City for the establishment of a Seventh-day Adventist hospital. G. Eric Jones, president of the Greater New York Conference of Seventh-day Adventists, stated, "More than fifty years ago Sister White said that New York City should have a sanitarium."⁶ Large-scale fundraising was promoted by

1 Don Hawley, "Nurse-Aide Training to Be Offered," Atlantic Union Gleaner, August 1, 1966, 65:30, 5.

2 "Greater New York Conference of Seventh-day Adventists Directory," 12.

3 Don Hawley, "Important Welfare Plans Laid," Atlantic Union Gleaner, March 31, 1967, 66:6, 8-9.

4 James L. Fly, "The Right Hand in the Big Apple," New York Adventist World, General Conference (April) 1980, 2:1, 4.

5 L. L. Reile, "Medical Work--Greater New York," Atlantic Union Gleaner, October 28, 1966, 65:36, 20.

6 Jamile Jacobs, "Greater New York Conference Granted Option on Hospital Property," Atlantic Union Gleaner, June 27, 1960, 59:26, 3.

indicating that the Sprain Ridge property in southern Westchester County on 80 acres of land fulfilled White's counsel for a sanitarium setting. It was stated that, "The site chosen for Bates Memorial Medical Center fits these and many other details of the Spirit of Prophecy blueprint in remarkable detail."¹ Four years later the hospital had not yet opened and renovation, preparation, and fundraising were still in progress.² Jones explained at that time that, "The chapter entitled 'Bates Memorial Medical Center' is a chronicle of miraculous providential events which have cemented convictions that this is the place where the long delayed master blueprint for medical work in New York City is to be put into effect."³ On May 16, 1965, it was made public that the official permit to operate Bates Memorial Hospital had been received.⁴ The hospital opened and was ready to receive patients and welcome visitors to the spacious hospital setting.⁵ However, according to a former staff member, the

1 "Adventist Medical Work in New York," Atlantic Union Gleaner, May 15, 1961, 60:20, 7.

2 H. E. Hass, "Modern Issachars," Atlantic Union Gleaner, July 20, 1964, 63:28, 3-4.

3 Ibid., 3.

4 "Can It Be True!" Atlantic Union Gleaner, June 21, 1965, 64:25, 4.

5 "An Open Letter to a Missing Member," Atlantic Union Gleaner, October 25, 1965, 64:41, 3.

hospital was able to attract only a few patients. The hospital became financially exhausted and closed on February 27, 1967.¹ Various reasons for the closure included very little contact with the immediate community to enlist community support, outdated hospital equipment, personnel problems, and the lack of finances.² The property was sold and other jobs were found for the employees.³

1975-1980

Public Evangelistic Work

Public religious meetings and evangelism continue to be emphasized by Seventh-day Adventists in New York.⁴ In addition, a number of Seventh-day Adventist mass media programs have been and are aired and telecast such as: Amazing Facts, Ayer Hoy Manana, Faith for Today, Voice of Hope (German and Hungarian), It Is Written, Voice of Prophecy (English, Spanish, Greek, and Russian), and Your Bible Speaks.⁵ A

1 Telephone interview with Mrs. Gerda Bose, (former accountant and staff member at Bates Memorial Hospital) Greater New York Conference of Seventh-day Adventists, Manhasset, New York, July 29, 1980.

2 Ibid.

3 Ibid.

4 James L. Fly, "Greater New York Conference Launches a United Departmental Thrust to Brighten 'Dark' Areas of New York City," Atlantic Union Gleaner, January 23, 1979, 78:2, 20-22.

5 "New York Adventist Media Log," New York Adventist World, General Conference (April) 1980, 2:1, 3.

Professional Growth Seminar for non-Adventist clergymen was sponsored in New York City "to acquaint non-Adventist ministers with Adventist beliefs, and to befriend them in order to remove prejudice and misunderstanding regarding the church."¹ According to an Adventist publication, a favorable response was given by attending clergymen.² In 1976, a renewed emphasis was given to urban religious work in the organizational form of Metro Ministry. It was stated that, "It is anticipated that under the enlightenment of the Holy Spirit a wide variety of ministries and activities will be used and experimented with in reaching the homes and touching the lives of New York's millions."³

Health Work

In 1975, a mobile hypertension health service was initiated. It was stated that, "Literally taking New Yorkers by the arm is the curbside ministry of the Greater New York Conference Hypertension Van Program which began in 1975. Staff technicians take the blood pressures of around 50,000 New Yorkers annually and

1 James L. fly, "P.R.E.A.C.H. Seminar," New York Adventist World, General Conference (April) 1980, 2:1, 3.

2 Ibid.

3 Neal C. Wilson, "Metro Ministry Leaders Appointed," Review and Herald, October 21, 1976, 153:43, 24.

offer them 'additional services' in a tactful manner."¹
 The program currently operates a fleet of vans.²

A vegetarian restaurant operated by the Seventh-day Adventist Church was initiated in lower Manhattan in 1980.³ The restaurant, named Appleseed Restaurant, features a "simple menu of healthful soups, salads, sandwiches, desserts and beverages."⁴ Its purposes are to fulfill White's instruction regarding vegetarian restaurants⁵ and offer spiritual assistance to its customers.⁶ A rural health retreat was planned to be connected with the restaurant⁷ and plans have been formulated for a "Health and Retreat Center"⁸ to be

1 Fly, "The Right Hand in the Big Apple," New York Adventist World, General Conference (April) 1980, 2:1, 4.

2 Ibid.

3 James L. Fly, "Appleseed Restaurant to Open Near World Trade Center," New York Adventist World, General Conference (April) 1980, 2:1, 1.

4 Ibid.

5 Ibid.

6 Ibid.

7 Fly, "The Right Hand in the Big Apple," New York Adventist World, General Conference (April) 1980, 2:1, 4.

8 Metropolitan Ministries of Seventh-day Adventists, "Health and Retreat Center for Metropolitan New York," A Research Proposal Presentation to the Metropolitan Ministries Board of Directors, New York, New York, September 3, 1979, mimeographed, passim.

located in a rural area outside of New York City.¹ The institution would consist of an urban evangelism training center,² a health center,³ vocational projects,⁴ and residences for urban evangelistic workers.⁵

1 Ibid., 3.

2 Ibid., 11.

3 Ibid., 13.

4 Ibid., 14.

5 Ibid., 14.

CHAPTER V
COMPARISON OF WHITE'S INSTRUCTION AND
CONTEMPORARY LITERATURE

To provide for a basic analysis and understanding of the urban setting and its relation to White's instruction, the material in this chapter has been divided into four sections: social and urban problems; religious and urban situations; Seventh-day Adventists, urban religious work, and White; comparison of White's instruction and contemporary literature.

Social and Urban Problems

Although it cannot be said that Horace Greeley is a modern, contemporary author, it is interesting, by way of introduction to this chapter, to excerpt various views of the city recorded by Greeley in 1857.¹ He defined cities as "the result of certain social necessities of civilized or semi-civilized Man,-- necessities of Trade, of Manufacture, Interchange of Ideas, and of Government: they rest upon and are supported by the Country."¹ Greeley apparently was opposed to most people moving from the country to the

¹ Horace Greeley, Hints Toward Reforms, New York: Fowlers and Wells, 1857, 359.

city¹ unless they had the necessary skills to be successful in the city. He explained:

--'But do you contend that no American youth should ever migrate from the country to one of our Cities?' No, Sir, I do not. What I do maintain is this--Whoever leaves the country to come hither should feel sure that he has faculties, capacities, powers, for which the Country affords him no scope, and that the City is his proper sphere of usefulness.²

Despite Greeley's admonition, the United States has increasingly become an urban nation. Lyle C. Fitch indicated that, "In a century we have almost reversed the proportions of rural population to urban--100 years ago the United States was about four-fifths rural and one-fifth urban; now more than 70 percent of the population lives, and by the end of the century more than 80 percent will live, in urban places."³ Fitch expressed his belief that, "The future of our cities is neither something which will just happen nor something which will be imposed upon us by an inevitable destiny. That future will be shaped to an important degree by choices we make now."⁴ Regarding the responsibility of urbanites to shape their future, Fitch stated:

1 Ibid., 360.

2 Ibid., 361.

3 Lyle C. Fitch, "Goals for Urban Development," in Arthur F. Schreiber, Paul K. Gatons, and Richard B. Clemmer, eds., Economics of Urban Problems, Boston: Houghton Mifflin Co., 1971, 7.

4 Ibid., 130.

We cannot escape responsibility for choosing the future of our metropolitan areas and the human relations which develop within them. It is a responsibility so critical that even an unconscious choice to continue present policies has the gravest implications.¹

In trying to draw attention to the choices and needs of the modern cities, Saul D. Alinsky stressed the need for radical reaction to city problems by "really liking your fellow man."² He claimed that the American dream could still be realized if Americans would lift the battle cry and shatter "the death-like silence of decay."³

Scott Greer, Ronald D. Hedlund, and James Gibson edited an examination of urban society and the accountability that must be maintained in a complex urban culture. They said:

In our society, with its disintegrated class system and folk society, we adopt bureaucratic strategies to cope with the problems of controlling formal organization. In that case we had better keep in mind the immense capacity of social beings to cope with new controls, to manipulate them,⁴ trick them, and turn them to their own ends.

Susan Elizabeth Lyman presented an informal yet informative history of New York City. She covered many

1 Ibid., 131.

2 Saul D. Alinsky, Reveille for Radicals, Chicago: University of Chicago Press, 1946, 18.

3 Ibid., 220.

4 Scott Greer, Ronald D. Hedlund, and James L. Gibson, eds., Accountability in Urban Society, Beverly Hills, Calif.: Sage Publ., 1978, "Introduction," 11.

aspects of New York, one of which was the various social changes that took place over the years. She commented on the specific social problem of crime in New York City when she said, "One point on which private citizens and officials see eye to eye is that New York has more than her share of urban ills, of crime, race problems, drugs, pollution."¹ Lyman continued to expand on New York's crime as well as the universality of this social problem when she stated:

At certain periods in the past the crime situation has been bad. . . But in the 1970s, crime has become not only more vicious but universal. Everybody is a potential victim: the attacker wielding a knife or a handgun is everywhere. Individuals aren't safe in their own homes or on neighborhood streets; people shun the parks and the subways and refuse to go out after dark. Out-of-towners hesitate to come into the city. New York, of course, is not alone with this condition, but she is currently in a very bad situation.²

Arthur F. Schrieber, Paul K. Gatons, and Richard B. Clemmer surveyed many urban problems, including poverty, housing-transportation, pollution, crime, and public services. A report in their edited study indicated that in American metropolitan areas that "one out of every ten persons"³ is poverty-stricken. The report also

1 Susan Elizabeth Lyman, The Story of New York, Revised Edition, New York: Crown Publishers, Inc., 1975, 260.

2 Ibid., 260-261.

3 Economic Report of the President, 1969, "Combating Poverty in a Prosperous Economy," in Schrieber, Gatons, and Clemmer, eds., Economics of Urban Problems, 45.

indicated that, "Although poverty is not exclusively an urban problem concentration of the poor in our cities tends to magnify the problems associated with poverty."¹ It pointed out that the urban summer riots of 1967 were influenced by urban poverty in the low income areas.²

In dealing with the social and psychological characteristics of urban life, Otis Dudley Duncan wrote:

There remains a residual category of attributes, desirable and undesirable, which are sometimes mentioned as criteria of optimum city-size. Such epithets as provincialism, friendliness, community participation, standardization, anonymity, strain, spontaneity, and the like are perhaps applied with more heat than light in the absence of precise specification and reliable measurement of such urban traits.³

Norman Mailer commented on the various aspects of urban problems in New York City while attempting to run for mayor in 1969. He explained how a day in New York can begin in a clear and cool way⁴ and "Yet by afternoon the city is incarcerated once more. Haze covers the sky, a grim, formless glare blazes back from the horizon. The city has become unbalanced again. By

1 Ibid.

2 Ibid.

3 Otis Dudley Duncan, "Optimum Size of Cities," in Paul K. Hatt and Albert J. Reiss, eds., Reader in Urban Sociology, Revised Edition, Glencoe, Illinois: The Free Press, 1957, 644.

4 Norman Mailer, "Why Are We in New York?" in Nathan Glazer, ed., Cities in Trouble, Chicago: Quadrangle Books, 1970, 239.

the time work is done, New Yorkers push through the acrid lung-rotting air and work their way home, avoiding each other's eyes in the subway."¹ He commented on the city's problem of crime likening it to "some night of long knives"² which "hangs over the city."³ He made the pronouncement that, "We recognize one more time that the city is ill, that our own New York, the Empire City, is not too far from death."⁴ Regarding the many city problems, Mailer stated that, "Given this daily burden, this air pollution, noise pollution, stagnant transport, all-but-crippled subways, routes of new transportation 20 years unbuilt--every New Yorker sallies forth into an environment which strips him before noon of his good cheer, his charity, his calm nerve, and his ability to discipline his anger."⁵

Regarding poverty and housing Mailer said, "Poverty lies upon the city like a layer of smog"⁶ and "Our housing offers its unhappy figures."⁷ He stated

1 Ibid.

2 Ibid.

3 Ibid.

4 Ibid.

5 Ibid., 240-241.

6 Ibid., 241.

7 Ibid.

that, "In relation to the Federal Government, the city is like a sharecropper who lives forever in debt at the company store."¹ In reference to education in the city, he said, "What can education be in the womb of a dying city but a fury to discover for oneself whether one is victim or potential hero, stupid or too bright for old pedagogical ways?"² In taking a swipe at urban flight, he stated that, "We are like a Biblical city which has fallen from grace. Our parks deteriorate, and after duty our police go home to suburbs beyond the city--they come back to govern us from without."³ He accused the city employees of drifting "in the endless administrative bogs of Wagnerian systems of apathy and attrition."⁴ Mailer had harsh words for the welfare system when he stated that, "The Poverty Program staggers from the brilliance of its embezzlement."⁵ He then asked a serious question regarding New York City and possibly many large cities:

Can New York be saved? None of us can know. It is possible people will emigrate from New York in greater and greater numbers, and administration will collapse under insufferable weights, order will be restored from without. Then, everyone who can afford

1 Ibid., 242.

2 Ibid., 242-243.

3 Ibid., 243.

4 Ibid.

5 Ibid.

it will redouble his efforts to go, and New York will end as the first asylum of the megacity of the technological future.¹

Mailer then offered his own remedy, laced with religious overtones, for the salvation of New York:

Who is to say that the religious heart is not right to think the need of every man and woman alive may be to die in a state of grace, a grace which for atheists and agnostics may reside in the basic act of having done one's best, of having found some part of a destiny to approach, and having worked for the view of it? New York will not begin to be saved until its men and women begin to believe that it must become the greatest city in the world, the most magnificent, most creative, most extraordinary, most just, dazzling, bewildering and balanced of cities. The demand upon us has come down to nothing less than that.²

It seems obvious that Mailer believed that New York City was to be a symbol of greatness and urban cooperation. This concept of city symbolism is certainly not unique to Mailer. Noel Gist and Sylvia F. Fava explained with their reasons why the city was a symbol. They stated that, "The emotional and moral qualities assigned to urban life are an illustration of the symbolic meaning of the city. The city has been viewed as the embodiment of good or evil; as representing progress or decline; as being the arena of human alienation or human salvation."³ They expanded:

1 Ibid.

2 Ibid., 245.

3 Noel Gist and Sylvia F. Fava, Urban Society, Fifth Edition, New York: Thomas Y. Crowell Co., 1969, 524.

on the values that humans place on cities when they commented:

There can be no factually correct answers to the normative questions posed by such opposed views of urban life. The significance of such questions lies in their being asked at all, for this signifies that man is not neutral to cities, but surrounds them with values and beliefs. Hence cities become symbols, as well as things.

The present action of the cities to proliferate and expand was explained by Christopher Tunnard who suggested that in the future we will be living in an ever-increasing urban state. He stated that, "We live today in an urbanized economy, not an agricultural one. In the foreseeable future there will be more urbanization, not less. Urbanization has become such an influence that the word we use to describe our highest aim is 'citizenship.'"² Tunnard suggested that the urbanization process is moving so fast "that before long there will scarcely be any countryside untouched by urban influence."³ He indicated that this was a universal trend "but nowhere has it happened so drastically, so speedily, or with so little reckoning of the consequences as in the United States."⁴

1 Ibid.

2 Christopher Tunnard, The City of Man, New York: Scribner, 1953, 2.

3 Ibid.

4 Ibid.

Peter Wilsher and Rosemary Righter explained, with graphic wording, the plight of the expanding cities of the world. They said, "If urbanization continues along present lines, we shall all be living in concrete or mudhut jungles by the year 2031."¹

In speaking of the urban problems that the ever-expanding urbanization process is bringing, James Q. Wilson said that, "It is only a slight exaggeration to say that the major urban problem is the various and uncertain meanings attached to the phrase, 'urban problems.' We are told by many serious and responsible people that urban problems are our 'number one' domestic issue. . ."² Wilson explained that the urban problem has been examined on the presidential, congressional, and mayoral levels of government³ as well as "at the national meetings of business, labor, civil rights, and academic organizations."⁴ He stated that, "One would suppose that with such wide-spread and intense agreement, vigorous action would long since

1 Peter Wilsher and Rosemary Righter, The Exploding Cities, New York: Quadrangle/The New York Times Book Co., 1975, 166.

2 James Q. Wilson, "Urban Problems in Perspective: in James Q. Wilson, ed., The Metropolitan Enigma--Inquiries into the Nature and Dimensions of America's "Urban Crisis," Cambridge, Mass.: Harvard University Press, 1968, 12.

3 Ibid.

4 Ibid.

have been taken and the urban problem would cease to be a problem."¹ However, Wilson explained that although "a great deal of action has been taken; strangely enough, very few people seem wholly pleased with the result and almost nobody believes the urban problem has been solved. On the contrary, most people seem to think it is getting worse."²

Jane Jacobs took issue with those who showed disrespect, in her opinion, toward the subject of cities and whom she alleged have misapplied their analysis. The following lengthy explanation enunciated her logic in this charge when she stated:

The history of modern thought about cities is unfortunately very different from the history of modern thought about the life sciences. The theorists of conventional modern city planning have consistently mistaken cities as problems of simplicity and disorganized complexity, and have tried to analyze and treat them thus. No doubt this imitation of the physical sciences was hardly conscious. It was probably derived, as the assumptions behind most thinking are, from the general-floating fund of intellectual spores around at the time. However, I think these misapplications could hardly have occurred, and certainly would not have been perpetuated as they have been, without great disrespect for the subject matter itself-- cities. These misapplications stand in our way; they have to be hauled out in the light, recognized as inapplicable strategies of thought, and discarded.

1 Ibid.

2 Ibid.

3 Jane Jacobs, The Death and Life of Great American Cities, New York: Random House, 1961, 435.

Another modern urbanologist, Scott A. Greer, believed that urban decay was really a misnomer for uncoordinated growth. This he explained when he stated that, "instead of decaying, urban America is growing at a fantastic, almost an insane rate in terms of wealth, energy, population, education, the quality of housing, ability to move in space, leisure, and communications. In short, the problem is not one of decay; it is one of very rapid and uncoordinated growth."¹ He further explained his concept of "uncoordinated growth" when he said:

The areas of our city that we label "decayed" are also growing at a rapid rate. That is, they are decaying rapidly. Our response to these blighted areas, these slums, is not proportionate to the rate at which they are growing and until it becomes so, blight² will continue to outdistance our response.

E. A. Gutkind stated that the cities were in decline³ and referred to the condition as the "twilight."⁴ He believed that, "For me, and many like-minded people, the twilight of cities is a fact, and I cannot convince myself that it is possible or useful to

1 Scott A. Greer, "Decaying Urban America," in Jim Chard and Jon York, eds., Urban America: Crisis and Opportunity, Belmont, Calif.: Dickenson Publishing Company, Inc., 1969, 80.

2 Ibid.

3 E. A. Gutkind, The Twilight of Cities, New York: The Free Press of Glencoe, 1962, 195.

4 Ibid.

revive something that is dead, namely, the city.¹ He explained that, "An understanding of the potentialities in the situation is of primary importance. If we are to evade the disastrous consequences of this development and find a way out of the impasse, we must turn the apathy of the public into constructive cooperation."²

A few years later, further concern for the decline in emphasis on urban problems was shared by Norman Krumholz, Janice Cogger, and John Linner when they stated that, "During the late 1960's and early 1970's, both the news media and national political leaders discussed the 'urban crisis' constantly. New concern for the environment has displaced the urban crises in the popular imagination. . . . After a couple of years of worrying about one problem, the novelty wears off, and we search for something new to worry about."³ However, Krumholz, Cogger, and Linner had some optimism for the future of cities if city planners take an active role in the urban problem process. They indicated that, "City planners must acknowledge that confronting the most urgent problems of our cities is more important

1 Ibid., 151.

2 Ibid., 195.

3 Norman Krumholz, Janice Cogger, and John Linner, "Make No Big Plans. . . . Planning in Cleveland in the 1970's," in Robert W. Burchell and George Sternlieb, eds., Planning Theory in the 1980's, New Brunswick, New Jersey: Center for Urban Policy Research, Rutgers University, 1978, 29.

than preserving the planner's traditional image."¹

They further stated:

But, if planners are willing. . . to interact with other public officials and accept their share of responsibility and risk in the day-to-day decision process, then the planning profession may indeed play a pre₂ eminent role in the future of our cities.

However, it appears that this optimistic outlook on planning is not always what shapes the future of city planning. In a study by the Regional Plan Association it was reported:

A planner can do two things: he can tell people what would happen if the future were like the past, and he can tell people what he might want.

There is one thing he cannot do: he cannot foretell what people will want.

But it is the latter that has been decisive in history.³

Complicating the role of city planning is the migration of the city population to suburbia. Norton E. Long predicted that, "We can confidently expect that as the incomes of the mass of central city residents rise they will make the same metropolitan decisions that the earlier middle-class ethnic made--to cross the

1 Ibid., 39-40.

2 Ibid., 40.

3 William A. Caldwell, "Afterward," in William A. Caldwell, ed., How to Save Urban America-Regional Plan Association-Choices for '76, New York: New America Library, Inc., 1973, 231.

tracks into suburbia."¹ Lewis Mumford gave some of the reasons for this city-suburban confusion and flight when he explained:

This movement toward the rural periphery in search of things that were the proud possession of every pre-mechanized city has been helped by the most active enemies of the city--the overbudgeted highway programs that have riddled metropolitan areas with their gaping expressways and transformed civic cores into parking lots. Those who leave the city wish to escape its snarling violence and its sickening perversions of life, its traffic in narcotics and its gangster-organized lewdness, which break into the lives even of children.²

Louis Wirth pointed out another urban problem-- that of the depersonalization of the urban dweller.

Wirth stated:

The rise of the factory made possible mass production for an impersonal market. The fullest exploitation of the possibilities of the division of labor and mass production, however, is possible only with standardization of process and products. A money economy goes hand in hand with such a system of production. Progressively as cities have developed upon a background of this system of production, the pecuniary nexus which implies the purchasability of services and things has displaced personal relations as the basis of association. . . If the individual would participate at all in the social, political, and economic life of the city, he must subordinate some of his individuality to the

1 Norton E. Long, "Who Makes Decisions in Metropolitan Areas?" in Stephen M. David and Paul E. Peterson, eds., Urban Politics and Public Policy, the City in Crisis, New York: Praeger Publishers, 1976, 41.

2 Lewis Mumford, The Urban Prospect, New York: Harcourt, Brace, and World, 1968, 203.

demands of the larger community and in that measure immerse himself in mass movements.¹

An examination of the urban setting and "mass movements" by Ray M. Northam explained how cities influence nearly all human behavior² and have given us a base of influence. Northam observed that, "urban centers and their residents have provided us with the basic roots of our cultural heritage and much of the beauty of contemporary life, but they also bear scars of human conflicts and the seeds of human misery and grief."³ He argued that "cities have contributed and continue to contribute more to mankind of what we know as civilization than they have taken."⁴ He professed a belief that cities would continue because "most cities have endured the ravages of time and can be expected to persist as social institutions over many centuries."⁵

It is interesting to contrast Northam's optimistic outlook for the future of urban centers with Ernest Erber's somewhat pessimistic assessment of the problems which face the inner city. Erber indicated that the

1 Louis Wirth, "Urbanism as a Way of Life," in Hatt and Reiss, eds., Reader in Urban Sociology, Revised 1957, 57-48.

2 Ray M. Northam, Urban Geography, New York: John Wiley and Sons, 1979, 2.

3 Ibid.

4 Ibid.

5 Ibid.

lessening of economic power and the decay of the social structure in the city "have placed strains upon the ability of its institutions to discharge responsibilities with expected efficiency and quality of performance, and have subjected group and interpersonal relations to stresses that foster fears, anxiety and outbreaks of violence."¹ The results of the decreased efficiency and performance and the increase of stress have had a profound affect on the "growing social disorganization"² in the inner city. Erber said that, "It is manifested in poverty, unemployment, welfare dependency, family instability, crime, drug-abuse, health care deterioration, housing shortages and abandonment, school underperformance, public transportation decline, pollution, ugliness, dirt, municipal services curtailment, and threatening municipal bankruptcy."³

Within this complex social structure of the cities, Greer examined the development and differences in neighborhoods. He stated that, "Metropolitan society aggregates populations differing by social class, ethnicity, and lifestyle. On these grounds

1 Ernest Erber, "The Inner City in the Post-Industrial Era: A Study of Its Changing Social Fabric and Economic Function," in Declan Kennedy and Margrit I. Kennedy, eds., The Inner City, New York: John Wiley and Sons, 1974, 33.

2 Ibid.

3 Ibid.

types of people are concentrated by residential neighborhoods, segregated from those who differ from them. . . ."1

A further amplification by Jacobs explained that certain neighborhoods were "islandlike."² She stated that, "These unplanned, too small units have grown up historically, and often are enclaves of distinctive ethnic groups."³ Jacobs characterized a successful neighborhood as "a place that keeps sufficiently abreast of its problems"⁴ and an unsuccessful neighborhood as "a place that is overwhelmed by its defects and problems. . . ."⁵ She suggested that Americans "are poor at handling city neighborhoods, as can be seen by the long accumulation of failures in our great gray belts on the one hand, and by the turfs of rebuilt city on the other hand."⁶ Jacobs further revealed that mere physical improvements such as

1 Scott Greer, "Professional Self-Regulation in the Public Interest: The Intellectual Politics of PSRO," in Greer, Hedlund, and Gibson, eds., Accountability in Urban Society, 42.

2 Jacobs, The Death and Life of Great American Cities, 127.

3 Ibid.

4 Ibid., 112.

5 Ibid.

6 Ibid.

"schools, parks, clean housing and the like"¹ will not necessarily improve neighborhoods. She explained that, "When we try to justify good shelter instead on the pretentious grounds that it will work social or family miracles we fool ourselves. Reinhold Niebuhr has called this particular self-deception, 'The doctrine of salvation by bricks.'"²

Far beyond the need for mere physical improvements is the need for social intervention which is necessary for urban improvement as advocated by Eli Ginzberg. He stated that, "One of the principal challenges that large cities face is to design programs of social intervention which are truly responsive to the needs of those who require help so that they can be assisted to become independent."³ Ginzberg's criteria for successful social intervention was to "be measured by the numbers who are enabled to care for themselves and the speed with which they are enabled to do so."⁴ The need for social interaction in planning for urban improvement was recognized by the New York City Planning Commission. They reported that, "Any

1 Ibid., 112-113.

2 Ibid., 113.

3 Eli Ginzberg, "Directions for A Research Strategy," in Eli Ginzberg, ed., The Future of the Metropolis: People, Jobs, Income, Salt Lake City: Olympus Publishing Co., 1974, 162.

4 Ibid.

large-scale project involves negotiation and interaction among diverse interests. An understanding of the principles involved in large-scale development can lead to fuller community participation in the decision-making process."¹

Arthur Hillman explained that neighborhood centers and social agencies have provided for this type of interaction and "continue to carry special responsibility for assembling and analyzing evidence of the impact of the city on people in neighborhoods and on the devices that today's society is using for urban improvement."² In defense of the usefulness of neighborhood centers, Hillman stated that they "have chalked up results that might have been judged impossible if theoretical analysis had led to defeatism."³

An additional comment in relation to neighborhoods is that of Mumford's when he referred to Jane Jacob's "fresh"⁴ concept of neighborhoods. He said:

She pointed out a fact to which many planners and administrators had been indifferent--that a neighborhood is not just a collection of

1 Large-Scale Development in New York City, New York: New York City Planning Commission, 1973, 7.

2 Arthur Hillman, Neighborhood Centers Today, New York: National Federation of Settlements and Neighborhood Centers, 1960, 19.

3 Ibid.

4 Mumford, The Urban Prospect, 185.

buildings but a tissue of social relations and a cluster of warm personal sentiments, associated with the familiar faces of the doctor and the priest, the butcher and the baker and the candlestick maker, not least with the idea of 'home.'¹

This theme of social interrelationships was analyzed by Gordon Mitchell taking into account the dilemma of "well-to-do whites in their suburban cities ringing poverty-ridden minority groups widening at the core."² Mitchell indicated that, "Such urban problems pose far greater challenge to human ingenuity, magnanimity, and foresight than the preoccupation with the similarity of shelter would seem to suggest."³

The problem of insufficient social interaction was underscored by Wilsher and Righter as they explained that physical surroundings and shelter are sometimes substituted for genuine personal concern on the part of government. They stated:

The history of the grand federal plan to aid cities of the United States, where the battle between the proponents of "engineering" and those of "the interstices" is most bitter, is not encouraging. Mumford, testifying before the Ribicoff Committee on Government Expenditure in 1967, reminded the committee that the federal housing project had horrified its backers, as "the financial-bureaucratic process and the bulldozer mind had wiped out our concepts for a better urban

1 Ibid., 185-186.

2 Gordon Mitchell, Sick Cities--Psychology and Pathology of American Urban Life, New York: Macmillan, 1963, 412.

3 Ibid.

community, and produced those nightmares of urban anonymity and human desolation that dominate the skyline".¹

Adding to the "desolation" of the urban dweller are the differences evident between rich and poor who exist together in the urban setting. Robert A. Wilson and David A. Schulz pointed out that, "The inequities of the American class structure are nowhere better seen than in our cities, where it is often the case that the rich and the poor live close together."² They further explained:

The rich, whether they live in the suburbs or the central cities, own their property, control the job markets, manage the economy, in their own interests as best they can, and exercise political power in great disproportion to their number. Many Americans feel that it is only just that they do so because they have earned it. The poor, on the other hand, have accumulated a heritage of disadvantages that make it difficult, if not impossible,³ for them to realize the American dream.

In one of the important areas of social interaction and assistance, urban health services, Greer suggested that, "The trend is toward increasing organization of medical services for the poor in medical centers and outpatient clinics, large-scale

1 Wilsher and Righter, The Exploding Cities, 79.

2 Robert A. Wilson and David A. Schulz, Urban Sociology, Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1978, 11.

3 Ibid.

groups financed by the Federal Government."¹ He also indicated that, "It is clear that in secular society, with segmental relationships between physician and patient, the market nature of their relationship places a great burden on both parties."² Probably because of the increasing cost of health care, Marion B. Folsom promoted the idea that, "Greater use should be made of out-patient services, self-care, rehabilitation, extended care, long-term care units, and organized home care services, to relieve the expensive acute hospital beds and provide the level of care best suited to the needs of the individual patient."³

Much discussion and debate has taken place regarding the funding of programs to deal with urban problems in health, education, social services, environment, crime, local government, and other areas. Recently the Regional Plan Association advocated the viewpoint of large-scale federal assistance when it stated:

Clearly, a strong case can be made for a large-scale federal program of financial aid to large cities, which would compensate

1 Greer, "Professional Self-Regulation in the Public Interest: The Intellectual Politics of PSRO," in Greer, Hedlund, and Gibson, eds., Accountability in Urban Society, 42-43.

2 Ibid., 43.

3 Marion B. Folsom, "Community Health Planning," in Daniel P. Moynihan, ed., Toward a National Urban Policy, New York: Basic Books, Inc. 1970, 88.

them fully for the extra costs that poverty imposes on them: the extra costs of police and fire protection, of health care and anti-narcotics programs, of social services and compensatory education.

Stephen M. David and Paul E. Peterson dealt with the financial crisis facing the city and said that, "Without state and federal intervention on a scale not presently conceived, the processes of disinvestment and decay at the center of our metropolitan area will continue unabated."²

Mailer obviously disagreed with this type of philosophy when he stated that, "The face of the solution may reside in the notion that the Left has been absolutely right on some critical problems of our time, and Conservatives have been altogether correct about one enormous matter--which is that the Federal Government has no business whatever in local affairs."³ In addition, Mailer explained that, "The ills of New York cannot be solved by money. New York will be ill until it is magnificent. For New York must be ready to show the way to the rest of Western civilization. Until it does, it will be no more than the first victim of the technological revolution no matter how much

1 Boris S. Pushkarev, "Town Meeting on Cities and Suburbs," in Caldwell, ed., How to Save Urban America--Regional Plan Association-Choices for '76, 228.

2 Mailer, "Why Are We in New York," in Glazer, ed., Cities in Trouble, 244.

3 Ibid., 246-247.

money it receives in its budget."¹ Mailer emphasized this when he stated that, "Money bears the same relation to social solutions that water does to blood."²

A further response in this area was made by Mitchell who placed the responsibility of city assistance on the state government when he stated that, "State governments will have to assist their metropolitan areas in many other ways besides sharing more generously in the taxing power if those areas are not to become increasingly the wards of their respective state governments."³ He advocated that the states must provide some specific provisions for cities such as allowing them "to annex outlying unincorporated areas where they still exist, to consolidate with county governments or other municipalities, and otherwise to create the metropolitan area-wide governments needed. . ."⁴ He plainly stated that, "State governments that fail to take these measures in behalf of their cities will succeed only in forcing

1 Ibid., 246-247.

2 Ibid., 247.

3 Mitchell, Sick Cities, 420.

4 Ibid.

their cities to look increasingly to Washington for relief from their many ills."¹

Constance Green's negative view of lavish financing for urban problems tended to agree with the idea that massive federal funding is not the answer. She explained:

Lavish spending in itself could supply few satisfactory answers to urban difficulties. For example, the vast national highway system, intended to bind the country together, worsened traffic congestion within many cities and, in avoiding routes through business districts, cut through residential neighborhoods, dividing them into isolated islands washed by gas fumes and subjected to the roar and dangers of fast-moving vehicles.²

To lean to a somewhat more spiritual side, perhaps the basic problem of finances and funding for city programs was summed up by Walter Rauschenbusch when he said that "the exponent of gigantic evil on the upper ranges of sin, is the love of money and the love of power over men which property connotes. This is the most difficult field of practical-redemption and the most necessitous chance of evangelism."³ This leads into the area of the religious and urban situation.

Religious and Urban Situations

Timothy L. Smith discussed the United States'

1 Ibid.

2 Constance McLaughlin Green, The Rise of Urban America, New York: Harper and Row, Publishers, 1965, 193.

3 Walter Rauschenbusch, A Theology for the Social Gospel, New York: The Macmillan Co., 1917, 67.

social and religious atmosphere during the mid-nineteenth century when White lived and explained the New York City setting. Smith stated:

Chiefly significant is the fact that revival Christianity had since 1830 adjusted itself to urban conditions. It was more chastened by better experience with schismatics and fanatics, more firmly entrenched in positions of ecclesiastical and educational leadership than before.¹

A contemporary of White's, Washington Gladden, stated, in 1902, to those who would be doing urban religious work that "many of you will be called to work in the cities; all of you will find that your lives and your labors are more or less affected by conditions in the cities, for the cities are becoming, more and more, a dominating influence in our whole national life. . ."² He indicated the challenge of urban religious work when he explained the changes that needed to take place in urban residents. He stated that, "The city of the future which we saw in our dreams is simply a great community cooperating for the public good, and in order that the cooperation may be effective, the people must know what is good and how to cooperate."³ He pointed out that it would involve "a mighty change in the

1 Timothy L. Smith, Revivalism and Social Reform, New York: Harper and Row, 1957, 204.

2 Washington Gladden, Social Salvation, Hicksville, New York: The Regina Press, 1975, 205-206.

3 Ibid., 228.

characters of multitudes of them!"¹

Kenneth D. Miller analyzed urban social problems and challenges of urban religious work for those in need. Miller viewed the city churches as negligent and stated:

The all too familiar pattern of city churches is to move out into or locate in the favored residential areas of the city and to ignore entirely the social problems that they have left behind and know only from a distance. They show little concern for lifting the burdens of their fellow citizens that have an indirect influence upon their own lives.²

John Hall emphasized the importance of the church as a community center and source of community involvement. He stated that, "Instead of providing easy answers to everything, it would be better for the church to concentrate on being a place to which questions could be brought."³

Miller along with Ethel Prince Miller traced the idea of freedom under God as they reviewed "one hundred fifty years of social and religious work in New York City. . ."³ The Millers used anecdotes to review the progress of various Christian urban programs especially

1 Ibid.

2 Miller, Man and God in the City, 78.

3 John Douglas Hall, The Reality of the Gospel and the Unreality of the Churches, Philadelphia: The Westminster Press, 1975, 163.

4 Miller and Miller, The People Are the City, 1.

concentrating on the City Mission Society.¹ They also portrayed the individuals involved in various urban projects. They showed that the needs of the city were being met in part when they stated, "But there were those who cared--people who had sought these newcomers in their wretched homes and had learned to evaluate their human potential. In the beginning, those so interested were motivated by religion or humanitarianism."²

Harvey Cox brought an interesting dimension into urban concern when he wrote:

What comes to mind when we think of the shape of technopolis? We visualize contours. We envisage networks of radial and circumferential thoroughfares, grids of disparate but interlocking land-use regions, a profile carved out by the city's natural topography--a mountain range, a lake front, a river. We also see buildings, short and squat, tall and erect. Terminals, stations, offices, residences jostle each other for space. These are the physical shapes of the city.

But what about the social shape of the secular metropolis, its human silhouette, the institutional basis for its culture?³

Cox further suggested that there is a needed reconciliation of the Kingdom of God and the secular city. He stated:

1 Ibid., 102.

2 Ibid., 58-59.

3 Harvey Cox, The Secular City, Revised Edition, New York: The Macmillan Company, 1966, 33.

The idea of the secular city supplies us with the most promising image by which both to understand what the New Testament writers called "the Kingdom of God" and to develop a viable theology of revolutionary social change. This contention must be defended from objections directed at it from two different sides, theological and political. On the theological side we must demonstrate that the symbol of the secular city does not violate the symbol of the Kingdom of God. On the political side, we must prove that the concept of the secular city, while remaining faithful to the doctrine of the Kingdom of God, still lays open and illumines the present ferment of social change. It must prove its mettle as a viable revolutionary theory.

An involved debate on the secularization of the city developed after Cox's views became widespread. A group of philosophers and theologians responded with their own critiques.² One respondent, Ruel Tyson, discussing Cox's comments stated that, "The singular merit of his book is that it presents in rhetoric of relevance strong support for those whose orientation is shaped by biblical faith. Within the economy of Cox's theological perspective, participation in the urban world is legitimated for Christian folk."³ Another respondent, Andrew Greeley, questioned the basis of argument in Cox's secular city premise. He said:

In his recent article in which he joins

1 Ibid., 95.

2 Daniel Callahan, ed., The Secular City Debate, New York: The Macmillan Company, 1966, passim.

3 Ruel Tyson, "Urban Renewal in the Holy City," in Callahan, ed., The Secular City Debate, 54.

in the chorus of praise for Harvey Cox's best seller, The Secular City, Daniel Callahan laments that Catholic theologians do not pay much attention to sociology. For obvious reasons I can but agree with such a profound comment. But theologians like Mr. Cox and Mr. Callahan had better beware; if sociology becomes a locus theologicus, the camel will have his nose in the tent and theologians will be forced to argue not only with each other--which is perfectly legitimate sport--but they will also have to argue with obstreperous sociologists who will want to question the sociological assumptions that theologians will be making.¹

Charles Edwin Jones explained the "holiness movement" of about the same time period of White's accentuation on removing oneself from worldly influences and yet being in the world and working for its people. Jones explained:

Horrified by the growing formality and worldliness of urban methodism and bent on preserving the Wesleyan perfectionism and fervid worship of the holiness camp meetings, by 1900-urban holiness believers were leaving denominational churches in increasing numbers and forming independent holiness churches true to their rural traditions.

In these country churches, often located in the midst of cities, newcomers found a substitute family, a religious home away from home.²

Walter D. Edmonds showed the progression of another holiness or perfectionist group, the Oneida Community, which grew from an exclusive perfectionist

1 Andrew Greeley, "An Exchange of Views," in Callahan, ed., The Secular City Debate, 101.

2 Charles Edwin Jones, Perfectionist Persuasion: The Holiness Movement and American Methodism, 1867-1936, Metuchen, N. J.: The Scarecrow Press, Inc., 1974, "Preface," xiv.

setting to a more practical, modern, hardworking community. The development of the Oneida Community took place during the period when White was giving somewhat similar instruction. The Community focused its energy on developing a country-based organization similar to that advocated by White with the exception that the Oneida Community did not include in their program any work for large urban areas.¹

Lyle E. Schaller explored the realm of church involvement in community affairs and problems. He dealt with social change and the use of conflict in bringing about change. He explained that the Christian who believes in community development will have the "basic motivation of neighbor-centered love"² and will be more interested "with the improvement of persons through cooperation than the resolution of social problems through conflict."³ On the other hand, Schaller stated that the "Christian who sees community organization as the better technique will be more concerned with social justice and will argue that in this complex world the best expression of neighbor-

1 Walter D. Edmonds, The First Hundred Years, Kenwood, New York: Oneida Ltd., 1948, 5.

2 Lyle E. Schaller, Community Organization: Conflict and Reconciliation, Nashville: Abingdon Press, 1966, 58.

3 Ibid., 58-59.

centered love is to fight for social justice."¹
 Schaller also indicated that this type of Christian
 "will be more concerned with accelerating the pace of
 social change than with the plight of the individual
 and likely will insist that the condition of the
 deprived individual can best be improved by altering
 the social structure."²

Gibson Winter advocated a strong relationship and
 cooperation between the urban church and the
 metropolitan population. He suggested that, "The word
 'metropolis' identifies this new situation of God's
 people in the world. Metropolis is the form of the new
 society; it is emerging out of a welter of conflicting
 interests."³ He exhibited his optimism for the city
 when he stated that, "Metropolis is the possibility of
 a unified, human society arising from the chaos of our
 massive, urbanized areas."⁴ He explained how this
 could be:

Metropolis is the mother city, the nurturing
 totality of interdependent regions and
 municipalities where children may find a
 climate conducive to growth, where education
 may enrich life as well as capacities, where
 men and women may have opportunity to
 participate as members and receive their

1 Ibid., 59.

2 Ibid.

3 Gibson Winter, The New Creation as Metropolis, New
 York: The Macmillan Company, 1963, 2.

4 Ibid.

rewards, and where advantages may be distributed with equity. . .metropolis is the power of the New Mankind refracted through human history.¹

Winter also stressed the basic importance of the laity when he suggested that, "Metropolis, as a complex process of planned interdependence of life, is evoking a new form of the Church--the servanthood of the laity."²

Seventh-day Adventists, Urban Religious Work, and White

Sydney E. Ahlstrom surveyed the religious history of America and commented on White's influence:

Given as she was to visions and transports--an estimated two thousand before she died--she poured out her version of the Adventist message in an endless stream of publications. Gradually she more or less absorbed the Edsonites and the Sabbatarians, gathering a reasonably united following that not only accepted her claims to be the "Spirit of Prophecy," but also her doctrinal teaching and her special views on health and diet.³

Whitney R. Cross discussed the religious movements of the early nineteenth century that specifically grew out of upstate New York. The Adventist movement was one of these movements and White was identified with its prominence. Cross stated:

In Maine, meanwhile, Ellen G. Harmon had been enjoying visions and had gathered a following which fraternized considerably with Seventh Day Baptists. Contact was somehow

1 Ibid., 2-3.

2 Ibid., 11.

3 Sydney E. Ahlstrom, A Religious History of the American People, New Haven: Yale University Press, 1972, 481.

established between the Maine and the New York groups and Ellen Harmon, now Mrs. White, ratified the Crozier interpretation by a revelation.¹

C. C. Goen commented on White indicating that her writing included 30,000 pages of letters, diaries, and other unpublished materials, over 54 books and pamphlets, 4600 articles and other posthumous compilations.²

John A. Luppens commented on many historical factors surrounding White's interest in and concern for New York City. Luppens helped to shed light on the early work of Seventh-day Adventists in New York by explaining White's trip to New York City, the evangelistic programs in New York at the turn of the century, the social and medical programs of the church at that time, the personnel who worked in New York church programs, projects White wanted started in the New York City area, and other facts.³

Considerable research and compilations of White's instructions relative to urban religious work and health work were produced in materials by James M. Lee,

1 Whitney R. Cross, The Burned-over District, New York: Harper and Row, 1950, 316.

2 C. C. Goen, "White, Ellen Gould Harmon," in Edward T. James, ed., Notable American Women 1607-1950, 3 vols., Cambridge, Mass.: The Belknap Press of Harvard University Press, III, 1971, 585-588.

3 Luppens, "New York City, A Symbol," mimeographed, passim.

Norman R. Gulley, and W. A. Westerhout. Lee especially focused on living outside urban areas while working in the city.¹ Gulley gave an historical account of the combining of health and evangelism in the Seventh-day Adventist Church. He traced the progression of specific evangelistic and health meetings during the early twentieth century.² Westerhout prepared a comprehensive collection of White's concepts and instructions regarding urban evangelistic work. He emphasized, among other things, the need for a greater amount of qualified personnel for urban projects.³

D. E. Robinson described the unfolding health and medical work throughout the world promoted and founded by White's instruction. Robinson pointed out that:

. . . the train of influences reaching from Dr. Peter Parker to Dr. Abercrombie and the Edinburgh Medical Missionary Society and on to Dr. Dowkontt and the International Medical Missionary Society in New York City reached and profoundly influenced the early work of the Seventh-day Adventists.⁴

1 James M. Lee, "City-Outpost Evangelism," Springville, Utah: Lee's Educational Research Project, 1975, mimeographed, 66.

2 Norman R. Gulley, "Gospel-Medical Evangelism," Madison, Tenn.: Madison College, 1961, mimeographed, 57.

3 W. A. Westerhout, "Science of Metropolitan Medical Missionary Evangelism," Loma Linda, Calif.: School of Public Health, Loma Linda University, 1969, mimeographed, 149.

4 D. E. Robinson, The Story of Our Health Message, Nashville: Southern Publishing Association, 1965, 265.

John J. Robertson researched the historical developments of A. G. Daniells, a world president of the Seventh-day Adventist Church. Robertson indicated that Daniells had definite leadership influence on the urban work of Seventh-day Adventists since he organized a city evangelism council which met in New York City.¹

Arthur W. Spalding highlighted the history of the Seventh-day Adventist Church. He wrote about White's urgent instruction regarding the urban work done in the United States. Spalding stated: "A number of testimonies, some reaching back to 1874, but swelling in volume and urgency in the period between 1901 and 1909, not only stressed the necessity of evangelizing the great cities but suggested varied ways of working in them."²

Leo R. Van Dolson, J. Robert Spangler, E. W. Hon, and Paull Dixon discussed principles for health and religious work in the modern world and urban centers. Van Dolson and Spangler noted that:

The primitive church in the days of Christ and the apostles was organized for service. Without impressive structures, either in buildings or organizations, it carried on a tremendous daily missionary contact program that effectively carried the gospel to an indifferent world.

¹ John J. Robertson, A. G. Daniells: The Making of a General Conference President, Mt. View, Calif.: Pacific Press Publ. Assoc., 1977, 33.

² Spalding, Origin and History of Seventh-day Adventists, III, 113.

Today it is the church that seems indifferent. . . .¹

Hon, indicating that the church should follow Christ's example, said, "Christ, the true medical missionary, set the example for His church to follow."² Dixon emphasized that, "Better Living Evangelism has truly been the door to these cities!"³ He showed the usefulness of using urban religious methods enunciated by White.

Comparison of White's Instruction and Contemporary Literature

White's basic instruction for urban religious work found in the preceding chapter and the contemporary urban concepts covered in this chapter are used in this section to compare White's recommendations as they relate to the contemporary literature.

White's concept of the city seemed to somewhat parallel Greeley's hesitancy towards the city.⁴ White said, "Educate our people to get out of the cities into the country, where they can obtain a small piece of land, and make a home for themselves and their

1 Van Dolson and Spangler, Healthy, Happy, Holy, 86.

2 E. W. Hon, A Call to Personal Ministry, Warburton, Australia: Signs Publishing Company, 1968, 49.

3 Paul Dixon, Door to the Cities, Washington, D. C.: Temperance Department of the General Conference of Seventh-day Adventists, 1975, 57.

4 Greeley, Hints Toward Reforms, 361.

children. . ."¹ In this way, White complemented Greeley's philosophy. Another contemporary of White's, Washington Gladden,² also realized, as did White,³ the influence of the city.

White recognized the influence of the cities and realized, along with Gist and Fava⁴ and Mailer,⁵ that the city had symbolism. White urged that, "Here let a center for God's work be made, and let all that is done be a symbol of the work the Lord desires to see done in the world. . ."⁶

White's projections for the urban centers paralleled, to some degree, Fitch's grave warnings about the cities.⁷ However, White went even further in her evaluation of the results of urban decisions and actions that were controlling the cities:

There is coming rapidly and surely an almost universal guilt upon the inhabitants of the cities, because of the steady increase of determined wickedness. The corruption that prevails is beyond the power of the

1 White, Country Living, 10.

2 Gladden, Social Salvation, 205-206.

3 White, Medical Ministry, 310-311.

4 Gist and Fava, Urban Society, 524.

5 Mailer, "Why Are We in New York?" in Glazer, ed., Cities in Trouble, 245.

6 White, Evangelism, 384-385.

7 Fitch, "Goals for Urban Development," in Schreiber, Gatons, and Clemmer, eds., Economics of Urban Problems, 7.

human pen to describe. Every day brings fresh revelations of strife, bribery, and fraud; every day brings its heart-sickening record of violence and lawlessness, of indifference to human suffering, of brutal, fiendish destruction of human life. Every day testifies to the increase of insanity, murder, and suicide.¹

Although Fitch's comments may not agree with White's rather gloomy conclusions, Fitch and White both attached importance to the past and present actions of the cities.

Close scrutiny of White's comments about cities would indicate that her concepts were similar to Wilson's observations that urban problems are getting worse.² White indicated that, "light has been given me that the cities will be filled with confusion, violence, and crime, and that these things will increase till the end of this earth's history."³ On the opposite side of the spectrum, White's views would not be compatible with Jacob's more optimistic view of the cities.⁴

In comparison with Greer's assessment of rapid urban decay,⁵ White's views would be similar but for a

1 White, The Story of Prophets and Kings, 275.

2 Wilson, "Urban Problems in Perspective," in Wilson, ed., The Metropolitan Enigma--Inquiries into the Nature and Dimensions of America's "Urban-Crisis," 12.

3 White, Testimonies for the Church, VII, 84.

4 Jacobs, The Death and Life of Great American Cities, 435.

5 Greer, "Decaying Urban America," in Chard and York, eds., Urban America: Crisis and Opportunity, 80.

different reason--namely a spiritual decay. White believed that this decay would increase¹ and the cities were to be warned of their impending destruction because of spiritual abasement. This was the basis of her theory for urban religious work in the cities which was to rescue people from urban problems rather than to cure the urban problems themselves. She explained that, "The inhabitants of the ungodly cities so soon to be visited by calamities have been cruelly neglected. The time is near when large cities will be swept away, and all should be warned of these coming judgments."²

These views of White's should explain why Krumholz, Cogger, and Linner's optimism for the future of cities, if city planners take an active role in the urban problem process,³ would be in opposition to White's view of the future. It would appear from analyzing White's views, that she would have welcomed the trend of the flight to the suburbs spoken of by Long,⁴ which many urbanologists, planners, and sociologists would condemn. White apparently

1 White, Evangelism, 27.

2 White, Welfare Ministry, 135.

3 Krumholz, Cogger, and Linner, "Make No Big Plans. . . Planning in Cleveland in the 1970's," in Burchell and Sternlieb, eds., Planning Theory in the 1980's, 40.

4 Long, "Who Makes Decisions in Metropolitan Areas?" in David and Peterson, eds., Urban Politics and Policy, the City in Crisis, 41.

anticipated some of the urban problems causing urban flight, such as Mumford listed,¹ when she stated, "We must make wise plans to warn the cities, and at the same time live where we can shield our children and ourselves from the contaminating and demoralizing influences so prevalent in these places."²

White's statements and long-term urban outlook seemed to parallel some of the disturbing conditions in the cities³ that Erber pointed out.⁴ White emphasized that urban conditions would deteriorate in the future⁵ and that workers involved in urban religious work were to use bases outside of the cities as institutions to aid the city work.⁷ White indicated that there would be "strife and confusion in the cities."⁸ She indicated that it would be difficult for church "institutions to carry on their work in the cities"¹ because of "trade

1 Mumford, The Urban Prospect, 203.

2 White, Evangelism, 76-77.

3 White, The Story of Prophets and Kings, 275.

4 Erber, "The Inner City in the Post-Industrial Era: A Study of Its Changing Social Fabric and Economic Function," in Kennedy and Kennedy, eds., The Inner City, 33.

5 White, "Behold, What Manner of Love," Advent Review and Sabbath Herald, September 27, 1906, 83:39, 9.

6 White, Selected Messages, II, 358.

7 White, Country Living, 11.

8 Ibid., 10.

unions and confederacies."¹ White advocated that families move to the country to raise their own food² and stated that, "As God's commandment-keeping people, we must leave the cities. As did Enoch, we must work in the cities but not dwell in them."³ In analysis, it is apparent that White was concerned with helping the people of the cities, and not necessarily interested in fostering physical or social changes in the cities themselves. Most current urbanologists and urban sociologists would disagree with her approach since their eschatological viewpoints would be cyclical rather than linear or final as White's would be.

Apparently White was interested in the "island-like" neighborhoods explained by Jacobs.⁴ White indicated that emphasis was to be given to the ethnic groups⁵ and that work was to be done in a neighborhood setting. She stated that, "The Lord has presented before me the work that is to be done in our cities. The believers in these cities are to work for God in the neighborhood of their homes."⁶

1 Ibid.

2 White, Selected Messages, II, 141.

3 White, Evangelism, 77-78.

4 Jacobs, The Death and Life of Great American Cities, 127.

5 White, Evangelism, 570.

6 White, Testimonies for the Church, IX, 128.

White's concepts would seem to be compatible with Jacob's worry about substituting physical things for true compassion and social interaction.¹ White explained it in a similar statement, but in an obviously somewhat more spiritual realm when she stated:

Preaching will not do the work that needs to be done. Angels of God attend you to the dwellings of those you visit. This work cannot be done by proxy. Money lent or given will not accomplish it. Sermons will not do it. By visiting the people, talking, praying,² sympathizing with them, you will win hearts.

White's comments about spiritual and social involvement would also be similar to Ginzberg's comments when he advocated social intervention as a way for urban improvement.³

In relation to Hillman's support of neighborhood centers,⁴ White advocated various types of neighborhood centers which she termed "centers of influence."⁵ In fact, she recognized the importance of individual neighborhoods and recommended that the church's

1 Jacobs, The Death and Life of Great American Cities, 112-113.

2 White, Testimonies for the Church, IX, 41.

3 Ginzberg, "Directions for A Research Strategy," in Ginzberg, ed., The Future of the Metropolis: People, Jobs, Income, 162.

4 Hillman, Neighborhood Centers Today, 19.

5 White, Testimonies for the Church, VII, 234.

vegetarian restaurants be established in various neighborhoods throughout the city.¹ Obviously the vegetarian restaurants are not typical neighborhood centers, but nevertheless were to be neighborhood-oriented, in White's opinion, and were to serve the neighborhood with a variety of community services.

In comparison to Hall's belief that the church should be a place where questions could be brought,² it should be noted that White stressed the fact that churches should be in the cities as "memorials for God."³ She advocated that the neighborhood church should be a "training center,"⁴ local members should share in the operation and development of the church,⁵ and neighbors visited.⁶

White also stressed similar beliefs to Jacob's portrayal of neighborhoods as incorporating "a tissue of social relations and a cluster of warm personal sentiments."⁷ White emphasized home-visitation in ...

1 White, Counsels on Health, 487.

2 Hall, The Reality of the Gospel and the Unreality of the Churches, 163.

3 White, Selected Messages, II, 358.

4 White, The Ministry of Healing, 149.

5 White, Christian Service, 171.

6 White, Medical Ministry, 313.

7 Mumford, The Urban Prospect, 185-186.

cities¹ and stated the need for a neighborly, personal approach to people and their needs. Again, as in other statements, White dealt primarily in the social and spiritual realm. She said that "it is through personal contact and association that men are reached by the saving power of the gospel. They are not saved in masses, but as individuals. Personal influence is a power. We must come close to those whom we desire to benefit."²

White recognized the dilemma of the inner city poor and underprivileged as suggested by Mitchell³ and emphasized the need for helping minority and ethnic groups. She said:

Who feels heavily burdened to see the message proclaimed in Greater New York and in the many other cities as yet unworked? . . . Among these millions are the representatives of many nations, many of whom are prepared to receive the message. Much remains to be done within the shadow of our doors--in the cities of California, New York, and many other States. . .

In response to the obvious social, mental, physical, and spiritual needs of urban dwellers, White instructed that the church was to assist the needy with personal attention and help. These are the people

1 White, Gospel Workers, 364.

2 White, Thoughts from the Mount of Blessing, 36.

3 Mitchell, Sick Cities--Psychology and Pathology of American Urban Life, 411-412.

4 White, Evangelism, 571.

probably most likely to be affected by the "nightmares of urban anonymity"¹ explained by Mumford as reported by Wilsher and Righter. White stated:

Christ has left us an example, that we should follow in His steps. He always drew near to the most needy, the most hopeless, and, attracted by His sympathy they came close to Him. He assures every suffering, needy, sinful soul that he will never want for a great Physician to give him spiritual help. We² stand too far away from suffering humanity.

In contrast to the inequities, outlined by Wilson and Schulz,³ so often visible and exhibited in the city, White advocated that the rich and the poor should be treated alike. She stated that, "The poor should be treated with as much interest and attention as the rich. The practice of honoring the rich, and slighting and neglecting the poor, is a crime in the sight of God."⁴

In the area of health care, White indicated there should be health institutions established which are not primarily hospitals.⁵ These institutions were to be different from traditional medical institutions and

1 Wisler and Righter, The Exploding Cities, 79.

2 White, Evangelism, 524.

3 Wilson and Schulz, Urban Sociology, 11.

4 White, Counsels on Health, 229.

5 White, Medical Ministry, 27.

were to be connected with "Bible principles,"¹ provide for longer-term, lifestyle-change health education, and rely on a minimization of the use of drugs with an emphasis on more natural medical treatment. This is a similar view to the decentralization of acute health care and expansion of a simpler health care process as advocated by Folsom.² White suggested various health programs which would somewhat correspond with Folsom's recommendations. These programs included medical missions "established in every city,"³ treatment clinics (rooms) connected with churches⁴ and vegetarian restaurants,⁵ and "homelike"⁶ health institutions (sanitariums)⁷ established outside⁸ "all our large cities."⁹

Although White apparently did not make comments about governmental and social finances, which could be directly compared with statements by the Regional Plan

1 White, Counsels on Health, 205.

2 Folsom, "Community Health Planning," in Moynihan, ed., Toward a National Urban Policy, 88.

3 White, Medical Ministry, 322.

4 White, Testimonies for the Church, VI, 113.

5 Ibid., VII, 60.

6 White, Medical Ministry, 323.

7 Ibid., 14.

8 Ibid., 156.

9 Ibid., 324.

Association, Mailer, Mitchell, and Green, White did make comments regarding church finances for urban religious work and also the financial dealing of secular business which have some similarity to Rauschenbusch's comments.¹ White indicated that there seemed to be a hesitancy to send workers into the cities because of the high cost involved² and pleaded with more prosperous areas of the country to assist in financially supporting urban religious work.³ She reprimanded urban businessmen for becoming wealthy "through grinding the faces of the poor."⁴ She seemed apprehensive about the motives and judgment of urban business people. She stated that, "Men and women living in these cities are rapidly becoming more and still more entangled in their business relations. They are acting wildly in the erection of buildings whose towers reach high into the heavens. Their minds are filled with schemes and ambitious devisings."⁵

In analyzing White's assessment of the problems affecting cities, which she had written much earlier, of course, than current authors, there appeared to be

1 Rauschenbusch, A Theology for the Social Gospel, 67.

2 White, Evangelism, 42.

3 White, "The East and the West," Atlantic Union Gleaner, April 6, 1910, 9:14, 106.

4 White, Life Sketches, 413.

5 White, Evangelism, 27.

some similarities with many of the contemporary authors, although there were distinct exceptions. The main point of difference seemed to be in the final outcome of the urban problems and dilemma. Whereas most of the contemporary literature seemed to project a somewhat cautious optimism for the future of urban life, White's religious and biblical beliefs prompted her to advocate assisting the people of urban areas because of the cities' ultimate demise and catastrophic destruction. This seemed to be the reason for White's instruction for city "centers of influence"¹ such as churches, city missions, vegetarian restaurants, health food stores, medical missions, and treatment rooms to be established in the city where they could assist urban dwellers and neighborhoods. But then, the people in the city that had been assisted were to be encouraged to leave the city rather than to stay and attempt to reform the city itself. White obviously believed that it was a human and Christian duty to work in the city helping people but that it was better to live outside the city. Much of contemporary literature would question this concept, because of the difference between White and contemporary authors regarding the ultimate destiny of cities.

From the comparison of White's views and

1 White, Testimonies for the Church, VII, 234.

contemporary literature it would appear that White's instruction would have certain current social appeal and value and would not necessarily unduly duplicate community services which are in existence, but rather would augment these services. Although government regulations could restrict certain areas of White's instruction such as that of health care, contemporary literature still showed a need for community-based health services. The Seventh-day Adventist Church would have to provide the funding and personnel for the projects which always seem to be, in whatever sector you work, difficult propositions.

CHAPTER VI
POSSIBLE APPLICATIONS IN NEW YORK CITY OF
WHITE'S URBAN RELIGIOUS INSTRUCTION

Summary and Recommendations

This chapter will concentrate on an explanation of White's theory of urban religious work for metropolitan New York using what is currently applicable as understood from the research in the preceding chapters.¹

Background Materials

It is evident from the research that White had a specific interest in New York City² and gave substantial instruction regarding the type of urban religious work to be done by the Seventh-day Adventist Church.³ As the research indicated, a number of programs have been initiated in New York as a result of White's instruction.⁴ Although White did not explicitly enumerate an overall plan or design for urban religious

1 Material in this chapter has been formulated into a plan design generally based upon material in the previous chapters which has been footnoted or otherwise credited.

2 White, Testimonies for the Church, VII, 54-55.

3 Comprehensive Index to the Writings of Ellen G. White, 3 vols., passim.

4 See Chapter IV.

work in metropolitan New York, a comprehensive plan does emerge if the instruction and programs are viewed in a collective manner and studied in totality.

The contemporary literature reviewed showed the urban religious work advocated by White to be generally applicable because of current urban problems¹ and challenges such as: rapid urban decay, ethnic population distribution, urban crime, health care needs, concern for adequate housing, community educational needs, and the need for social interaction and assistance. Therefore, that which can assist in constructively alleviating the current social and religious needs of the large cities is needed and applicable.²

Program Concepts

The various facets of White's urban religious program concepts are explained in two groups within this section. The two groups are "city-based" and "rural-based" programs.

City-Based Programs

The following programs are explained in alphabetical order: Churches, City Centers, Education,

1 Erber, "The Inner City in the Post-Industrial Era: A Study of Its Changing Social Fabric and Economic Function," in Kennedy and Kennedy, eds., The Inner City, 33.

2 Hall, The Reality of the Gospel and the Unreality of the Churches, 163-164.

Evangelism, Health Food Stores, House-to-House Work, Medical Missions, New Methods, Treatment Clinics, and Vegetarian Restaurants.

Churches

Local churches should be established in many different neighborhoods throughout the metropolitan area.¹ These churches could become the focal point for evangelistic activities and be operated as evangelistic training schools for urban church members.² Various courses and programs should be offered such as how to conduct Bible studies, religious meetings, and various health-related meetings and procedures.³ The churches and church members are to provide the spiritual backbone for the urban religious programs.⁴

City Centers

City centers⁵ should be located in areas of the city where urban religious workers such as Bible workers,⁶ religious literature salesmen,⁷ and students⁸

1 White, Medical Ministry, 309.

2 White, Ministry of Healing, 149.

3 Ibid.

4 White, Testimonies for the Church, IX, 128.

5 Ibid., VII, 37.

6 Personnel-trained to teach Bible principles on a personal or small group level.

7 White, Testimonies for the Church, IX, 137.

8 White, Gospel Workers, 364.

can meet to be trained and then use the center as a neighborhood center.¹ In places where churches exist, they could be utilized as a city center.

Education

Educational objectives are to be met in relation to the city centers² and churches where religious and general education programs can take place.³ Health education should take place at the vegetarian restaurants⁴ and could be taught at other "centers of influence."⁵

Evangelism

Public evangelistic meetings are to be held⁶ in conjunction with other community-related activities of urban religious work.⁷ These meetings should be held throughout the metropolitan area⁸ and special attention

1 White, Counsels on Health, 481.

2 White, Gospel Workers, 347.

3 White, The Ministry of Healing, 149.

4 White, Counsels on Health, 481.

5 White, Testimonies for the Church, VII, 234.

6 White, Evangelism, 71.

7 White, Counsels on Health, 481.

8 White, Evangelism, 119.

given to specialized groups such as the underprivileged,¹ wealthy,² minorities,³ and ethnic⁴ groups.

Health Food Stores

Health food stores should be opened throughout the city.⁵ These stores should present a healthful approach to living and should have an influence in their communities.⁶

House-to-House Work

Urban religious workers are to be assigned local neighborhoods for door-to-door visitation.⁷ These workers are to be prepared to assist the individuals they meet with spiritual information,⁸ mental encouragement,⁹ and health education.¹⁰ The workers should be sent out in pairs¹¹ and could work from a city center or local church.

1 Ibid., 552.

2 Ibid., 555.

3 Ibid., 559.

4 Ibid., 570.

5 White, Testimonies for the Church, VII, 56-57.

6 Ibid., VII, 110.

7 Ibid., VII, 38.

8 Ibid.

9 Ibid., IX, 41.

10 White, Evangelism, 526.

11 Ibid., 74.

Medical Missions

Medical offices¹ could be opened either independently or in conjunction with a local church, city center, treatment clinic or vegetarian restaurant. The medical offices would concentrate on preventive medicine² and could offer professional medical services in line with White's health instruction³ and medical standards.⁴

New Methods

New and modern approaches to urban religious work should be promoted and utilized⁵ such as radio, television, mass communications, mobile medical vans, community service projects, nurse registry, and other programs.⁶ The use of modern technological tools and devices seems compatible with White's instruction.⁷

Treatment Clinics

Treatment clinics should be established in

1 White, Medical Ministry, 322.

2 White, Evangelism, 515.

3 White, Medical Ministry, 241.

4 White, Counsels on Health, 204-205.

5 White, Evangelism, 70.

6 See Chapter IV.

7 White, Evangelism, 122-123.

conjunction with churches¹ and vegetarian restaurants² and could be coordinated by the medical missions. The clinics could deal primarily with simple health problems and emphasize health education.³

Vegetarian Restaurants

Vegetarian restaurants should be established in many parts of the city.⁴ If possible, they should have adequate space for a lecture room⁵ and treatment clinic.⁶ Not only should the restaurants provide nutritious meals, they should have a spiritual atmosphere and objective.⁷ The restaurants should be financially self-sustaining institutions.

Rural-Based Programs

The following programs are explained in alphabetical order: Educational Industries, Evangelistic Training Centers, Health Centers, and Housing for Personnel. These program components could all be located together at what White called "outpost

1 White, Testimonies for the Church, VI, 113.

2 Ibid., VII, 60.

3 Ibid., VI, 113.

4 White, Counsels on Health, 487.

5 Ibid., 481.

6 White, Testimonies for the Church, VII, 60.

7 White, Counsels on Health, 491.

centers"¹ or they could be generally independent entities located in separate locations.

Educational Industries

Various industries in relatively unrestricted rural settings could be organized to assist financially and spiritually in the overall urban religious program.² These industries could include health food businesses, agriculture, and other industries such as baking, printing, and construction.³ Students engaged in urban religious work training could be employed and could benefit educationally from the work experiences.

Evangelistic Training Centers

Centers should be established outside the city which would serve as educational evangelistic training centers for urban religious work.⁴ Students could be involved in religious and health training and engage in specific urban religious work at the rural institutions⁵ and in the city at the various city centers and programs.⁶

1 White, Selected Messages, II, 358.

2 White, The Health Food Ministry, 89.

3 Metropolitan Ministries of Seventh-day Adventists, "Health and Retreat Center for Metropolitan New York," 14.

4 White, Medical Ministry, 308.

5 Ibid., 156.

6 White, Gospel Workers, 364.

Health Centers

Small health centers should be organized outside of the city.¹ The main emphasis of the centers would be on preventive medicine and lifestyle change.² The centers should be established in pleasant,³ rural settings with enough property for agricultural projects.⁴ The evangelistic training centers could be located with the health centers for ultimate reciprocal assistance.⁵ The health centers should be kept small and many should be established⁶ to service the various parts of the city.

Housing for Personnel

Adequate rural or suburban housing should be provided for urban religious workers⁷ and their families.⁸ Property should be provided for families to grow their own food.⁹ This housing could be connected

1 White, Medical Ministry, 156.

2 White, Counsels on Health, 204-205.

3 White, Medical Ministry, 323.

4 White, Selected Messages, II, 291.

5 White, Testimonies for the Church, IX, 178.

6 White, Medical Ministry, 323.

7 Ibid., 308.

8 Ibid., 310-311.

9 Ibid., 308.

with the evangelistic training centers and the health centers at outpost centers.¹

Project Development

Development of the various urban religious projects should be prioritized according to chronological and geographical needs of various neighborhoods. Existing city programs such as the local churches, public evangelistic meetings, mobile medical and community service van programs, vegetarian restaurants, literature evangelism, communications evangelism, and others² should be coordinated and dovetailed with any new programs by the local church administrative organization. Helpful cooperation with existing government and community programs and agencies should be encouraged, whenever possible, for coordinated neighborhood assistance and community service.³

Since many city-based programs are already functioning,⁴ the next emphasis should be on the rural-based programs beginning with rural housing for urban

1 Metropolitan Ministries of Seventh-day Adventists, "Health and Retreat Center for Metropolitan New York," 14.

2 See Chapter IV.

3 Juliaette W. Phillips, "Social Service Workers and Inner City Work," in Jose Chavanz Q., ed., "Inner City Manual," Glendale, Calif.: Southern California Conference of Seventh-day Adventists, 1978, mimeographed, 11.

4 See Chapter IV.

religious workers and then evangelistic training centers and health centers.¹ Existing institutional and housing facilities in rural areas surrounding the city should be investigated for possible purchase and immediate use.² Emphasis should be placed on starting projects in a small, manageable manner.³

Financial Planning

An emphasis should be placed on the initial projects and their costs and the need for a united Seventh-day Adventist Church approach to providing funds for the New York City projects and other large cities' projects.⁴ Once projects such as the restaurants, clinics, food stores, health centers, and educational industries are started they could then become financially self-sustaining after a reasonable period of time and could financially assist the other facets of urban religious work.

Future economic trends and conditions⁵ may force programs to cut back in some areas. Projects should be

1 White, Medical Ministry, 323.

2 Ibid., 308-309.

3 White, Counsels on Health, 485.

4 White, Testimonies for the Church, VIII, 34-35.

5 Mitchell, Sick Cities, 420.

tested on a small scale to provide feasibility information.¹

Leadership Needed

Adequate administrative leadership² should be emphasized in relation to the overall urban religious program. Job descriptions³ and analyses should be developed and constantly reviewed for program efficiency. Emphasis could be given to the evangelistic training centers as the development agencies for administrative leaders in urban religious work. Qualified urban religious workers would be needed in the programs and training students in actual urban religious work projects would provide the needed leadership personnel.⁴

Personnel Coordination and Management

The various personnel needed to staff the urban religious projects⁵ could be part of the evangelistic

1 White, Testimonies for the Church, VIII, 205.

2 White, Medical Ministry, 301.

3 Metro Ministry of Seventh-day Adventists, "Metro Ministry Board Meeting," "Personnel" section, Agenda and presentation to Metro Ministry Board of Directors, New York, New York, June 9, 1977, mimeographed, unpaginated.

4 White, Medical Ministry, 303.

5 Metropolitan Ministries of Seventh-day Adventists, "Discussion Outline-Total Evangelism: A Plan for the New York Metropolitan Area," A Report to the Metropolitan Ministries Board of Directors, New York, New York, January 4, 1979, mimeographed, 9.

training centers and health centers along with a national recruitment program.¹ Personnel hired would receive modest salaries² and housing and would be trained to be capable urban religious workers.³

Emphasis should be placed on personnel development and specialized training and education in the various aspects of urban religious work.⁴

Work schedule coordination for personnel should provide for a proper balance of work in the city and adequate revitalization in a rural setting.⁵ Urban religious workers could have rotational schedules that provide for certain periods of work in an urban setting and then specific rural responsibilities to insure the physical, mental, social, and spiritual health of the workers. Students could be involved in this rotational schedule within the scope of their training program.⁶

1 E. W. Hon, "The Plan for Greater New York and Other Large Cities," A Report to the General Conference of Seventh-day Adventists, Washington, D. C., 1976, mimeographed, 6.

2 White, Gospel Workers, 366.

3 White, Evangelism, 586.

4 Metro Ministry of Seventh-day Adventists, "Metro Ministry Report," "Working Plan" section, A Report to the General Conference of Seventh-day Adventists, Washington, D. C., September 13, 1977, mimeographed, 3.

5 White, Medical Ministry, 308.

6 Ibid., 156.

Future Planning and Potential Expansion

As urban religious projects progress and strengthen, additional city-based programs¹ and rural institutions could be established to meet neighborhood needs.² A limited self-sustaining financial basis could be implemented for the overall urban religious program supplemented by a strong fund-raising program.³

Leadership development could be constantly stressed and improved for future program continuity. As leadership, expertise, and programs are developed in New York City, then the city could become the "symbol"⁴ which White referred to and become the urban religious model for use in other cities of the world.⁵ This would open the potential for the fulfillment of White's prediction for urban religious work which she stated in 1910:

There is no change in the messages that God has sent in the past. The work in the cities is the essential work for this time. . . . When the cities are worked as God would have them, the result will be the setting in operation of a mighty movement such as we have not yet witnessed.

1 Ibid., 323.

2 Ibid., 156.

3 White, Testimonies for the Church, IX, 100-101.

4 White, Evangelism, 384-385.

5 Ibid.

6 White, Medical Ministry, 304.

Suggestions for Further Research

From the data researched and presented it would appear that much of White's urban religious work theory does have potential implementation. It is interesting to note that much of her theory remains to be proven in actual, realistic operation in metropolitan New York. What seems strange is the length of time since her instruction and the lack of direct and effective implementation in New York especially with her strong appeals such as she wrote in 1910:

I appeal to our brethren who have heard the message for many years. It is time to wake up the watchmen. I have expended my strength in giving the messages the Lord has given me. The burden of the needs of our cities has rested so heavily upon me that it has sometimes seemed that I should die. May the Lord give wisdom to our brethren, that they may know how to carry forward the work in harmony with the will of the Lord.¹

It would appear valuable for the Seventh-day Adventist Church to address itself seriously to the needs and challenges of urban society and to develop an Urban Evangelism Research Center either in New York or in Washington, D. C. at the church's denominational headquarters. The center could develop and research various urban religious programs and maintain a personnel computer bank for urban programs' personnel placement. Research of growth potential of the Seventh-day Adventist Church in New-York City could be

¹ White, Evangelism, 34.

made as well as research of current private and government agencies and their relation to church urban religious programs. Other cities and their needs should be researched and an urban evangelism policy adopted by the research center, the General Conference of Seventh-day Adventists, and the church's international administrative bodies. With an ever-expanding international urban society and its corresponding challenges, it seems appropriate for the church's administration to place effective emphasis on cooperating with others in meeting the humanitarian and spiritual needs of the world's metropolitan centers of population. The church will thereby be fulfilling Christ's ministry:

The Spirit of the Lord is upon me,
because he hath anointed me to preach the
gospel to the poor; he hath sent me to heal
the brokenhearted, to preach deliverance to
the captive, and recovering of sight to the
blind, to set at liberty them that are
bruised,

¹To preach the acceptable year of the
Lord.

¹ Luke, IV:18-19.

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