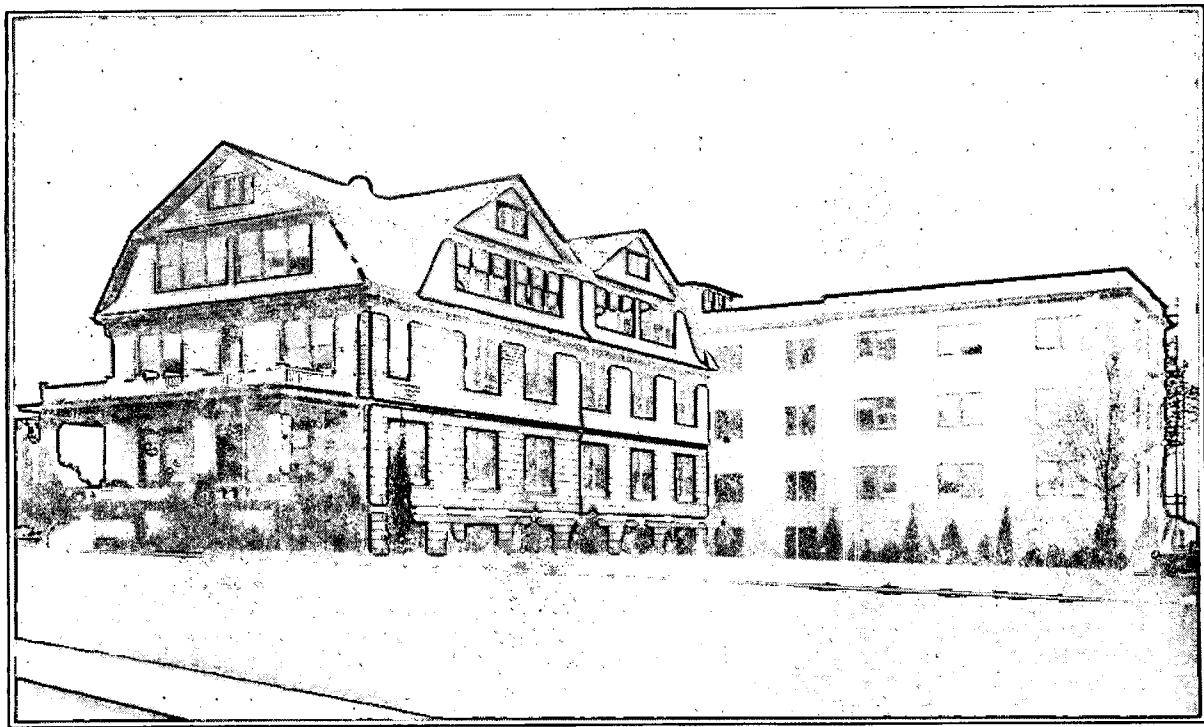


The Great Advent Movement



Headquarters of the Seventh-day Adventist Denomination, Takoma Park, Washington, D. C.

OCT 16 1941

The Great Advent Movement

By EMMA E. HOWELL

*Issued by the Young People's Department
of Missionary Volunteers, General Conference of
Seventh-day Adventists*

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Foreword

IN this abridged history of the Seventh-day Adventist denomination emphasis has been laid on the message in its various phases rather than on the men and women who so loyally proclaimed the timely messages. Brief character sketches have been given of some who were most closely associated with the beginnings of the advent movement, but in the main, biographies of men will have to be culled from other books.

We gratefully acknowledge material help and direct information from the following books: "The Great Controversy," by Mrs. E. G. White; "The Great Second Advent Movement," by J. N. Loughborough; "A History of the Origin and Progress of Seventh-day Adventists," by M. Ellsworth Olsen; "Story of the Advent Message," by Matilda Erickson Andross; "Founders of the Message," by Everett Dick; and "Pioneer Stories," by A. W. Spalding.

In the revised edition of 1941, we acknowledge further courtesies of assistance by LeRoy E. Froom and the Ellen G. White Publications office staff. Access to original sources, made available by the research work of these men, has led to minor changes in some of the stories of the beginnings of this movement. We regret that these were not available when the first edition was prepared.

This history is written expressly for Seventh-day Adventist young people, in order that they may see the remarkable ways in which the Lord has led this people, and, seeing, shall be inspired to study and prepare for service.

As Mrs. E. G. White in her advanced years looked back over the progress of the advent movement, she exclaimed: "In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—*"Life Sketches,"* p. 196.

A Word to Teachers

Reference Books.—It is essential that the bibliography in this text shall be studied. The notes are addressed to the teachers and should be included in the class assignments. If there is not time or opportunity for everyone in the class to study all the collateral reading, assign references to individuals who will report briefly before the class. The texts most generally referred to are "The Great Controversy" "Life Sketches," "Early Writings," and "Senior Missionary Volunteer Studies on Bible Doctrines."

Other Sources of Information.—The Year Book, prepared annually by the General Conference of Seventh-day Adventists; the *Review and Herald*; the *Youth's Instructor*; division and union papers; and conversation or correspondence with your local conference workers—all are sources of information to be used in connection with this text.

Dates.—We have endeavored to give the fewest possible dates, but history is made by the very progress of the marching years. The vital thing for the student is to memorize the most important dates, and group all others about these few. For instance, Seventh-day Adventist history disconnected from the year 1844 would mean nothing. Visualize the events that took place prior to this date and those following it. Again, it is important that Seventh-day Adventists know when our foreign mission work began—1874. By keeping that year in mind it is not difficult to remember in general when the various countries were opened to the light of the third angel's message. Other dates also can be fixed in mind by applying the law of association.

Historical Sequence.—Make it clear and keep it prominent in the minds of the students that the work of Seventh-day Adventists has developed step by step; that when one phase of the work was introduced, it was carried along simultaneously with the others, unless it superseded some branch. The chapters in this book deal with different features from their inception to the date of printing the book; but do not let the student accept the idea that the denomination has fostered one phase of the work over a period of time, then another, and another. All features have worked together for the finishing of the third angel's message and the coming of our Saviour.

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The Basis of Our Denominational History

FROM the time that Adam and Eve were compelled to leave their Eden home, down to the present, the coming of the Lord has been the hope and stay of God's children. In the beginning, however, even an approximation of the *time* of His coming was withheld. It would have been a great discouragement to our first parents and their immediate posterity if they had foreseen that it would be thousands of years before their hopes would be realized. Much greater would have been their temptation to say, "My Lord delayeth His coming," and thus to put off preparation for the event.

In mercy the Lord then veiled the future, but as the day approaches He has not left His people in darkness. In all ages He has had important truths intended by His grace to lead out a people from the bondage of sin and to fit them for entrance into the heavenly Canaan. Always He has had at least one who would carry out His bidding in fostering these truths. When He was about to destroy the world with a flood, Noah was instructed to warn the inhabitants of the earth, and for one hundred twenty years he faithfully preached and prepared for that event.

When the time came for the children of Israel to be delivered from Egyptian bondage, God raised up Moses to deal with the haughty Pharaoh. All during the halting progress of Israel in that forty-year march through the wilderness, Moses was, under the mighty hand of God, their leader.

John the Baptist was appointed a special work as the forerunner of the first advent of our Lord. And the twelve disciples, who had been taught personally by the Master Teacher, had a special commission to tell the world of a risen Saviour who would come again in the clouds of heaven.

We today are not left to grope in ignorance of the *times* in which we live. The Lord down through the ages has spoken through His prophets. If the Jews had been alert to the scrolls of the prophets, they would not have been in darkness regarding the first advent of our Lord. Even so, it behooves us who live in these last days to look to the times in which we are living.

NOTE.*—To get the most out of this denominational history class, everyone should understand the following lessons in the booklet, "Senior Missionary Volunteer Studies on Bible Doctrines:"

13. The Setting Up of Christ's Kingdom
14. Empires of Prophecy
18. The Mediatorial Work of Christ
19. The Cleansing of the Sanctuary
20. The Time of the Cleansing of the Sanctuary

The messages of the prophets are not the only basis that we have for our belief that Jesus is soon to return to this earth. We have the word of Jesus Himself that His followers could know when the time of His second appearing was drawing nigh. His disciples wanted to know, "What shall be the sign of Thy coming, and of the end of the world?" Read our Lord's reply in one or more of the Gospel records: Matthew 24:1-33; Mark 13:1-26; Luke 21:7-28.

Do we have evidence that these signs have been fulfilled?

NOTE.—Find your answer in the facts given in "The Great Controversy" concerning the following events:

- The Lisbon earthquake in 1755 (pp. 304, 305).
- The dark day and the moon turned to blood (pp. 306-308).
- The falling of the stars (pp. 333, 334).
- The entire chapter, "Heralds of the Morning," in "The Great Controversy," pp. 299-316, dwells upon the fulfilling of events that our Saviour said would come to pass.

With this background clearly in mind, we see that those who proclaimed the first angel's message had ample reasons for conviction that the second advent of our Lord and Saviour was "even at the door." In no less measure was the message of the second angel a part of God's plan. And how thrilling it should be to us who bear the third angel's message, which is the burden of Seventh-day Adventists, to know of a surety that we are living in the very closing days of earth's history!

"We are living, we are dwelling,
In a grand and awful time;
In an age on ages telling—
To be living is sublime."

* All notes are addressed to teachers. They are for special class assignment, and should receive due emphasis.

STUDY QUESTIONS

1. What event has been the hope of all ages?
2. Why was it merciful to veil the future from our early forefathers?
3. When the time approaches for God's messages to go to the world, how does He accomplish His purposes?
4. Through whom has the Lord revealed the events to take place in our world?
5. How might the Jews have known for a surety the time of the first advent?
6. How may we know that Christ's second coming is near?
7. Name at least three things that Jesus said would be signs of His return.



The First Angel's Message

THREE messages to be given to the world are referred to in Revelation 14:6-12. These messages are spoken of as being given by angels. God gives His heavenly angels charge over His work, but His messengers on this earth are the men who love and serve Him.

The first angel's message is recorded in verses 6 and 7. "The fact that an angel is said to be the herald of this warning, is significant. By the purity, the glory, and the power of the heavenly messenger, divine wisdom has been pleased to represent the exalted character of the work to be accomplished by the message, and the power and glory that were to attend it. And the angel's flight 'in the midst of heaven,' the 'loud voice' with which the warning is uttered, and its promulgation to all 'that dwell on the earth,'—'to every nation, and kindred, and tongue, and people,'—give evidence of the rapidity and world-wide extent of the movement.

"The message itself sheds light as to the time when this movement is to take place. It is declared to be a part of the 'everlasting gospel,' and it announces the opening of the judgment. The message of salvation has been preached in all ages; but this message is a part of the gospel which could be proclaimed only in the last days, for only then would it be true that the hour of judgment *had come*."—*The Great Controversy*, pp. 355, 356.

How did the Lord bring about the proclamation of this message? In the early part of the nineteenth century, "in both Europe and America, men of faith and prayer were led to the study of the prophecies, and tracing down the inspired record, they saw convincing evidence that the end of all things was at hand. In different lands there were isolated bodies of Christians who, solely by the study of the Scriptures, arrived at the belief that the Saviour's advent was near."—*Id.*, p. 357.

IN NORTH AMERICA

William Miller was such a prominent figure in carrying the first angel's message in North America that with many

the advent movement was known as "Millerism." He was a humble farmer who for a time called himself a deist, but whose honest convictions finally led him to accept the doctrines of the Baptist Church. Not long after his conversion a deist friend taunted him with entertaining a blind faith in the Bible. Mr. Miller was convinced that if the Bible is really the word of God, it must be consistent, and he determined to harmonize all apparent contradictions. With only the marginal references and the concordance as helps, he prayerfully began a systematic and thorough study of his Bible. From 1816 to 1822 he continued to study diligently.

In this Bible study Miller became convinced that the temporal millennium, a period when sin would be practically wiped out and universal happiness would prevail (a doctrine quite universally accepted in those days), was entirely unscriptural. Further study persuaded him that the second coming of our Lord was to be personal, premillennial, and that the event, instead of being at some remote future time, would occur about the year 1843. The very thought thrilled him. Immediately he felt called to warn a guilty world, to proclaim abroad this first angel's message that the hour of God's judgment was at hand. But he was only a farmer, then about fifty years old, and he had never given public lectures.

For years he struggled against this call of duty. He studied his Bible and talked to those with whom he came in contact; but to proclaim it publicly was a thing he felt he could not do. Finally he decided with himself, and promised the Lord, that if he should receive an invitation to speak publicly in any place, he would respond. He now was entirely at ease, because he felt certain that no one would ever ask him to make a public address. But within half an hour a lad who lived about sixteen miles away rode up on horseback. It was Mr. Miller's sister's boy, Irving Guilford. He had come for Mr. Miller because their Baptist minister was away.

Thinking what they would do for a meeting, Mr. Guilford had said to his wife, "Why not get William to come over and talk to us and the neighbors tomorrow about the coming of the Lord? If he believes that the Lord is coming soon, he ought to tell it. The world should know." Mrs. Guilford was not at all sure that her brother would look upon this request with favor, but as Mr. Guilford was a man of action, he speedily dispatched Irving on horseback to carry the message. The

lad did not wait even to eat the steaming breakfast that was at that moment being placed on the breakfast table. His father told him the quickest way to get to Low Hampton, where Mr. Miller then lived. "Tell him," he called after the boy, "we'll have all the neighbors present to hear him."

When the request came, Mr. Miller's heart quailed, but there was nothing else to do but fulfill his promise to the Lord. So on the second Sunday in August, 1831, William Miller gave his "first public lecture on the second advent." As he went through the prophecies that had convinced him that the coming of the Saviour was near at hand, he forgot his embarrassment, forgot that he was speaking to an audience, and talked with as much ease as he would to a friend at his own fireside. At the close of the service he was requested to remain and lecture during the week. This he agreed to do. The outcome of these quiet talks on the prophecies was a genuine revival that reached throughout that sparsely settled neighborhood, in the course of which thirteen families accepted the advent belief.

On his return home the following Monday, Mr. Miller found a letter from a pastor of Poultney, Vermont, requesting him to lecture there on the coming of Christ. From then on pressing invitations from the ministry and from leading members of the churches poured in continually.

About two years after William Miller entered upon this public work, on November 13, 1833, occurred the memorable falling of the stars. Many recognized this as one of the signs of Christ's second coming, and took it as a divine warning. It made a profound impression upon them, and turned large numbers to serious thought.

In 1836 Mr. Miller prepared in book form sixteen lectures which were widely read. Hundreds flocked to hear him, or by letter asked questions about the Bible.

By the year 1840 a number of prominent ministers had espoused the advent cause, among them **Joshua V. Himes**, who proved to be just the helper needed. Up to this time Miller's preaching had been confined to rural communities. Mr. Himes asked him why such a startling message as he proclaimed had been kept hidden when its consummation was so near at hand, calling as it did for the destruction of all unrepentant sinners in only three years. Miller answered that he had been doing his best to warn the world, but since he had been unable to raise up a corps of ministers to proclaim this

message, he had been working alone in the inefficient manner of the old farmer that he was. Himes told him to get ready for a campaign; he must speak in the cities. Accordingly, Mr. Miller was invited to lecture at the Chardon Street chapel in Boston, the church of which Himes was then pastor. Thus the message made its entry into the big cities. And this was the beginning of a lifelong attachment between William Miller and Joshua V. Himes.

NOTE.—For further interesting facts about William Miller, read "The Great Controversy," chapter, "An American Reformer," pp. 317-341.

Joshua V. Himes was barely thirty-five years of age when he and Mr. Miller met. He was employed by a cabinetmaker, but even before his apprenticeship was completed, he began to preach as opportunity offered. For a time he supported himself by working at his trade. The second Christian church of Boston, which was organized through his efforts, grew until the Chardon Street chapel was built for their church home. Mr. Himes was a young man of pleasing address. His whole manner and bearing were those of honesty and sincerity. He was a born crusader—just the man needed to help spread the message of the second advent.

Josiah Litch, a Methodist Episcopal minister, in 1838 read Mr. Miller's lectures published in book form. When once convinced of their truth, he became an able "lieutenant" of the advent cause. Like many other advent leaders, however, he went through a great struggle before he was willing to preach. What would become of his reputation? What if, after all, this doctrine should prove to be false? At last he had a dream which led him to see the sinfulness of his action, and he resolved to proclaim the message at any cost. He was especially anxious to have his fellow ministers accept the advent doctrine. During the year 1841 a lively debate took place at a conference where Mr. Litch presented the advent views, but the discussions only attracted the more interest.

These three men—Miller, Himes, and Litch—lectured from place to place, even going to Washington, D. C., where Senators and Representatives went to hear them.

Charles Fitch, pastor of a Congregational church in Boston, also was convinced of the Adventist beliefs through reading Miller's printed lectures in the year 1838. For three years, however, he hesitated. At last he was brought to further Bible

study and earnest seeking of God through the fact that the churches in which he had formerly been welcomed now closed their doors to him. One day Josiah Litch visited him and said, "You need the truth of the coming of Jesus to put with the message you have been preaching." This led to a thorough consideration of the whole question, and finally Charles Fitch threw himself, heart and soul, into the advent movement. Among those whom he led to believe in the soon coming of Jesus were old friends whose ridicule he had very much feared before accepting the advent views. Two of these were Dr. W. C. Palmer and his wife, Phoebe Palmer, who helped spread the great advent truth with her many hymns. "Watch, Ye Saints," No. 549 in the "Church Hymnal," is one of the most stirring.

While Charles Fitch was preaching one day there came forcibly to his mind the words of Habakkuk 2:2. This led him to make the prophetic charts that were such a help in giving the message at that time. Mr. Fitch also published a paper known as *The Second Advent of Christ*, which carried the message far beyond the reach of his voice. Another contribution which breathed courage to many was his beautiful song, "One Precious Boon, O Lord, I Seek," No. 624 in the "Church Hymnal."

Among all the advent preachers of that time, perhaps none was loved more than Charles Fitch. He was a persuasive preacher with a disarming smile. At one time when he called for repentant sinners to come, a great lubberly fellow started down from the gallery, stumbled, and almost fell the rest of the way. A laugh started in the audience, but Mr. Fitch called out, "Never mind, brother! It's better to stumble into heaven than to walk straight into hell." And the laugh died suddenly. This young worker literally used himself up in preaching. On October 14, 1844, as he was returning from baptizing a company in a lake, he was met by others who desired baptism. When he was returning from this second ceremony, yet a third group met him. These he baptized also, but became so chilled that after a brief illness he died. It was only a few days before the great expected event of October 22 that he passed to rest, triumphantly saying, "I believe in the promises of God."

Ellen G. Harmon was but a young girl when the first angel's message was being proclaimed. She and her parents accepted it, and were eventually dismissed from the Methodist church of which they were members. Ellen was a serious-

minded girl. An accident in early childhood which for a time disfigured her face and impaired her health forced her to give up schoolwork. This left her more time than ever for meditation upon religious themes.

NOTE.—Read the story of the doubts and fears that assailed this young child of God, and of the victory that came to her through earnest seeking, in the book, "Life Sketches of Ellen G. White," pp. 17-63. Also see the chapter, "The Spirit of Prophecy," in this history, for more about her lifework.

James White was a pioneer and lecturer in the early advent movement. In spite of his defective eyesight and regardless of the advice of his friends that he should be a farmer, he felt that he must have an education. In his determined pursuit of this he became indifferent to spiritual things, although he had been baptized into the Christian Church when only fifteen. He became a school teacher, at the same time doing manual labor and attempting to continue his studies. When he was twenty years of age, the truths of the second advent of Christ were impressed upon his mind, and it was not long until he, too, was heart and soul in the work of warning the world. When the great disappointment of 1844 came, it was a bitter blow to him, but he clung to his faith in God. On August 30, 1846, James White and Ellen G. Harmon were united in marriage, both becoming ardent advocates of the third angel's message.

NOTE.—For a glimpse of the struggles, the consecration, and the wonderful work of these two faithful workers, read in the book "Life Sketches of Ellen G. White" such chapters as "Struggles With Poverty," pp. 105-115; "Visiting the Scattered Flock," pp. 129-135; and "Conflicts and Victory," pp. 173-177.

Joseph Bates was a sea captain who had sailed in all parts of the world. He had risen from cabin boy to captain, and had retired from sea service before the first angel's message came to him. He was about fifty years of age when he joined those early pioneers in giving the message, but God had been leading him. Always a man of decision and good principles and a lover of truth and right, even while sailing the high seas he had felt condemned for using alcoholic beverages and tobacco, and accordingly had given them up. A few years later he discarded tea and coffee as well.

Joseph Bates had acquired a comfortable fortune before retiring from the sea. His money flowed freely into the advent movement until when the great disappointment of 1844 came, he had practically nothing left. His motto was, "The Lord will provide." After the "passing of the time," he with others

diligently searched the Scriptures for further light, and he was one of the first to accept the Sabbath truth. He not only preached the doctrine, but wrote the first Sabbath tract ever printed by Seventh-day Adventists. (See the story in the chapter, "The Third Angel's Message and the Sabbath Truth," pp. 40-43.)

Mr. Bates was a man of remarkable faith. Frequently when he felt impressed to go to a certain place to preach, he would start out with not a penny in his pockets. One time he even boarded the train with no ticket and no money. Within a few moments a stranger came to him and handed him \$5 to assist him in his work.

In 1849 Mr. Bates felt called to the Middle West to help spread the newly revealed truths that had comforted many hearts who had suffered in the great disappointment. Here he raised up a church at Jackson, Michigan. On a second visit, in 1852, he came to Battle Creek, Michigan, alone, and a total stranger; but he soon found a "soul"—in his own characteristic way. He inquired at the post office for the most honest man in the town, and was directed to the house of David Hewitt, a Presbyterian notions salesman, on Van Buren Street. At the house Mr. Bates announced with his usual straightforwardness, "I have been directed to you as the most honest man in Battle Creek; if this is so, I have some important truth to present to you." Mr. Hewitt replied, "Come in; I will hear it." Mr. Bates then hung up his chart and gave a brief but comprehensive survey of the doctrines of Seventh-day Adventists, dwelling especially on the Sabbath and the prophecies. Mr. Hewitt was convinced, and he kept the following Sabbath.

John Nevins Andrews was but fifteen years of age when he shared in the bitter disappointment of 1844. Being a diligent Bible student, he was ready at the early age of twenty-one to have a part in giving the third angel's message. The unique place that he holds in the work of Seventh-day Adventists is that he was our first foreign missionary. He was an able writer, his book, "The History of the Sabbath," being perhaps the best known of his printed works.

IN OTHER LANDS

If we apply the same rule to this second advent movement that the historian D'Aubigné applied to the rise of the great

Reformation of the sixteenth century, it must surely be counted as the Lord's message in the Lord's time. Of that Reformation as a whole he said:

"Germany did not communicate the truth to Switzerland, nor Switzerland to France, nor France to England. All these countries received it from God, just as one part of the world does not transmit the light to another part; but the same shining globe communicates it directly to all the earth. Christ, the Dayspring from on high, infinitely exalted above all mankind, was, at the period of the Reformation, as at the establishment of Christianity, the divine fire which gave life to the world. In the sixteenth century, one and the same doctrine was at once established in the homes and churches of the most distant and diversified nations. The reason is that the same Spirit was everywhere at work producing the same faith."

The advent proclamation rose in a similar manner. Men were moved out simultaneously, with no knowledge of or any communication with one another, and began the proclamation of the same Scripture truths, not simply in four nations of the earth, but to the whole civilized world.

Although the first angel's message had its most direct fulfillment in North America, where it took on the form of an organized movement, in Europe a greater number of books on prophecy and the second advent were produced. Outside of North America there was no specific call to prepare for the second coming of the Lord in 1844, except in England, where **Robert Winter** and others, working in close co-operation with the effort in North America, baptized a few thousand into the advent faith. In other parts of Europe, however, writers and preachers of various denominations worked generally from their individual pulpits, publishing on their own initiative. And the simultaneous religious movement in many lands at that very time evidenced beyond a doubt that the time had come for a message to be given, and God's Spirit was moving men to proclaim that message.

Joseph Wolff was known as "the missionary to the world." At the very time when William Miller in North America was studying the prophecies and the conviction was growing upon him that he should give the message of the second coming of Jesus, Joseph Wolff in Europe was beginning to proclaim the Lord's soon coming.

Wolff was born in Germany. His parents were Hebrews,

his father being a Jewish rabbi. The boy often listened to the Jews' discussions regarding the expected Messiah. One day he heard the name "Jesus of Nazareth" mentioned, and when he asked who this man was, his father informed him that He was a talented Jew whom the Jews sentenced to death because He pretended to be the Messiah. The boy's next questions were, "Why is Jerusalem destroyed? Why are we in captivity?" "Alas, alas!" answered his father, "because the Jews killed the prophets." Instantly little Joseph Wolff felt that perhaps Jesus was a prophet. Had the Jews killed an innocent man?

When he was only seven years old he spoke of the promised Messiah to a Christian neighbor, and the old man replied kindly, "Dear boy, I will tell you who the real Messiah was: He was Jesus of Nazareth, . . . whom your ancestors have crucified, as they did the prophets of old. Go home and read the fifty-third chapter of Isaiah, and you will be convinced that Jesus Christ is the Son of God." Joseph read the scripture and was convinced, but when he asked his father for an explanation of the prophecy, he met with a silence so stern that never again did he dare mention the subject to him. He was forbidden to attend a Christian church, but he often lingered outside to listen to the preaching. "When only eleven years old, he left his father's house, and went out into the world to gain for himself an education, to choose his religion and his lifework."

Joseph Wolff, in his search for truth, joined the Catholic Church and went to Rome to study. But his views could not be tolerated in that church, and soon he was dismissed. He then went to England, and united with the Protestant English Church. After two years' study he set out, in 1821, upon his life mission, based upon the study of the prophecies. "While he sought to lead his people to Jesus of Nazareth as the Promised One, and to point them to His first coming in humiliation as a sacrifice for the sins of men, he taught them also of His second coming as a king and deliverer. . . . Wolff believed the coming of the Lord to be at hand, his interpretation of the prophetic periods placing the great consummation within a very few years of the time pointed out by Miller. . . .

"During the twenty-four years from 1821 to 1845, Wolff traveled extensively: in Africa, visiting Egypt and Abyssinia; in Asia, traversing Palestine, Syria, Persia, Bokhara, and India. He also visited the United States, on the journey thither preaching on the island of St. Helena. He arrived in New York in

August, 1837, and after speaking in that city, he preached in Philadelphia and Baltimore, and finally proceeded to Washington, D. C. Here, he says, 'on a motion brought forward by the ex-President, John Quincy Adams, in one of the houses of Congress, the House unanimously granted to me the use of the Congress Hall for a lecture, which I delivered on a Saturday, honored with the presence of all the members of Congress, and also of the bishop of Virginia, and of the clergy and citizens of Washington. The same honor was granted to me by the members of the government of New Jersey and Pennsylvania, in whose presence I delivered lectures on my researches in Asia, and also on the personal reign of Jesus Christ.' "

Joseph Wolff traveled in the most barbarous countries, amid hardships and perils. He carried the message of the judgment to a large part of the habitable globe. He distributed the word of God in various tongues. "I . . . kept the Bible open in my hand," he said. "I felt my power was in the Book, and that its might would sustain me."

In South America a Spanish priest, **Lacunza**, studied the Scriptures and was convinced that Christ would soon return to earth. He felt impelled to give the warning, but, fearing the Roman Church, published his views in a book, "The Coming of the Messiah," under the name of "Rabbi Ben-Ezra" (or "Ben-Israel"). Lacunza lived in the eighteenth century, but in 1825 his book was translated into English in the city of London, and this played a vital part in the religious awakening in England.

Who were the proclaimers of this second advent truth in England? The movement never assumed the definite form in England that it did in America, but the doctrine of the second advent was proclaimed. **Edward Irving** was one of its earliest preachers. Other noted men were **James Hatley Frere** and **Henry Drummond** (who helped to arouse and sustain Irving's interest in the prophecies); **Horatius Bonar**, the poet; and **George Müller**, founder of the Bristol Orphanages.

Edward Irving was born and educated in Scotland. He became a very popular preacher. He wrote books and ministered to his parishioners. No wonder he was a general favorite! While he was in charge of a Scottish church in London, God brought the conviction to him that Jesus was soon coming. With him, to know was to act, and he immediately began proclaiming the second advent. It was he who translated

Lacunza's book into English and made it available to all England. He was loyal to the advent idea until his death in 1834, ten years before the great disappointment that came to the believers in North America.

Over in Holland, **Hentzepeter**, the keeper of the Royal Museum and one of the country's most able ministers, was led, through a dream, to study the subject of the second advent. In 1830 he published a pamphlet in which he set forth his views. Up until 1842 he was, as far as he knew, the only one who believed in the near coming of Christ. Then through reading some of Miller's writings he learned that the same doctrine was being proclaimed in North America.

Early in the eighteenth century the soon coming of Jesus had been taught in Germany by **Bengel**, a Lutheran minister who believed in religious liberty. While he was preparing a sermon from Revelation 21, the prophecies unfolded to him with almost overwhelming vividness. Upon further study he arrived at the belief that they pointed to the coming of Christ as very near. The date which he fixed upon was within a few years of that afterward held by William Miller. Bengel died in 1752, but his writings lived on, and the advent message was heard in Germany at the same time that it was attracting attention in other countries.

In Russia the advent doctrine was spread because of the fact that the religious awakening in Germany was followed by religious persecution which caused hundreds to move over into southern Russia. A Russian farmer accepted the message, and with great success he spread the prophetic views among the Russian people.

The advent message in Scandinavian countries is of special interest to our youth. The law forbade any one over a certain age to preach except priests of the Lutheran Church. For this reason the heralds of the advent movement in Sweden and Norway were largely children and young people. Children too young to read or write explained with earnestness and power the prophecies regarding the soon-coming Saviour. People came long distances to see and hear them, and they could not but feel that these children and youth were moved of God to speak as they did. Years later J. N. Loughborough talked with a man who had been one of these child preachers. "Preached! Yes, I had to preach," said the man. "I had no devising in the matter. A power came upon me, and I uttered what I was

compelled by that power to utter." (Read Matt. 21:8-16.) Two young men, **Erik Walbom** and **Ole Boquist**, eighteen and fifteen, were seized and placed under arrest as public examples. They were whipped on their bare backs with birch rods, and then, with wounds still bleeding, they were thrown into Örebro prison. When these wounds healed, the jailers dragged the two out of prison, demanding, "Will you cease preaching this doctrine?" Though they beat them the second time, opening their wounds afresh, all the answer they received from the young men was, "We will preach the preaching that the Lord bids us." Boquist's own testimony concerning their preaching was, "As soon as we were seized by this heavenly power, we began to speak to the people, and to proclaim with a loud voice that the judgment hour had come, referring them to Joel 2:28-32 and Revelation 14:6, 7."

In France and Switzerland, **François Gausson** preached the message of the second advent. He had studied the prophecies in his youth, but when studying for the ministry he encountered such a spirit of rationalism that he became inclined to skepticism. Nevertheless, he entered the ministry. One day while reading Rollin's "Ancient History" he was struck with the wonderful exactness with which the prophecy of Daniel 2 had been fulfilled. Here was a testimony to the inspiration of the Scriptures, and he tied to it. Searching the Bible for greater light, he came to the belief that the coming of the Lord was near. But how could he bring it before the public? The ministry then maintained that the prophecies of Daniel could not be understood, and he knew that they would not accept his findings. At last he determined to begin with the children. The plan was successful. When the crowds of children gathered, the older people came also. Men of learning, strangers, and foreigners visiting in Geneva—all came to listen. Encouraged by the success of this effort, Gausson published his lessons for the children. Then when older people contended that the prophecies could not be understood, he would call their attention to the fact that their children understood them. He was finally suspended from the ministry, but he continued teaching among the children. His views excited interest, and he exerted an extensive influence.

NOTE.—Read "The Great Controversy," chapter entitled, "A Great Religious Awakening," pp. 355-374.

STUDY QUESTIONS

1. Give from memory the first angel's message as recorded in Revelation 14:6, 7.
2. What is the significance of the fact that an angel is the herald of this message?
3. Of what is this first angel's message declared to be a part?
4. When only could this message be proclaimed?
5. How did the Lord bring about the proclamation of the first angel's message? Where?
6. Who was William Miller?
7. Tell the story of his conversion and how he was persuaded to explain the prophecies to others.
8. What was the outcome of these quiet talks on the prophecies?
9. How many years did William Miller study before he told his views publicly?
10. What sign of Christ's soon coming created an impression upon the people's minds just at this time?
11. What part did Joshua V. Himes have in the pioneer work of the advent cause?
12. Tell how Josiah Litch joined Miller and Himes.
13. How far did the work of these three men extend?
14. Sketch the life story of Charles Fitch.
15. Tell of the early life and conversion of Ellen G. Harmon.
16. How did James White become connected with the early advent movement?
17. Tell at least one story from what you have read in "Life Sketches," that illustrates the consecration of Mr. and Mrs. James White.
18. Give a character sketch of Joseph Bates.
19. For what published work is Mr. Bates especially remembered?
20. Relate a story that shows his characteristic method and his earnestness in winning souls.
21. For what distinctive service do we place J. N. Andrews among our honored pioneers?
22. What evidence do we have that this second advent movement was the Lord's message?
23. Who was known as "the missionary to the world"?
24. Relate the story of Joseph Wolff's early questionings of Jewish beliefs.
25. Upon what did he base his life mission?
26. How did his teachings correlate with Miller's in point of time?
27. How many years did Joseph Wolff travel and preach? Into what countries did he carry the tidings of the soon coming of Jesus?
28. Tell of his visit to Washington, D. C.

29. Who was Lacunza? What did he believe? What published work did he give the world?
30. Name at least two of the chief preachers of the advent movement in England.
31. By what other means was the advent truth circulated in that country?
32. What book did Edward Irving translate?
33. How was Hentzepeter of Holland led to study the subject of the second advent?
34. What did he suppose about the number of believers in this doctrine?
35. By whom was the soon coming of Jesus taught in Germany? What led him to this belief?
36. How did the message spread to Russia?
37. Why is the second advent movement in Scandinavia of special interest to young people today?
38. Name two boys who preached there, and tell their story.
39. In later years what did one of the "boy preachers" say about the reason why he preached?
40. Did Jesus ever indicate that the children would do anything like this? Matt. 21:8-16.
41. How did François Gaussen decide to give the message of Jesus' soon return in France and Switzerland? Why did he choose this method?
42. How could he prove that the prophecies could be easily understood?

The Great Disappointment of 1844

ALTHOUGH the keynote of the advent preachers' message was the return of Jesus, not until the summer of 1844 did they settle upon a definite day. They first believed that the Lord would come in the Jewish year between the spring of 1843 and the spring of 1844. According to their reckoning, the 2300 days of Daniel 8:14 would terminate with the Jewish year 1843, which would be in April in our year 1844. Every denomination in the land at that time held that the judgment day would be introduced by the second coming of Jesus. Thus it will readily be seen that the Adventists supposed the Lord would come at the close of that prophetic period.

But the month of March, 1844, passed, and Jesus had not come. Then the believers who had not *fully* consecrated their lives to the message turned against it. They did all in their power to hinder those who still clung to the doctrine of the Lord's near coming and the judgment-hour message. Thus, in their hearts they said, "My Lord delayeth His coming."

NOTE.—Read Matthew 24 and also "The Great Controversy," pp. 305-311, 333, 334. Notice that the last of these signs in the heavens occurred just two years after William Miller began preaching. In the light of the fact that Matthew 24 gives the signs of Christ's second coming, now read chapter 25:1-13. The parable of the ten virgins was much dwelt upon in the advent preaching of those days. It seemed to throw light upon the experience through which the Adventists were passing.

Many advent believers, however, did not give up their faith. They frankly admitted there had been a mistake, but pointed out that the parable of the ten virgins indicated there would be a **tarrying time**. Diligently they studied and earnestly they prayed for further light. S. S. Snow embraced the opinion that as the types which pointed to the second advent of the Saviour were observed by the Jews on the tenth day of the seventh month of the Jewish sacred year, so the 2300 days would end on the tenth day of the seventh month (Jewish time), or in 1844, on October 22. Then how had they come into this tarrying time? They made the mistake of placing the beginning of the 2300 days in the spring instead of in the fall. The decree to restore and build Jerusalem was made at the first by Cyrus, renewed by Darius, and completed by Artaxerxes

Longimanus in the seventh year of his reign. It went into effect in the autumn of the year 457 B. C. So October 22, 1844, was settled upon by the advent believers as the definite day when Jesus would come.

In the spring some of the believers had been so impressed that the Lord would come before another winter that they did not cultivate their fields. Some who did cultivate and plant felt so definitely that the Lord would come that fall that they could not consistently harvest their crops. Others, it was said, went out to cut their grass, but found themselves entirely unable to proceed, and left their crops standing to show their faith by their works. One advent believer had a solicitous neighbor who offered to dig his potatoes for him, saying, "You may want them." "No!" said the man of faith, "I am going to let that field of potatoes preach my faith in the Lord's soon appearing."

But not until July did the blessing of God in reclaiming backsliders begin to attend the proclamation of a set time, and those who accepted the message showed a marked change in their lives. These movements were in different parts of the New England States. At the Exeter, New Hampshire, camp meeting all these influences mingled into one great movement, and rapidly spread through all advent groups of believers in North America.

In the parable of the virgins, at midnight the cry arose, "Behold, the Bridegroom cometh; go ye out to meet Him." This awakening of advent believers with the definite message that Christ would come on October 22, 1844, was the **midnight cry**. It came in July—at the "midnight" of the tarrying time.

At first the **definite time** set for Christ's second advent was generally opposed; but there seemed to be an irresistible power attending its proclamation. It produced everywhere the most deep searching of heart, and caused a weaning of affections from the things of this world, a confession of wrongs, and penitent supplications to God for pardon and acceptance. As the time, October 22, 1844, drew near—only a few weeks or days left—the messengers grew more earnest in their appeals to friends and neighbors. When good-bys were said, the partings were most solemn. At a camp meeting—the last they expected to attend on this earth—brother shook the hand of brother, each pointing the other to the final gathering of the grand encampment in the New Jerusalem.

Means had come in freely. Thousands of papers and tracts were scattered. Some who had held on to their money pleaded in the last few days for the leaders in the work to take it. "You are too late. We don't want money now," was the refusal. They never expected to publish another bit of literature.

At last the day came. It found thousands waiting. They had made provision for nothing earthly beyond that date. They did not even cherish the thought, "If He doesn't come." In almost breathless anxiety they assembled at places of worship, expecting momentarily to hear "the voice of the Archangel" and "the trump of God," and to see Jesus their King coming to take them home. Some who had not joined the advent believers were solemnized by their earnest sincerity, and watched with apprehension as the day passed. Others continued scoffing. In one place while the believers were assembled, engaged in prayer to God, these mockers gathered around the house. Two of the more bold put on long white robes, and climbing up on the housetop, sang songs and mocked. From this incident came the story that the believers donned ascension robes and waited for their Lord to come.

The day passed, and no Saviour had come. What could it mean? Surely the Father above must have looked down in tender pity and love upon His heartbroken children. But they knew Him in whom they had believed, and were ready to say with Job, "Though He slay me, yet will I trust in Him." Of course, there were some who found the test too severe; but faithful leaders comforted and encouraged the disappointed people, while their own hearts ached.

What was the real cause of the disappointment? "Errors that had been long established in the church prevented them [William Miller and his associates] from arriving at a correct interpretation of an important point in the prophecy. Therefore, though they proclaimed the message which God had committed to them to be given to the world, yet through a misapprehension of its meaning, they suffered disappointment." The "error resulted from accepting the popular view as to what constitutes the sanctuary."—*The Great Controversy*, pp. 351, 352.

Although some turned away entirely, there were many who were so sure of God's leading that they could not think of turning back. They were disappointed, but not discouraged.

They again examined their calculation of the 2300-day prophecy, but they could find no error in that. It was securely fixed by the birth and crucifixion of Christ. The time was certain, and God's word could not fail. Now the great question became, "What is the sanctuary?"

NOTE.—Read "Early Writings," pp. 250-253.

Light first came to Hiram Edson of western New York. The morning following the passing of the time, October 22, 1844, after he had been praying for light, the conviction flashed into his mind that not only was the sanctuary of the 2300-day period the *heavenly* sanctuary, but our High Priest entered the holy of holies for the first time on that day and had a work to perform there before coming to this earth. Soon a conference was held at Hiram Edson's home, and the meeting proved to be a great blessing in encouraging hearts and uniting efforts.

But what did the **cleansing of the sanctuary** mean? They again turned to the Bible, especially the book of Hebrews, and light came. Had not God made it very clear that the Jewish services in the earthly sanctuary were types of the heavenly? Now they understood that when Jesus returned to heaven, He went as our High Priest. He had been ministering in the first apartment, but now, according to Daniel 8:14, at the close of the 2300 days in 1844, our High Priest had entered into the "holy of holies" to cleanse the sanctuary.

Those who had proclaimed the message had given the right message at the right time, but they were mistaken in the *event* to take place. God had let them come "to the test of a definite time, in order to reveal to them what was in their hearts." —"*The Great Controversy*," p. 353. "It had been God's purpose to conceal the future, and to bring His people to a point of decision. Without the preaching of definite time for the coming of Christ, the work designed of God would not have been accomplished." —"*Early Writings*," p. 246.

There were many among the early advent believers who still maintained that some mistake must have been made in computing the 2300-day prophecy. Perhaps, after all, the 2300 days did not close in 1844. These set other dates for the coming of Christ, and in time they split into several bodies, each of which, however, continued to emphasize the Bible teaching concerning the soon-coming Saviour. But the Adventists who prayed and studied to know the true nature of the event which they were certain had taken place October 22, 1844, formed

the group which became the pioneers of the Seventh-day Adventist denomination.

NOTE.—Read "The Great Controversy," chapters, "Prophecies Fulfilled," pp. 391-408; "What Is the Sanctuary?" pp. 409-422; "In the Holy of Holies," pp. 423-432; and "The Investigative Judgment," pp. 479-491.

STUDY QUESTIONS

1. What year was thought by the early believers to be the one in which Jesus would come?
2. What event did the churches of that time believe would introduce the judgment day?
3. How were the less consecrated believers affected when the Jewish year of 1843 (March, 1844) passed and Jesus had not come?
4. What portions of the Scriptures did the leaders especially study at this time? (The 2300-day prophecy, also Matthew 24.)
5. What parable did they decide applied to them?
6. What was the tarrying time?
7. Explain the error that had led them into this tarrying time.
8. What was the first definite time set by the advent believers for Jesus' coming?
9. How did the believers demonstrate their faith that He would come?
10. When and where did the believers become united in their belief that October 22, 1844, would be their last day on this earth?
11. What was the midnight cry? in what month did it begin to sound?
12. What effect did the setting of a definite time have on the believers?
13. How was the money obtained for giving the message?
14. Describe the day of waiting for Jesus to come.
15. What error led to the great disappointment?
16. What was the real cause of the disappointment?
17. What is the sanctuary?
18. What does the cleansing of the sanctuary mean?
19. Why did God let His people come to the definite time test?
20. Tell how the Adventists began to split immediately after October 22, 1844.
21. What was the distinguishing feature of the group that developed into the Seventh-day Adventist denomination?
22. Read Mrs. E. G. White's statement regarding the third angel's message and setting a time for Jesus' second coming. ("Early Writings," p. 75, lines 5-15.)

The Second Angel's Message

WE must retrace a few steps in order to appreciate fully the second angel's message which was proclaimed during the "tarrying time." This message is given in Revelation 14:8.

At first William Miller and his associates were received with favor. Many regarded Mr. Miller as a revivalist who had found a new method of obtaining results, but when others were led to study the prophecies, the churches became restive. When attending an annual gathering of ministers in 1841, Josiah Litch was questioned regarding his attitude toward the advent movement. The conference came to the conclusion that he held to nothing contrary to Methodism, although in some points he went beyond it.

But as time went on and the meaning of the searching message was more clearly comprehended, a change came. The message called to a life of sacrifice that many were not ready to endure; and to excuse their own course, some called the advent movement wild fanaticism. By 1843 the question was such a live one that it was up for discussion in an annual meeting of ministers. The following resolution, passed against the views of the believers in the advent doctrine, is typical of the reaction of some of the churches:

"Resolved, That the peculiarities of that theory relative to the second coming of Christ and the end of the world, denominated Millerism, together with all its modifications, are contrary to the standards of our church, and we are constrained to regard them as among the erroneous and strange doctrines which we are pledged to banish and drive away."

The resolutions passed were carried out rigidly. Many advent believers were disfellowshipped from the churches which they still loved and longed to help. Among these were Robert Harmon, the father of Mrs. E. G. White, and his family.

Finally William Miller addressed the churches in an open letter, asking for their reasons for such "virulent denunciations" against Adventists. "In the name of all that is dear, all that is holy and good, we call upon some of you to come out and tell us wherein our great sin lies," he appealed. But the

churches made no reply. The opposition only increased, until by the spring of 1844 it was evident that the churches generally had rejected the first angel's message as given by the Adventist believers. Concerning the trying situation of that time, Joshua V. Himes wrote:

"Most of them [the believers] loved their churches, and could not think of leaving. But when they were ridiculed, oppressed, and in various ways cut off from their former privileges and enjoyments, and when the 'meat in due season' was withheld from them and the siren song of 'Peace and safety' was sounded in their ears from Sabbath to Sabbath [Sunday], they were soon weaned from their party predilections, and arose in the majesty of their strength, shook off the yoke, and raised the cry, 'Come out of her, My people.'"

This state of things placed the advent believers in a trying position in two ways: (1) The end of the prophetic time being so near when they expected the Lord to gather all His people home, why should they organize a new church? (2) They had always maintained that it was not their object to organize a separate denomination, and now they felt that it would be considered dishonest to unite in a cry of separation.

Against this background we can see that the hour for the second angel's message to be given had come; and men and women whose hearts were right with God arose to give it as if summoned to duty. And they were. They were called to proclaim the second angel's message with the same fervor with which they had given the first. So in obedience to their Master's call, they again faced the world, warning all against the deadly influence of a terrible apostasy. "Babylon is fallen, is fallen," was the message of the second angel, and the earnest believers made the land ring with the heaven-sent warning. Many took heed to it, and we are told that during the summer of 1844, while this message was being declared with power, about fifty thousand persons withdrew from the churches.

"The first and second angels' messages were given at the right time, and accomplished the work which God designed to accomplish by them."—*"The Great Controversy,"* p. 405.

NOTE.—It would be helpful at this point to read "Early Writings," pp. 240-250. Read also "The Great Controversy," chapter, "A Warning Rejected," pp. 375-390.

QUESTIONS

1. Give the Bible reference for the second angel's message.
2. During what "time" was the second angel's message proclaimed?
3. What was the first attitude of the churches toward advent believers?
4. What step did the churches finally take?
5. What appeal did William Miller make to them?
6. State two reasons why the advent believers were in an embarrassing situation.
7. How did most of them feel toward the churches in which they held membership?
8. Finally what were they forced to do?
9. Approximately how many people came out of the churches in 1844 as a result of the proclamation of the second angel's message?
10. What was later said in the Spirit of prophecy about the work designed to be accomplished by the first and second angels' messages?



The Spirit of Prophecy

God never calls His children to face difficulties alone. All through the Old and the New Testament of the Bible we see His continual care for His people—how He led them by His prophets and wrought miracles for them. In the early Christian Era, during the Dark Ages, through the Reformation of the sixteenth century, during the great revivals of later years, His divine hand can be seen shielding His children, pointing out to them the way, and supplying their needs. There never has been, and never can be, a true religious movement except God be the leader. And the success of every such movement is dependent upon the confidence of its adherents in this divine leadership. This confidence must rest on the assurance of the divine origin of the movement and of continued divine guidance. Although there must be the human element connected with God's leadership of His people, this must ever be subservient to the divine.

Paul declares in his first letter to the Corinthians that "God hath set some in the church, first apostles, secondarily prophets." The Lord designs that His special messages to the world shall be brought from His word; accordingly, He moves men to search the Scriptures and go forth as apostles proclaiming these messages from the Bible, which has stood the test of ages. Then, as believers are raised up, the gift of prophecy comes in "secondarily," accomplishing its part "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

It is interesting to note that throughout the whole advent experience God had called men through whom He could impart light on the truths that He wanted them to see. After the advent believers had gone through two disappointments and were praying for further light, just at the right time He sent through a chosen instrument the special guidance and encouragement needed.

Shortly before October 22, 1844, God visited Hazen Foss, of Maine, with a vision. He was shown the experiences through which the Adventists must pass in their journey to the city

of God. Shortly after the disappointment he was bidden to relate the vision to others, but being naturally of a proud spirit, he shrank from the cross, for he had been given also a view of the trials and persecution that would follow if he were faithful in relating what had been shown to him. He refused to relate the vision. It was repeated the second time, and in addition he was told that if he still refused, the burden would be taken from him and given to one of the weakest of the Lord's children. Again he refused. Yet a third vision came to him, telling him he was released; the message had been given to one who would do the Lord's bidding.

This startled him into action. He announced a time when he would relate his vision, the crowd gathered, and he explained that the Lord had revealed to him what would be the result if he refused to tell what he had seen. "Now," said he, "I will relate the vision." But he stood as one dumb; it was too late, and in deep agony he exclaimed, "I cannot remember a word of the vision! I am a lost man." From that time he lost hope in Christ and all interest in things religious.

Early in 1845 Mr. Foss heard another relate the vision pertaining to the travels of the advent people to the Holy City. Mr. Foss urged the young woman who told it to be "faithful in bearing the burden and in relating the testimonies the Lord should give her." To others he said, "That is the instrument on whom the Lord has laid this burden."

It was within two months after the great disappointment that God called this second person to serve as His messenger. The summons came during a season of worship, when five women were praying earnestly for light. In the group was Ellen G. Harmon (later Mrs. E. G. White), then a young woman of seventeen. She was in very frail health; physicians despaired of her life. The accident in which she nearly lost her life was followed by years of suffering, and the disappointment of 1844 no doubt added to her former physical weakness. Some thought she could live only a short time. While praying for light regarding the disappointment, Miss Harmon was taken off in vision for the first time. She saw the journey of the advent people to the New Jerusalem. This was wonderfully comforting to her, and it encouraged others to whom she related the vision, for it gave assurance that God had led them in their past experience, and would continue to guide those who trusted in Him.

NOTE.—Read "Early Writings," pp. 13-20.

About a week after the first vision, Miss Harmon had a second vision, in which God showed her that she was to be His messenger. She shrank from the responsibility. For a time she prayed that the burden might be laid upon some one more capable, but the unmistakable command was, "Make known to others what I have revealed to you," and finally she humbly accepted the commission. From that day of unconditional surrender to her Master's will until her death the messenger thus chosen and commissioned of God never drew back.

But the task was not an easy one. Even among the advent believers at that time there were some who did not believe that the visions were of God.

Step by step through the years of the development of our denominational work, the Lord, through the Spirit of prophecy, has guided His people into various lines of aggressive work. Over and over again, when dangers have threatened, the cause has been saved by words of counsel and warning from the Lord's messenger. Tirelessly Mrs. White labored through seventy years of service, traveling much, speaking to audiences large and small, writing incessantly, publishing numerous books and many hundreds of articles in our papers, endeavoring to give to others the light and instruction presented to her in numerous revelations.

Mrs. White's later travels took her not only back and forth across the United States, but to Europe and Australia, where she spent years in aiding the work in new territories.

NOTE.—See the story of how God led Joseph Bates to understand that Miss Harmon had been chosen as His messenger, in "Life Sketches of Ellen G. White," pp. 97, 98.

The Spirit of prophecy, as manifested through Mrs. White, is woven so intricately into the progress of our denominational history that the story of no line of work can be told without the feature of divine leadership standing out clearly and unmistakably.

NOTE.—See the vision, "A Firm Platform," related in "Early Writings," pp. 258-261. Read "Life Sketches of Ellen G. White," pp. 32-53.

The messages that came from the pen of Mrs. White not only stood the test of genuine prophecy in the matter of prediction, but also harmonized with "the law" and "the testimony." (Read Isa. 8:20.) Her physical condition while in vision answered to the Biblical description of the experience of the

true prophet. (Read Num. 24:2-4, 15, 16; Dan. 10:7-9, 15-19.) However, it is not the manifestation of superhuman power in physical demonstrations or in the working of miracles that constitutes an infallible sign of the divine presence and leadership. Another test of the true prophet, and the one upon which the Saviour placed the most stress as an evidence of deep spirituality and divine guidance, is the fruit borne in the life and the influence of the teaching. (Read Matt. 7:15-23.)

And what has been the influence of her writings? Hundreds of witnesses would freely and gladly tell of the change produced in their lives as a direct result of a careful reading of the writings of Mrs. E. G. White. They would tell you that these writings created a deeper, more profound love for the Bible than they had ever known before; that a stronger desire to seek God in earnest prayer was awakened in their hearts; that they felt a greater hungering and thirsting for the indwelling of Christ in the heart, the fullness of the Spirit's power; and that they experienced a greater zeal for the salvation of the lost than they had felt before.

What, under God, has been the influence of her work upon our denomination? This cannot be computed. The success of the movement has been commensurate with the degree of faithfulness exercised in following in the more excellent way pointed out by the Lord through the Spirit of prophecy. Where the instruction delivered by God's messenger has been heeded, success has followed. And today, although the voice that God used for almost three quarters of a century is silent, the messages given are still shedding light upon our pathway, continuing to help us in our study of the Scriptures, in our daily lives, and in our service for others; and they will continue to help us thus, even unto the end.

As we think of what a wonderful blessing the Spirit of prophecy has been and still is to the remnant church, there comes echoing down through the silent past, with all the emphasis of the ages and with all the solemn seriousness of the present, the earnest admonition of Jehoshaphat of old: "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper."

NOTE.—Select at least one of the visions related in "Early Writings" for each one to study. The student should be able to sketch the vision and tell its significance.

STUDY QUESTIONS

1. Through whom did God work in leading His people in Bible times?
2. Upon what two things must our confidence in a religious movement rest?
3. What rank does a prophet hold in God's church?
4. What is the duty of the apostles? of the prophets?
5. Relate the experience of Hazen Foss.
6. Who was the second person of the advent movement upon whom the prophetic burden was laid?
7. Tell how Joseph Bates was led to accept Miss Harmon's visions as from God. ("Life Sketches," pp. 97, 98.)
8. What is the greatest test of a true prophet?
9. Give at least three ways in which the writings of Mrs. E. G. White influence people.
10. What has been the influence of the prophetic gift in the Seventh-day Adventist denomination?
11. What was the admonition given us by Jehoshaphat relative to prophets?
12. Be able to relate briefly at least one of the visions that came to Mrs. White, and state how it aided the Seventh-day Adventist denomination. (See "Early Writings.")



The Third Angel's Message and the Sabbath Truth

WE have already seen how the attention of the advent believers had been directed to the Bible to understand what mistake on their part had led to the great disappointment of 1844. They found their interpretation of the *time* to be correct, but they were mistaken in the *event* to take place. They had given the first and second angels' messages, and as they studied further over a period of some little time, they saw that a "third angel followed." While all their energies had been absorbed in warning the world that the Saviour would appear in judgment within a few months, they had little time or urge to break new ground in prophetic study. As they looked at the message of the "third angel" (Rev. 14:9-12), they did not at first fully understand it all, but they saw that it closed with the significant words: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." (See also Rev. 12:17, last clause; 19:10, last clause.)

NOTE.—For explanation of "the beast and his image" study "The Great Controversy," pp. 438-450.

The **first angel's** message had announced the judgment hour, the cry of the **second angel** had been against apostasy in the churches, and now the **third** was to direct special attention to the law of God.

NOTE.—Read "Early Writings," pp. 254-258.

God had been preparing the advent believers for this very light. Already a few of their own number had sensed the binding claims of God's law and were keeping the seventh-day Sabbath as enjoined in the commandments. It had come about in this manner:

In 1841 Mrs. Rachel Oakes (later Mrs. Preston), with her daughter, moved to Washington, New Hampshire. Mrs. Preston, as a Seventh Day Baptist, was an ardent believer in the Bible Sabbath, and circulated literature on the subject. The tracts she quietly distributed bore fruit. At a Sunday morning service in the Christian church, in 1844, one of the Adventist

believers rose and said he was convinced that the seventh day is the true Bible Sabbath, that he for one was resolved to keep it. Several others expressed themselves as like-minded, and within a few weeks, a small company had become Sabbath-keepers.

Thus the first Sabbathkeeping Adventist church was formed at Washington, New Hampshire, although it was some time before the Seventh-day Adventist organization was effected.

The first Adventist ministers to accept the Sabbath were Frederick Wheeler, formerly a Methodist minister, and T. M. Preble, both of whom lived in the neighborhood of Washington, New Hampshire.

It was through an essay on the Sabbath, written by Mr. Preble, published in a paper in Portland, Maine, and reprinted in tract form, that the attention of Adventists as a body was called to the Sabbath question, early in 1845. Shortly afterward J. B. Cook also wrote an article that appeared in print, in which he showed conclusively that there is no Scriptural evidence for keeping Sunday as the Sabbath. Although Mr. Preble and Mr. Cook did not long continue to observe the seventh-day Sabbath, they helped to start a Sabbath movement that could not easily be stopped.

We have already noted how quick Joseph Bates was to act when new phases of truth came to him. So it was when the light on the Sabbath was brought to his attention. This was in the early spring of 1845, said to be in connection with a visit to the group of believers at Washington, New Hampshire, who were resting on the seventh day. Mr. Bates read the convincing article written by Mr. Preble, and then firmly took his stand. Returning home, he met, on the bridge between New Bedford and Fairhaven, a Mr. Hall, who greeted him, "Captain Bates, what is the news?" "The news," replied the captain, "is that the seventh day is the Sabbath of the Lord our God." "Well," said Mr. Hall, "I shall go home and read my Bible and see about that." He did so, and when next they met, Mr. Hall had accepted the Sabbath truth and was obeying it.

THE FIRST SABBATH BOOK (OR PAMPHLET) BY SEVENTH-DAY ADVENTISTS

Joseph Bates at once began to preach this truth from State to State. He soon saw that a book or pamphlet on the Sabbath question would be a great help in his work. But how could it

be published without money? All he had was a York shilling (12½ cents).

One day, however, while in prayer, he felt the assurance that the way would open for it to be published. With Bible and concordance he began the work. Within an hour Mrs. Bates came into the room and said that she lacked, among other things, enough flour to make out the baking.

"How much flour do you lack?" asked Mr. Bates.

"About four pounds."

"Very well," he replied.

He went to a near-by store, purchased the necessary four pounds of flour and other articles, took them home and left them on the kitchen table, and seated himself again at his writing desk. Presently Mrs. Bates came in, and when she saw the purchases on the table, she exclaimed,

"Where did this flour come from?"

"I bought it," said Mr. Bates. "Is not that the amount you wanted to complete the baking?"

"Yes," she answered; "but have *you*, Captain Bates, a man who has sailed vessels out of New Bedford to all parts of the world, been out and bought *four pounds* of flour?"

Up to this time Mrs. Bates had not accepted the Sabbath truth; neither had she known of their financial condition. She did not know that the \$11,000 for which Captain Bates sold out his interest in a ship when he left the sea, had been spent to advance the cause of truth. Feeling that this was an opportune time to tell her, he said calmly:

"Yes, wife, I spent for those articles the last money I have on earth."

"What are we going to do?" wailed the good woman, who had never known what it was to lack for any necessity of life.

Mr. Bates rose with all the dignity of a captain directing his vessel, and said, "I am going to write a book. I am going to circulate it and spread this Sabbath truth before the world."

"But what are we going to live on?" questioned the bewildered woman.

"The Lord is going to open the way," said the captain.

"Yes, the Lord is going to open the way! That's what you always say!" And, bursting into tears, she left the room.

Half an hour later Mr. Bates felt impressed that there was a letter in the post office for him. And sure enough there was. In those days first-class postage was five cents and prepayment

was optional. The writer in this instance had not paid the postage. This was a great humiliation to Mr. Bates, for he was obliged to tell the postmaster that he was unable to pay the postage. When the postmaster urged him to take the letter and pay at a later time, he would not do so, but requested that it be opened. "I am of the opinion that there is money in it," he said. "If there is, you can take out the postage before I read the letter." True to the captain's impression, the letter did contain money—a ten-dollar bill—from a person who said that he was hastening it to him because the Lord had impressed him that Mr. Bates was in need of money.

After paying the postage, Mr. Bates went to a provision store and bought a barrel of flour, potatoes, sugar, and other necessary articles. When giving the deliveryman orders where to take them, he said, "Probably the woman will say they do not belong there, but pay no attention to what she says; unload the goods on the front porch."

Mr. Bates then went home, entered by the back entrance, and resumed his writing. Mrs. Bates came in shortly, much excited.

"Joseph, just look out on the front porch! Where did that stuff come from? A drayman came here and would unload it."

"Well," said the captain, "I guess it's all right."

"But where *did* it come from?" insisted Mrs. Bates.

"The Lord sent it," replied her husband quietly.

"Yes, that's what you always say."

But when he handed her the letter, she was convinced and left the room in tears. Later she humbly confessed her lack of faith.

Encouraged by this evidence that the money would be available, Mr. Bates went to the printing office and arranged for the publishing of one thousand copies of a forty-eight-page pamphlet on the perpetuity of the seventh-day Sabbath. He was to pay for the work as fast as the money was received, and the pamphlets were not to be removed from the printing office until the bills were paid. Of course, he had no idea where the money would come from, but he believed the Lord who was calling him to do this work would provide. Finally the day came when they were all printed, and from a source unexpected by Mr. Bates the remainder of the account was met; thus there was not a single day's delay in the circulation of the first treatise on the Sabbath, written by Sabbathkeeping Adventists.

MRS. E. G. WHITE'S VISION ON THE FOURTH COMMANDMENT

Not all Adventists accepted the Sabbath truth as readily as did Mr. Bates. Even James and Ellen White (then Ellen G. Harmon) did not at first see its importance. Mrs. White felt that Mr. Bates erred in dwelling upon the fourth commandment more than upon the other nine. But when, in the fall of 1846, they read the clear-cut arguments for the Sabbath as presented by Mr. Bates in his new pamphlet, they carefully examined his Scriptural evidence, and were convinced. Now, seeing the binding claims of the fourth commandment, they took their stand and began to keep the Sabbath and to teach it to others. (This was about the time James White and Ellen G. Harmon were united in marriage.) A few months later, in April, 1847, Mrs. White was given a vision confirming the Sabbath truth.

The temple of God was opened in heaven, and she was shown the ark of God with the mercy seat covering it. Two angels stood, one at either end of the ark, with their wings spread over the mercy seat and their faces turned toward it. Her accompanying angel informed her that this was a representation of all the heavenly host looking with reverential awe toward the law of God which had been written by the finger of God. Then as Jesus raised the cover of the ark, she beheld the tables of stone on which the ten commandments were written. She was amazed as she saw the fourth commandment with a soft halo of light encircling it. The angel said, "It is the only one of the ten which defines the living God who created the heavens and the earth and all things that are therein. When the foundations of the earth were laid, then was also laid the foundation of the Sabbath." She was shown that if the true Sabbath had been kept, there would never have been an infidel or an atheist. The observance of the Sabbath would have preserved the world from idolatry. This vision forcefully impressed the early believers with the *importance* of the Sabbath. The relation of the Sabbath to the third angel's message was also opened up to Mrs. White at this time.

She was shown that the third angel of Revelation 14, proclaiming the commandments of God and the faith of Jesus, represents the people who receive this message and who will raise the voice of warning to the world to keep the commandments of God and His law.

This revelation confirming the Sabbath truth and leading to

a broader understanding of the full significance of the Sabbath, was published by Elder Bates and circulated quite widely.

NOTE.—Read this vision in "Early Writings," pp. 32-37.

NOTE.—Read William Miller's attitude toward the Sabbath question in "Early Writings," p. 258.

Thus in His own way of working, God was raising up a people who would carry the third angel's message, keep the commandments of God, and accept the testimony of Jesus (the Spirit of prophecy).

NOTE.—Read "The Great Controversy," chapters, "God's Law Immutable," pp. 433-450; "A Work of Reform," pp. 451-460; and p. 605.

OTHER PIONEERS OF THE THIRD ANGEL'S MESSAGE

Many of the pioneers who had given the first and second angels' messages now turned to proclaiming the third angel's message. Among the first to take his stand for the Sabbath was J. N. Andrews, who as a boy of fifteen had stood the test of the great disappointment. In later years he prepared "The History of the Sabbath"—a book which has stood through the years as an authority on the Sabbath truth. (See also J. N. Andrews' work as our first foreign missionary on page 151.) John Norton Loughborough was also a true pioneer. He had become acquainted with the advent movement as early as 1843; so he knew something about the great disappointment of 1844. The Sabbath truth did not find him until in 1852, when he was already a preacher in a First-day Adventist church, which was one branch of the Adventists after 1844. Within one month after learning of the Sabbath, however, he began to preach the third angel's message. As nearly as we can ascertain, J. N. Loughborough and M. E. Cornell, another pioneer minister, were the first laborers to be sent out at the expense of the Seventh-day Adventist Church. Mr. Loughborough held various official positions in our work both in North America and in Western Europe. He wrote the book, "Rise and Progress of the Seventh-day Adventists," which he later revised under the title, "The Great Second Advent Movement." Hundreds of people have used the latter as their text for studying our denominational history.

John Byington was the first president of the Seventh-day Adventist denomination. When the third angel's message and the Sabbath truth came to his attention, he was prominent in the Methodist Church. It was not an easy matter for him to

accept the Sabbath, but he felt that there was nothing for him to do but to obey the plain "Thus saith the Lord," and he did.

When J. H. Waggoner first heard the third angel's message, in December, 1851, he was a member of the Baptist Church, and joint publisher and editor of a political paper. A friend had invited him to hear two strangers lecture on the prophecies. Mr. Waggoner listened for one hour to a cursory review of the prophetic periods, a brief setting forth of the message of the third angel in Revelation 14, and arguments in favor of the Bible Sabbath. Although it was limited instruction, it was sufficient to interest him, and from then on he applied himself earnestly to the study of his Bible.

The Bible settled the question with him. He knew that he would have to go out of business, would lose his standing in the Baptist Church, and would probably be considered to have lost his mind. But on the other side were the claims of conscience. His decision was soon made to walk in the path of obedience. Immediately there came to him such peace as he had not known in all his nine years of Christian experience.

At the same time Mr. Waggoner accepted the Sabbath truth he also took his stand on temperance. He had used tobacco for eleven years, though at times under conviction that the habit was inconsistent with Christian living. On the day that he decided to keep the Sabbath, he put his tobacco in the stove, "resolved," he said, "that the Lord at His coming should not find me a slave to such a filthy habit." When he learned a little later that Seventh-day Adventists as a body held to these temperance principles, it rejoiced him greatly. Soon after Mr. Waggoner accepted this truth, he began preaching and writing it. He continued to be an earnest worker until his death in 1889.

Uriah Smith and Annie R. Smith stood shoulder to shoulder with other pioneers in the early days of our denominational work. They, with their mother, had looked for the Lord to come in 1844. Both young people were bent on obtaining a good education. Uriah Smith spent three years in an academy, and expected to continue studying until he completed his college course. But while he was earning money for it, circumstances compelled him to abandon his plans. Annie almost finished a course in a seminary for young women. Both were promising young people. An offer came to them to teach, with free room and board, and salaries that were very flattering in those days.

But God had other plans for them. Fearing her children were drifting toward the world, Mrs. Smith opened her heart to Joseph Bates, and together they prayed for her children.

One day Mr. Bates was to preach in the town where Miss Smith was attending school. At her mother's request, Annie planned to attend the meeting. The night preceding the meeting Miss Smith and Mr. Bates both had dreams about the meeting to be held. Mr. Bates dreamed that a young woman came in to the meeting just as he was beginning to speak, that she took the only vacant seat, which was near the door, and that she was Annie R. Smith. He thought nothing more about his dream until the following evening, when, as he rose to speak, a young woman entered the meetinghouse and took a vacant seat just inside the door.

Annie Smith had left her boardinghouse in plenty of time for the meeting, but, missing the way, had failed to arrive until the last stanza of the second hymn was being sung. As she entered, Mr. Bates was repeating, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." He was the identical, tall, noble, pleasant speaker that she had seen in her dream. She had seen, too, that he would point to a chart and repeat those very words. It struck conviction to her heart at once. Meanwhile, Mr. Bates was silently praying for help to speak to the heart of this listener in particular. At the close of the meeting he stepped up to Miss Smith and said, "I believe this is Sister Smith's daughter. I never saw you before, but your countenance looks familiar. I dreamed of seeing you last night." Then Miss Smith told her dream.

That meeting was the turning point in the young woman's life. She went away fully resolved to obey all of God's commandments. Annie R. Smith labored faithfully and efficiently for three years, reading proof and doing other literary work, receiving in return only her room and board. She died of quick consumption July 26, 1855. Her term of service was brief, but full of the beauty and power of a surrendered life. She lives on through her poems, some of which were set to music and used as the hymns of the early Seventh-day Adventists. One especially endeared her to their hearts, because it embodies as does no other hymn the spirit and attitude of the leaders in this movement. It is "I Saw One Weary, Sad, and Torn," No. 371 in the "Church Hymnal." At the time this was written it was well understood that the first stanza applied to

Joseph Bates, the second to James White, and the third to J. N. Andrews.

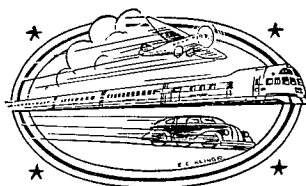
Uriah Smith accepted the third angel's message about a year after his sister did. Like her, he entered the publishing work and labored for years with scarcely any pay above board and room. He was later ordained to the ministry, but it is as a writer that he is best known. From 1853 until his death in 1903, he was almost constantly connected with the *Review and Herald*. Much of this time he was sole editor of that paper. Even on the day of his death, when smitten down by a paralytic stroke, he was on his way to the office with matter ready for print. He wrote several books, perhaps the best known one being "Thoughts on Daniel and the Revelation." His unreserved surrender to God made him a power for good.

Scores and hundreds of other names could be added to the honor roll of workers who have labored and sacrificed and given their lives in proclaiming this third angel's message on every continent of the globe. But space forbids. We have mentioned only those who, it seemed, were the very first pioneers. When we gather around the great white throne in our heavenly home, we shall become personally acquainted with all the saints of sacrifice and service in this message. Until that time we leave the records with the angels, knowing that each is as sacredly guarded as if he were the only one for whom God gave His beloved Son.

STUDY QUESTIONS

1. How did the advent believers come to realize that a third message must be given?
2. Quote the entire third angel's message. Note especially the significant words with which this message closes.
3. What was the specific burden of each of these three angels' messages?
4. Tell how God had been preparing the advent believers for the Sabbath light.
5. Where was the first Seventh-day Adventist church really formed?
6. Who were the first Adventist ministers to accept the Sabbath truth?
7. Relate the story of Joseph Bates and his friend, Mr. Hall, in accepting the Sabbath.

8. Who wrote the first pamphlet on the Sabbath ever printed by Seventh-day Adventists?
9. Relate the interesting story of Mr. and Mrs. Bates's experiences while the pamphlet was being written.
10. Name two other advent believers who soon accepted the Sabbath.
11. What was Miss Harmon's attitude when the obligation to keep the seventh day was first called to her attention?
12. Relate the vision that gave her unmistakable evidence of the importance of the Sabbath truth.
13. What three phases of God's truths were brought together through this divine revelation?
14. Did William Miller accept the Sabbath truth? (See "Early Writings," p. 258.)
15. Tell of J. N. Andrews and J. N. Loughborough's connection with the third angel's message.
16. For what service is John Byington especially remembered?
17. How was J. H. Waggoner brought into this truth? What other reform did he make in his life at the same time?
18. Relate the story of Annie R. Smith's conversion. What work of hers especially endeared her to the hearts of the believers at that time?
19. What service did Uriah Smith render in this Seventh-day Adventist movement? For what book is he best known?



Organization and Administration

As we have noted in a previous chapter, it was not the original intention of the advent believers to form a separate church. Yet we have seen also how during the 1844 movement they were disfellowshipped from other churches. In many cases they were expelled in a summary manner, no opportunity being given for defense. However, the arbitrary action on the part of the churches in dismissing those who accepted the advent views, created among believers a strong feeling against church organization. They inclined toward the idea that it was a form of ecclesiastical despotism. They regarded the Catholic Church as Babylon and Protestant churches as her daughters; therefore, they reasoned, "No church can be organized by man's invention, except that it become Babylon the moment it is organized." Thus the attitude prevailed among Adventists that if one sincerely believed and was baptized, his name would be entered in the Lamb's book of life, and there would be no need for earthly records.

Even while they insisted they would not organize, some form of organization was absolutely necessary in order to carry on the work of the 1844 movement. It was but a step from their early advent conferences or meetings to the Second Advent Association. By the close of the year 1843 such associations appeared in many of the large cities. These groups, comprised of earnest believers from various churches, met on Sunday afternoons to study the great subject of the soon coming of Christ. Names of officers and committees indicate that a number of ministers were in these associations.

The conditions prevailing at the time of the great disappointment in 1844 emphasized the need for organization. There were no church records; no election of church officers; with one or two exceptions, no ordaining of preachers; no system of denominational finance (people gave as they chose to the preachers; hence some were well cared for and others received nothing); no organized evangelistic efforts (a worker simply went where he felt the Lord called him to do a certain work). The advent believers were united in spirit and purpose,

but an orderly system for the advancement of their message remained yet to be effected.

When those who accepted the Sabbath truth realized that they had a third message to give to the world, they soon came to see that they must have some form of organization for their work. The need of church order as a safeguard and to prevent confusion was forcibly called to their attention by the Spirit of prophecy as early as 1850, and on several occasions during the next twelve years. The message that came through Mrs. E. G. White in 1854 said: "There is order in heaven. There was order in the church when Christ was upon the earth, and after His departure order was strictly observed among His apostles. And now in these last days, while God is bringing His children into the unity of the faith, there is more real need of order than ever before."—*"Early Writings,"* p. 97.

Even though sometimes God's most earnest people move slowly, and Satan is always ready to send counselors to confuse, at last circumstances led step by step to organization. The first move was the issuing of cards to ministers whose lives and work gave evidence of a divine call to the ministry. These cards, dated and signed by two leading ministers, usually James White and Joseph Bates, recommended the bearers to the fellowship of the Adventist believers everywhere. The first cards were issued in January, 1853.

TITHES AND OFFERINGS

The next step was in the direction of proper support for these gospel ministers. This was brought to an issue by the fact that the tent meetings of 1854 attracted such large crowds that more ministers were in demand. But how could they give adequate time to evangelistic work if they must engage in secular occupations to support their families? After thinking it over, the brethren concluded that some systematic and definite form of offerings must be decided upon.

A little group under the direction of J. N. Andrews formed themselves into a Bible class for the purpose of ascertaining the teaching of the Scriptures concerning the support of the gospel ministry. From this study came the recommendation of "systematic benevolence;" that is, each person was asked to give at least one per cent annually on all his property free from debt, and in addition such weekly offerings as he felt he could afford. When the plan was made public through the columns of the

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Review and Herald and by word of mouth, the liberal felt that it was not asking enough, and the penurious thought that it was too much. But ultimately the recommendation was adopted, in 1859, and it continued until further Bible study shed light on the tithing system, which has so stabilized and blessed in the advancement of our work.

As the years went by and our foreign mission needs cried out for larger funds, the Sabbath school donations became a very real support. All this was not sufficient, however. Funds were borrowed from persons who wished to have their money in the cause as long as they themselves did not need it. But debt is not desirable, and the leaders realized that a better and more stable plan must be found for the financial side of our foreign mission work. Then came the idea of ten cents a week from each believer, which has grown to a much larger figure through the years. The plan of systematic offerings, together with the tithing system, has revolutionized the financial side of our work and mightily influenced every phase of our activities.

Our message has been enabled to move forward, not only through the offerings of Seventh-day Adventists, but also through the gifts of other people, who believe in the work we are doing, or who simply have an interest in missions. This special opportunity for people of the world to contribute once each year toward the advancement of our world-wide mission work, is now known as the Harvest Ingathering campaign. It began in 1904, when a layman, Jasper Wayne, of Waukon, Iowa, stood in the post office of Sac City, Iowa, giving out *Signs of the Times* which he had just received. Mr. Wayne's heart was burdened for the Annual Offering of the little company of believers of which he was a member, and as he passed out the papers, he told some of the bystanders that if they wished to give anything for the paper, the money would be used for the cause of foreign missions. More than four dollars was received in a very short time.

The matter might have dropped there; but a few days later, when Mr. Wayne called at the post office, he found a duplicate of his original order of fifty *Signs of the Times*. He felt it a rather large undertaking to dispose of so many papers in a small town; still he did not like to refuse them. After he had talked the matter over with Mrs. Wayne, they decided that he should carry the papers with him in the buggy, and, as he gave them away, extend the opportunity to people to

make donations for missions. Small amounts were received at first. However, when a woman gave him twenty-five cents, Mr. Wayne decided to suggest that they give at least that amount. For this second lot of fifty papers he received \$26. In telling his experience, Mr. Wayne said it was with feelings of deep emotion that he turned in the amount received for the Annual Offering that year.

From then on the possibilities in this plan for securing money for missions loomed up before him. Day and night it was upon his mind. He told others. All were interested, but nothing definite was done until camp meeting time, when a joint meeting of the Iowa and Nebraska Conferences was held at Omaha, Nebraska. There Mr. Wayne was granted opportunity to speak of his plan to the people. W. C. White, son of Mrs. E. G. White, was present, and urged Mr. Wayne to present his plan to Mrs. White.

This was just the opportunity Mr. Wayne had wanted, but he had been told that she was too burdened with speaking and writing to take time for discussion of details. Now he unfolded his plan and his impressions concerning the work. Mrs. White manifested a deep interest, assuring him that she considered it a most excellent idea, and that she would do all she could to help bring it before the people.

The plan was taken up by the General Conference Committee, and Seventh-day Adventists all around the world have caught the vision, so that the Harvest Ingathering has become an annual occasion. The money thus given by friends and strangers has made possible a mighty expansion of the advent work. And best of all, through this very means of soliciting money, hundreds have learned specifically of the work being done by Seventh-day Adventists. Each year a Harvest Ingathering paper telling briefly of our world-wide work is given out as solicitations are made. Many who knew nothing of our work one year are waiting with money to give and questions to ask the following year.

Concerning the handling and use of our tithes and offerings, the "Church Manual" (1940 edition), has this to say: "The proper channel through which these funds flow is first from the individual member to the local church. The church treasurer receives these funds. Those intended for local church purposes he disburses. Those intended for conference use or general purposes the church treasurer passes on to the conference

treasurer. The conference treasurer in turn disburses the funds of the conference, and passes on to the union conference treasurer the funds intended for union conference use or for general purposes. The union conference treasurer disburses the funds intended for union conference use, and passes on to either the division or General Conference treasurers all funds given for general purposes. All these treasurers, from the local church to the General Conference, work under the direction of either the church board or conference committees. They do not handle or disburse funds independently of counsel."

SEVENTH-DAY ADVENTIST ORGANIZATION

Almost simultaneously with the need for a financial system in those days arose the question of the creation of a legal organization for holding church property. Here also opposition was encountered. The leaders in this were charged with desiring to make a *name*—of wanting to join church and state. These objections were printed in the *Review and Herald*, and James White replied with an article pointing out that the Lord's goods could be managed in the present state of things only according to the laws of the country, that it was vain to talk of church property if the church was not in a position to hold it legally.

At a meeting held in the autumn of 1860 the whole matter of organization was discussed in all its various phases. The outcome was a unanimous vote to organize legally a publishing association, and a committee of five was appointed to create such a corporation as soon as practicable.

Organizing a publishing association (the publishing house at the time being our chief denominational institution) virtually meant finding a name for the denomination. Various names were suggested. It was felt that we should have one which embodied the outstanding features of our belief. Accordingly, the name "Seventh-day Adventist" was almost unanimously approved. The Seventh-day Adventist Publishing Association was organized May 3, 1861.

No sooner was one point of organization settled than another called for attention. Up to this time the ministers had no specified fields of labor, and though they tried to keep in touch with one another, their efforts often overlapped. One church might have three ministers on a Sabbath, and another not be visited for months. Moreover, the labor was all of a

scattered character, there being no way of following it up systematically.

Out of this state of affairs came the suggestion from James White that believers in each State hold a yearly meeting, when plans could be laid for the evangelistic work in that State during the ensuing year. So beginning with the year 1860 such meetings were held in States where there were a number of believers. These informal gatherings grew into regularly elected bodies of delegates from the churches. But before delegates could be elected, churches must be properly organized. In the spring of 1861 a committee of nine ministers was selected to study the Bible on the subject of church order and officers. That fall at a conference in Battle Creek, Michigan, it was recommended that churches be organized with the following covenant:

"We, the undersigned, hereby associate ourselves together as a church, taking the name of Seventh-day Adventists, covenanting to keep the commandments of God and the faith of Jesus Christ."

At this meeting it was decided also to issue certificates of ordination and annual credentials to ministers. A resolution was passed that the churches in the State of Michigan should unite in one conference, bearing the name of the Michigan Conference of Seventh-day Adventists. Then in 1862 the Michigan Conference adopted the plan of receiving churches into the conference by vote, just as members are taken into churches. At this time it was also decided to pay ministers a stated weekly sum for services rendered, the rate to be fixed by an auditing committee selected at the annual meeting; and to require ministers to report their time and expenses to the conference. (State conferences are now called local conferences, because some of their territories do not coincide with the State lines.)

From the State conference to the General Conference there was but a step. At the first session of the Michigan State Conference a resolution was passed, "That we invite the several State conferences to meet with us, by delegate, in General Conference at our next annual conference meeting."

Accordingly, the first general gathering of delegates representing the work of Seventh-day Adventists—our first General Conference session—was held at Battle Creek, Michigan, May 20-23, 1863. One of the first steps was the election of officers.

James White was elected president. He declined, however, on the ground that he had been such an ardent advocate of a definite organization that it would be unwise for him to occupy the position of chief executive. The following executive officers were then elected: President, John Byington; secretary, Uriah Smith; treasurer, E. S. Walker. Others elected as members of the executive committee were James White and J. N. Loughborough.

A constitution of nine articles was drafted at this first General Conference session, and with this as a guide the Seventh-day Adventist General Conference organization began its work. The original form of organization, in principle, has continued ever since. So elastic was it that with enlargement and new phases introduced, it was not necessary to make any material changes until the year 1897. At the General Conference session held that year in College View, Nebraska, it was decided to give large powers of local administration to two other countries outside of North America—Europe and Australia. All fields other than North America were to be fully administered under the direction of the General Conference Foreign Mission Board.

Then in 1901 the General Conference session held in Battle Creek, Michigan, made three vital changes in our plan of organization:

1. The General Conference Executive Committee was enlarged to make it a far more representative body.

2. A careful study was made of our duty to the regions beyond, and a campaign was inaugurated for the home conference to share the tithes with the foreign mission treasury.

3. There was a formation of union conferences; that is, several local conferences within a territorial range were formed into a union, thus distributing some of the administrative responsibility instead of having all oversight come direct from the General Conference. Australia and New Zealand had led out in this step; so it was not an untried plan.

The next vital changes came during the 1913 General Conference session. At that time much of the world-wide field was formed into division conferences, with vice-presidents of the General Conference in charge. This change was made to distribute once again the heavy responsibilities which the rapidly growing work brought to the general leaders, and to make it possible to answer more promptly and effectually the calls from all parts of the world. Since the organization of these

world divisions, specific mission territory has been assigned to the Australian and European Divisions.

Our present plan of organization in our great world-wide work, in brief, is as follows: The General Conference has general supervision of our work in all the world. The division organizations outside North America administer the work in their respective sections of the world, in harmony with established General Conference policies. The North American Division is administered directly by the General Conference Committee from headquarters at Washington, D. C., in behalf of the General Conference. The unions have close oversight of the work within their union environs, under division supervision. The conference has the direction of all branches of our work in the conference, including counsel and help for the local churches. The church is composed of individuals who have accepted the teachings of Seventh-day Adventists and are organized for worship and cooperation in carrying out the objectives of the movement.

The headquarters of the General Conference of Seventh-day Adventists was originally located at Battle Creek, Michigan, but in 1903 it was moved to Takoma Park, Washington, D. C.

NOTE.—For the interesting story of God's providential leadings in changing the General Conference headquarters, see "Life Sketches of Ellen G. White," pp. 388-398.

The officers of the General Conference are a president, one or more general vice-presidents and the vice-presidents of the divisions, a secretary, the associate secretaries, a treasurer, and an undertreasurer. The Executive Committee of the General Conference is made up of the president, the vice-presidents, the secretary, the associate secretaries, the division secretaries, the treasurer, the undertreasurer, the assistant treasurer, the division treasurers, the statistical secretary, the General Conference auditors, the general field secretaries, the division field secretaries, the presidents of the union conferences, the superintendents of union missions, the secretary and associate secretaries of the Ministerial Association, the secretary and associate secretaries of each duly organized General Conference department, the division departmental secretaries, the former presidents of the General Conference still holding credentials, and other persons not to exceed twenty in number.

The General Conference presidents in order of service down to 1941 have been:

John Byington	1863-1865	George I. Butler	1880-1888
James White	1865-1867	O. A. Olsen	1888-1897
J. N. Andrews	1867-1868	G. A. Irwin	1897-1901
James White	1868-1871	A. G. Daniells	1901-1922
George I. Butler	1871-1874	W. A. Spicer	1922-1930
James White	1874-1880	C. H. Watson	1930-1936
		J. L. McElhany	1936-

The great division centers that control our world-wide work, the locations, and countries comprising each, in 1940 were as follows:

DIVISIONS AND LOCATIONS

Australasian
"Mizpah," Wahroonga, New
South Wales, Australia

Central European
Regensburgerstrasse 22, V. Ber-
lin W. 50, Germany

China
526 Ningkuo Road, Shanghai,
China

Far Eastern
Navy Road, Box 226, Singapore,
Straits Settlements

Inter-American
Corner of Balboa and Gavilan
Roads, Balboa, Canal Zone
(Box O)

North American
6840 Eastern Avenue, N. W.,
Takoma Park, Washington,
D. C., U. S. A.

Northern European
41 Hazel Gardens, Edgware,
Middlesex, England

South American
Calle Pino 3801, Buenos Aires,
Argentina, South America

COUNTRIES

Australia and the islands of the
Pacific

Germany, Hungary, Czecho-
Slovakia, The Netherlands,
Arabia, Tanganyika, Bulgaria,
Greece, Albania, Turkey, Per-
sia, and the Netherlands East
Indies

The Chinese Republic and Man-
chukuo

Japan, Chosen, Philippine Is-
lands, Borneo, French Indo-
China, Malaya, and Siam

All of Central America; Colom-
bia, Venezuela, and the Gui-
anas of South America; and
the islands of the West Indies

The North American continent,
excluding Central America

British Isles, Denmark, Norway,
Sweden, Finland, Estonia, Lat-
via, Lithuania, Poland, Ice-
land, Greenland; with mis-
sions in West and East Africa

All of South America, except
northern countries included in
the Inter-American Division

Southern African
Grove Avenue, Claremont, Cape
Province, South Africa

The Union of South Africa,
Southwest Africa, Portuguese
East Africa, Belgian Congo,
Angola, Nyasaland, British
Bechuanaland Protectorate,
Northern and Southern Rho-
desia

Southern Asia
Box 15, Poona, India

India, Burma, Ceylon, and ad-
jacent islands, Afghanistan,
Nepal, and Bhutan

Southern European
Höheweg 17, Bern, Switzerland

Switzerland, the Latin countries,
Jugoslavia, Rumania, Mada-
gascar, Mauritius, Seychelles
Islands, and missions in
Northern Africa

Union of Socialist Soviet Re- Russia
publics

* NOTE.—For up-to-date information with reference to division locations and territories, see the current Year Book.

In the year 1901 study was given to the advisability of creating departments to look after the various phases of our work; and at the 1903 General Conference, plans were completed for such organization. Of course, not all of the departments as they now stand were created at that early date. Some were operating already as more or less independent associations; others were not yet in existence. When and how each began will be considered in the chapters on the various departments. In 1941 we find the following departments, associations, commissions, and bureaus functioning under the general organization of Seventh-day Adventists:

Publishing Department
Home Missionary Department
Sabbath School Department
Department of Education
Young People's Department
of Missionary Volunteers
Medical Department
Religious Liberty Department
Ministerial Association
Bureau of Home Missions

North American Negro De-
partment
American Temperance Society
Press Bureau
Commission on National
Service and Medical Cadet
Training
The Ellen G. White Publica-
tions
Transportation Department

ADMINISTRATIVE DUTIES AND PRIVILEGES

"'Every member of the church has a voice in choosing officers of the church. The church chooses the officers of the State [or local] conferences. Delegates chosen by the State conferences choose the officers of the union conferences; and delegates chosen by the union conferences choose the officers of the General Conference. By this arrangement, every conference, every institution, every church, and every individual, either directly or through representatives, has a voice in the election of the men who bear the chief responsibilities of the General Conference.'—*Testimonies*, Vol. VIII, pp. 236, 237. . . .

"The administrative authority of the General Conference is therefore the authority of the entire church joining together by this form of organization for the doing of the gospel work and the maintaining of the unity of faith in all the world."—*"Constitution, By-Laws, and Working Policy of the General Conference of Seventh-day Adventists,"* p. 21 (1939 edition).

In the early days James White realized that our ministers could not carry on remunerative vocations and yet have time and strength to minister to the churches and to give the third angel's message to the world. So the plan of paying the conference laborers was begun. Today we have a corps of full-time workers in the local, union, and division conferences, and in the General Conference, also in our various institutions, each one having his place in the organized effort to carry the gospel message to the entire world.

Space does not permit us to give a detailed historical sketch of the specific administrative duties of individual conference laborers.

NOTE.—For the church officers' duties, see the "Church Manual" (1940 edition) issued by the General Conference. And for the work to be performed by the various departments, see the respective chapters in this book.

We are familiar, in some measure, with the general duties devolving upon the president, the secretary, and the treasurer of any organization. For a composite example of the work of these laborers, let us consider the work of the local conference president. The executive body in control of the conference work between sessions of the conference is the conference committee, of which the conference president is the chairman and chief executive officer. Usually the secretary-treasurer of

the conference, the departmental secretaries, and one or more laymen are members of this conference committee. The secretary-treasurer and the departmental secretaries are associated with the president in the oversight and direction of the work throughout the conference.

The president's executive duties call for the oversight of all the churches within his conference territory. He presides at meetings of the conference committee and the conference sessions. He has a vital interest in every church and in each individual member. Together with other workers on his staff, he may spend hours in prayer and consideration of the problems of one church, helping that specific church work out a solution of its difficulties. In case of illness or death, or for the happy occasion of a marriage,—for comfort or for congratulations,—the president or one of the other conference ministers is usually called upon to officiate. All that pertains to the welfare of the churches and the life and experience of the individual members is a matter of concern to the conference president and to his staff.

Further, the conference president with the conference committee has the oversight and direction of all the workers in the conference. Are they prospering spiritually? physically? Are they succeeding in their respective lines of duty? Are there suggestions that he can make to add efficiency to their labors? Are they working harmoniously?

He and his coworkers plan and initiate the entire work to be carried on in the conference. What evangelistic efforts can they afford to hold during the year? Aside from such tent or hall efforts as they are able to hold, what means can they devise for the work of evangelism? Can some of the departmental secretaries be spared to lead out in evangelistic efforts?

Then there are the various phases of our church program which might be classed under three heads,—spiritual, missionary, and financial. The local conference president and his collaborators look after the interests of each of these. They endeavor to see that the church services, the Sabbath school, the Missionary Volunteer Societies, the various campaigns of missionary work, and the financial interests are properly kept up. The churches carry on missionary work in their home communities, and furnish the means for carrying forward our worldwide work. But the conference workers systematically and periodically "stir up" their "pure minds by way of remem-

brance," and encourage them that they be not "weary in well-doing." For instance, the conference workers lead out in the Harvest Ingathering campaign, frequently assisting church after church to obtain its goal.

Nor must we forget the isolated members. They, too, welcome the help, the inspiration, and the reports of progress that our workers bring to them on their occasional visits.

Thus we seem to have encompassed the cycle of the local conference president's administration. But we have not considered all that is involved. The conference president's life is a strenuous one. He cannot work on the regular office-hour schedule. In case of death, emergency, or an unusual problem he may be called out night or day. His visits around the field necessitate oftentimes that he be away from home weeks at a stretch, leaving the responsibility of the home life with his wife. Furthermore, as in any other line of work, if he would be a progressive leader, this typical conference president must be a student, delving deep for spiritual lessons and wise methods. He must *find time* to do this.

In much the same manner the union, division, and General Conference workers carry on their labors, except that their travels are more extensive and have to do more with general meetings and councils, and less with the local churches.

Perhaps the most marked digression from this outline of labors is the work of the General Conference leader, especially his trips abroad. In order to visualize his duties there, let us follow him on a journey into a far land. These trips vary in length of time from a few months to perhaps a full year. In his office at headquarters he gets his work in readiness to turn over to the one who will carry it while he is away. The voyage across the waters (if he is not too seasick) affords opportunity for study of the field to which he is going, and for rest. Both are essential to fortify him for the strenuous days ahead. In passing, let us note that the climate where he is traveling may be one to which he is unaccustomed and which may greatly endanger his health. Continuous traveling from one country to another in the Northern and Southern Hemispheres resulted in one General Conference man's going through five consecutive hot summers without any winter. The General Conference man must do his best to adapt himself immediately to the climate and the different customs of travel, sleeping, and eating. He must plunge at once into the work before him.

For months the mission worker has been accumulating his agenda—problems of the native workers, discipline in the churches, shortage of money to carry on, the health of his family, et cetera—holding them for a time when he can meet with the leaders of his field and other workers of surrounding mission stations and with the General Conference leader who will be expected to advise. Long hours they spend in councils and committee meetings, praying for wisdom, and devising ways and means to meet the situations that confront them.

In most countries it is considered wise for the visiting General Conference worker to make side trips to many of the outstations. In these trips to the smaller stations he has the privilege of seeing for himself a bit of the missionary's life,—the many different modes of travel, perhaps sleeping some nights on the ground, and partaking of the food that must be used by those far from civilization.

Once at the mission station, our General Conference representative has the opportunity of viewing firsthand some of the fruits of the gospel from among non-Christians. The people are hungry for the good news of salvation, and reports of the work in other lands. In some instances a worker has been known to preach, not *one* sermon, but two or three in a single evening to different groups of people who traveled far to hear what he would say to them; or perhaps the same group requests again and again more and more, until the tired speaker slips away for a few hours' rest before the beginning of another day with its interesting experiences.

Our General Conference worker is glad to put in these strenuous months. He is glad to "spend and be spent" in order that he may be of help to the missionary and his constituency, and that he may bring back to the General Conference Committee a report of the perplexities and the progress of the work in that particular section of the Lord's vineyard. The knowledge he has gained from contact with workers in the world fields enables him to voice the needs of the different fields when their budgets are presented and appeals are made for more men and means. The General Conference man who has visited India, for instance, can select intelligently a missionary recruit. He will know the qualifications of health and adaptability that the appointee must have if he would be a good missionary. He will be able to advise the recruits so that they

will know how to work with less injury to their health and with fewer blunders in relation to the customs of the natives.

Then, when our General Conference traveler arrives home, the home folk are eager to hear of the progress of our far-flung mission work. Gladly he tells the story, that their eyes may be anointed with the vision of the possibilities of the gospel as it is given to "every nation, and kindred, and tongue, and people."

It is thus that our world-wide work is unified and connected as one great whole. As these workers travel from one field to another, they carry news of Seventh-day Adventist progress in other lands. They inspire with the spirit of this great message, and give instruction from the headquarters of the movement—thus binding the work together in one great unity. We are all brothers and sisters, no matter what color or custom is ours—all laboring sympathetically toward one ultimate triumph when the whole world shall have been told of Jesus' coming and we can go home with Him to live as one great family forever.

STUDY QUESTIONS

1. What was the attitude of the early advent believers toward forming a separate and distinct organization?
2. When they saw that they must give a third message, how did their attitude change?
3. What word came to them through the Spirit of prophecy regarding organization?
4. What was the first move in organizing?
5. How was the matter of the support of the ministry brought to an issue?
6. Discuss "systematic benevolence" and the tithing system.
7. What other financial plans do we now have for supporting our world-wide work?
8. What is the Harvest Ingathering plan?
9. How are the tithes and offerings disbursed?
10. What accusation was made against those who advocated a legal organization for holding church property?
11. What association was the first to be formed leading to our denominational organization?
12. How did the choosing of a denominational name come about? Why was the name "Seventh-day Adventist" chosen?
13. How did the workers now begin to lay plans for systematic work in various States?
14. What led to the study of organizing churches?

15. Which was the first conference organized?
16. How are churches received into a conference?
17. How did it come about that the General Conference was organized?
18. How long has the first constitution adopted by Seventh-day Adventists continued?
19. What divisions outside of North America were first given major responsibilities in administering our work?
20. What three changes were made at the 1901 General Conference session?
21. How is the work administered in our various divisions? In what way does North America differ from the other divisions?
22. Which divisions have mission territories?
23. Name the steps in our present plan of organization from the General Conference down to the local church.
24. Where were the General Conference headquarters originally located? Give the present location.
25. Who make up the General Conference Executive Committee?
26. Name the General Conference presidents in order of service.
27. Name the divisions and tell where headquarters for at least five are located. What countries are included in the respective divisions?
28. Name the General Conference departments.
29. How many have a voice in the election of the men who bear the chief responsibilities of the General Conference?
30. In reality, what is the administrative authority of the General Conference?
31. Why do we have paid conference laborers?
32. Discuss the general duties of a president of an organization; a treasurer; a secretary.
33. What is the administrative relationship of a local conference president with reference to individuals in his constituency? to his corps of workers? to the church services, missionary work, and campaigns? to isolated members?
34. We have seen how early workers in this cause sacrificed; what are some of the sacrifices involved in a worker's schedule today?
35. What is the work of a union worker? a division worker? a General Conference leader?
36. Follow a General Conference worker on a distant field trip through another country.
37. What advantage to our work as a whole is the visit of a General Conference man to a field outside of North America?
38. What is the one ultimate aim toward which we are all working?

Departments of the Seventh-day Adventist Organization

As we study the departments operating under the general Seventh-day Adventist organization, we shall see that each has its place for the effectual and efficient development of the various phases of our work. Some of them were called into existence by direct messages through the Spirit of prophecy, and others have grown up in answer to definite needs that could not be unheeded in the work of giving the third angel's message to the world. The ultimate aim of every department is the salvation of souls.

The preceding chapter on "Organization and Administration" has told of the place that the departmental secretaries with their associates occupy on the Executive Committee of the General Conference. Thus, these secretaries representing the needs in the different branches of our organization can co-operate in keeping it a unified and balanced work throughout the world field. All of these general departmental secretaries have their offices in the General Conference building at the headquarters of the Seventh-day Adventist denomination in Takoma Park, Washington, D. C.

The departmental secretaries in union and local conferences likewise foster our various phases of service in the conferences and in the churches.

Some departments, so called, are not departments in the strictest sense of the word. But although there may be a difference between a department and an association, commission, or bureau, both in the method of their working and in the mechanism of their organization, they are essentially parts of the major denominational organization. For convenience we are here classing them all as departments.

STUDY QUESTIONS

1. What advantage is there in having departments in the general organization of our work?
2. Where is the headquarters office of the Seventh-day Adventist denomination located?

Publishing Department

THE story of this second advent message could not be separated from our publishing work, for this has been, as it were, the wings of the message. As early as 1831 William Miller published a series of articles on the subject of Christ's second coming. A new era began in the history of the advent cause in 1836 when Miller's lectures were printed in a volume, for wherever he spoke, the written lectures left behind continued to preach and to establish those who were partially convinced of the truth of the first angel's message.

The first *Adventist* paper, the *Signs of the Times*, was printed in 1840 in connection with the giving of the first angel's message. Mr. Miller felt the need of some medium of communication with the public, in order to present his views, and also to act as a shield against the abusive attacks of other journals. He mentioned it to Joshua V. Himes, who volunteered to sponsor just such a paper. For the first year it was nonsectarian. The general plan in large cities in those days seemed to be to print a paper during the course of an evangelistic effort, and then let it lapse. Some of the *Adventist* papers ran for months, others for only a few weeks.

The first printed item issued by the pioneers of the Seventh-day Adventist movement was a broadside published in April, 1864, which contained Ellen G. Harmon's first vision, addressed "To the Remnant Scattered Abroad."

NOTE.—Miss Harmon received this vision in 1844. Read it in "Early Writings," pp. 13-20.

The expenses for printing the initial 250 copies of the tract were paid by H. S. Gurney and James White, the name of the latter appearing on the leaflet as publisher.

The next publication was a forty-page tract on "The Opening Heavens, or a Connected View of the Prophets and Apostles, Concerning the Opening Heavens, Compared With Astronomical Observations, and of the Present and Future Location of the New Jerusalem," by Joseph Bates. When the manuscript was ready, Mr. Bates had no money to print it. A believer in Massachusetts had just made and laid her first carpet

on her bare floors, but when she heard of the need, she took up the beautiful rag carpet, sold it, and gave the money to Mr. Bates to print his tract. She could make another rug. The third angel's message must go, whatever the cost. Such was the self-sacrificing spirit of the early believers in this advent movement.

In 1848 the little handful of workers began praying that the Lord would open the way for the printed page to carry the third angel's message to the world. While they were studying and praying for light, the Lord gave Mrs. White a message for her husband. On coming out of vision she said, "You must begin to print a little paper, and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world."—*"Life Sketches,"* p. 125.

The story of the earnest efforts put forth to print that first *Seventh-day Adventist* paper, the *Present Truth*, was told as follows by Mrs. E. G. White:

"My husband then began to publish a small sheet at Middletown, eight miles from Rocky Hill [Connecticut], and often walked this distance and back again, although he was then lame. When he brought the first number from the printing office, we all bowed around it, asking the Lord, with humble hearts and many tears, to let His blessing rest upon the feeble efforts of His servant. He then directed the paper to all he thought would read it, and carried it to the post office in a carpetbag. Every number was taken from Middletown to Rocky Hill, and always, before preparing them for the post office, they were spread before the Lord, and earnest prayers, mingled with tears, were offered to God that His blessing would attend the silent messengers."—*"Life Sketches of James White and Ellen G. White,"* p. 260, 1888 edition.

The year 1849 was a memorable one in our publishing work. It brought forth this first periodical, *Present Truth*, and our first hymnbook.

The following year the *Present Truth* was merged into our present church paper, the *Second Advent Review and Sabbath Herald*. Then what joy it must have brought to those early workers to be able just two years later, in 1852, to print this paper on our very own printing press, with type owned by

Seventh-day Adventists! It was a Washington hand press, and it was a good one. The publishing outfit at that time was at Rochester, New York, but later that identical press did faithful service in the Review and Herald office at Battle Creek, Michigan, until consumed in the fire which occurred on December 30, 1902.

The same year that the printing press was purchased, it was felt that the time had come to publish a young people's paper. So in August, 1852, the *Youth's Instructor* was born, at first a monthly publication, but later a weekly.

Now our publishing work began in earnest, and the little Washington hand press of which they had been so justly proud was not at all adequate. When the call was made for money to purchase the needed steam press, a farmer living near Battle Creek gave a yoke of oxen. Because of this investment it gave him joy to come to the Review and Herald office to watch the press run. On returning home he would remark to his wife, "Well, I have been down to the Review and Herald office to see if old Buck and Bill are still pulling away on the third angel's message."

Until the summer of 1854 our papers and tracts were distributed free to those who would read them, the expense being met by donations from the believers. But in connection with our first tent meetings that summer the idea came to sell our literature. And how it did sell! A full set of all we had to offer could be purchased for only 35 cents, but in just three Sunday sales in connection with the meetings Mr. Loughborough sold \$50 worth.

As we have seen in the chapter on organization, the Seventh-day Adventist Publishing Association was organized in the year 1861. Five years later we printed a book in the Danish-Norwegian language—our first publication aside from the English. John G. Matteson had appealed to the Review and Herald office for pamphlets and tracts in the Scandinavian languages, but had found there were no funds for such enlargement of our publishing work. Scandinavian friends came to the rescue, and soon Mr. Matteson was back with his request, carrying his manuscript and \$1,000 in cash. He was told there was no printer who could be spared to set the type; yet not daunted he asked permission to do it himself. This was granted him, and he soon went forth on his evangelical tours with about a thousand pages of pamphlets and tracts in his own language. These

he distributed, advancing the third angel's message among those of his own nationality. Since we have already had a glimpse of his determined perseverance, we are not surprised when we find him in Norway a few years later setting up a printing office for the Scandinavian people.

The publishing work was progressing, but the Lord saw even greater opportunities before it. In 1879 He sent this instruction through the Spirit of prophecy:

"Some things of grave importance have not been receiving due attention at our offices of publication. Men in responsible positions should have worked up plans whereby our books could be circulated, and not lie on the shelves, falling dead from the press."—*"Testimonies," Vol. IV, p. 388.*

But what could they do with such meager facilities and funds? One man saw a way. At the General Conference three years after this word came through Mrs. White, a man small of stature but great in zeal could be seen going from one to another of the leading men in the denomination, carrying two small, cloth-bound books under his arm. The man was George A. King. The books were "Thoughts on Daniel" and "Thoughts on the Revelation." He was sure the books could be sold. No one else waxed enthusiastic over the idea, but Mr. King was not to be discouraged. At last, reluctantly the Review and Herald Publishing House decided to give his plan a trial. From the beginning it was a success, and the canvassing work—selling books on the subscription basis—was established. Later, plans were laid for a field missionary secretary in each conference to assist the canvassers in their work. Canvassers' institutes have been held, and the idea has grown. One of its blessings to our own young people has been the provision for the scholarship plan for students.

Our largest publishing houses in the various divisions at the close of 1940 were as follows:

PUBLISHING HOUSE	LOCATION
Brazil Publishing House	Estação Santo André, S. P. R., São Paulo, Brazil, South America
British Publishing House	Stanborough Park, Watford, Herts, England
Buenos Aires Publishing House	Florida, F. C. C. A., Buenos Aires, Argentina, South America

Canadian Watchman Press	Oshawa, Ontario, Canada (Box 398)
Czechoslovakian Publishing House	Brno-Král. Pole, Wilsonova 8, Czechoslovakia
Finland Publishing House	Annegatan 7, Helsingfors, Finland
French Publishing House	Librairie "Les Signes des Temps," Dammarie-les-Lys (Seine et Marne), France
Hamburg Publishing House	Advent-Verlag (E. V.), Grindelberg 15a, Hamburg, Germany
Japan Seventh-day Advent- ist Publishing House	169-171 Amanuma, 1 Chome, Suginami-Ku, Tokyo, Japan (Box 7)
Jugoslavian Publishing House	Zeleni Venac 1/I., Belgrade, Jugoslavia (Box 580)
Oriental Watchman Pub- lishing Association	Salisbury Park, Poona, India (Post Box 35)
Pacific Press Publishing Association	Mountain View, California, U. S. A.
Philippine Publishing House	Manila, Philippine Islands (Box 813)
Review and Herald Pub- lishing Association	Takoma Park, Washington, D. C., U. S. A.
Rumanian Publishing House	Strada Mitropolitul Ghenadie Petrescu 116, Bucuresti IV, Rumania
Scandinavian Publishing House	Akersgaten 74, Oslo, Norway
Sentinel Publishing Company	Rosmead Avenue, Kenilworth, Cape Province, South Africa
Signs of the Times Pub- lishing House	515 Ningkuo Road, Shanghai, China
Signs of the Times Pub- lishing House	Seiryori, Keijo (Seoul), Chosen (Box 2)
Signs Publishing Company	Warburton, Victoria, Australia
Southern Publishing Association	2119-2125 Twenty-fourth Avenue, N., Nashville, Tennessee, U. S. A.
Stockholm Publishing House	Tunnelgatan 25, Stockholm, Sweden

Eternity alone will reveal the number of souls won and the Christians who have been encouraged in the way because of the literature provided and circulated by the Publishing Department from the humble beginning when 35 cents would purchase a complete set of Seventh-day Adventist literature, to the close of 1940, when to own a library of our publications would cost \$2,655.21. Wherever the gospel is carried, one of the first efforts is to prepare literature in the language of the people. In 1940 our literature was being published in 202 languages and dialects.

NOTE.—For interesting stories of the onward march of the publishing work, see "The Publishing Department Story," a booklet, price, 25 cents.

STUDY QUESTIONS

1. How early did the publishing work begin to give the story of the second advent of Christ?
2. What was the first Seventh-day Adventist paper printed?
3. Relate the experiences of the early workers in beginning to print and circulate a paper.
4. Why is the year 1849 an important one to remember in connection with our publishing work?
5. In what year was the *Youth's Instructor* first printed?
6. What would have been the cost of a complete set of Seventh-day Adventist literature in 1854? What spurred the sales upward?
7. Relate the story of printing our first literature in other than the English language.
8. How did the canvassing work begin?
9. Name and locate one publishing house on each continent.
10. Name and locate three publishing houses in North America.

Home Missionary Department

FROM the printing of the very first Seventh-day Adventist paper until today there has been but one object in publishing our literature, that is, to give the advent message to others. It has ever been the desire of leaders and laymen in this movement to distribute this literature broadcast. Tract depositories and societies of various kinds suited to the local needs came into existence shortly after the general organization of churches in 1862.

Soon those who distributed these tracts saw the need of improving their methods of missionary endeavor, and as a result in 1869 the first Adventist missionary society was formed at South Lancaster, Massachusetts. The charter members of this organization, known as the Vigilant Missionary Society, were ten busy women who could not go far from home, but who longed to have a part in telling others about the Saviour's soon return. Their plan was for each member of the society to visit a portion of her neighborhood during the week, distributing literature and talking with the people. In addition to making these neighborly calls, the women procured from various sources the names of people near and far, and mailed our papers to them. Not infrequently missionary letters accompanied the literature sent. Each Wednesday afternoon these home missionaries met to report and counsel over the work done, and to encourage one another by united prayers for God's blessing upon their efforts in spreading His truth.

S. N. Haskell, who came to be known as the "father of the tract and missionary idea," saw great possibilities in the type of work being carried on by the Vigilant Missionary Society, and it was he who led out in organizing this home missionary work on a broader basis. About the year 1870 he organized the New England Tract Society in connection with the conference of that name in the northeastern section of North America. The Vigilant Missionary Society then became an auxiliary to the larger organization which fostered similar local societies throughout the conference. Directors were appointed, each of whom had charge of a certain section of territory known as his district. It was his duty to see that a "librarian" was appointed in each church, who would be entrusted with

a supply of literature for church use. The "librarians" encouraged the circulation of this literature, and also collected pay for it, the funds being sent once a quarter to the conference treasurer. Each district had a meeting conducted quarterly, by the director, in the interests of the tract society work.

When early in the history of the New England Tract Society Mr. and Mrs. White visited South Lancaster, Massachusetts, to observe the work being done, they immediately recognized great possibilities in the plan. Mr. White prepared a pamphlet describing the organization and urging other conferences to follow the example of New England. The work of these societies came in for due consideration at the General Conference sessions of 1871, 1872, and 1873. At the last session a resolution was passed, expressing approval of the tract society organization and of the missionary work being done, and suggesting the advisability of consolidating the various societies into a general organization which could be properly represented at the regular meetings of the General Conference. S. N. Haskell was delegated to visit the various conferences during the year in the interests of the tract and missionary work. As a result of his trip during that summer, State and local tract societies became more or less general throughout North America.

The following year the General Conference in session at Battle Creek organized the General Conference Tract and Missionary Society of Seventh-day Adventists, which was designed to hold these State and local societies together and to promote the work of circulating books, tracts, and papers throughout the country. Miss Maria L. Huntley, a leading member of that charter society in South Lancaster, Massachusetts, was appointed secretary of the General Conference Tract and Missionary Society. Under her general leadership the tract and missionary work rapidly enlarged. The methods used were various, but the ultimate aim in each was the winning of souls, and many converts were won to the advent message through humble lay members who enlisted as workers in this type of evangelism. One story will suffice to illustrate: A believer in California formed the habit of giving out a tract at every opportunity. In time J. N. Loughborough visited that section of the country, and found that five persons who had been thus supplied with tracts had begun to keep the Sabbath and were ready for baptism. Moreover, one of the five had begun

to circulate tracts, with the result that he also brought out a small company of believers.

It was not long until this work in North America spread across the seas, and, through correspondence, not a few persons were led to keep the Sabbath. In fact, this world trend of the tract and missionary work caused the name to be changed in 1882 to the International Tract Society. It is probable that this international work during the next ten years did more than any other one agency in the Seventh-day Adventist denomination to spread the Adventist truths in all parts of the world.

The business of the International Tract Society was to send out literature free of charge wherever opportunity opened. Most of the carrying was done by ship captains, who, while they themselves might be indifferent to the message of the papers, were willing to assist a religious organization. Soon there were corresponding agents in many parts of the world acting as distributors of literature. In almost every case these agents eventually became Sabbathkeepers.

After the 1901 General Conference session, when the work of the denomination as a whole was carefully considered and changes in organization were effected, the International Tract Society ceased to function, not because of any lack of appreciation of its work, but because our mission work was then organized with representatives who, it was felt, should have charge of distributing our publications in the most effective manner in each country. The International Tract Society through the years had printed some of its own literature for distribution, but it was now decided that the General Conference Publishing Department should foster all publishing work done by the denomination through the several publishing houses and through the conference tract societies, which were to be continued as distributing agencies for the publishing houses.

Although this step in organization seemed the best that could be taken at the time, it soon became evident that a more definite organization for missionary endeavor was needed for the lay members in all Seventh-day Adventist churches. Accordingly, at the 1913 General Conference session an action was taken placing the promotion of home missionary work on a departmental basis and the Home Missionary Department of the General Conference was organized. The plan adopted called for a home missionary secretary in each union and local conference, and a thorough organization of the work in the

churches. In carrying out the plan a reporting system was developed, a "Home Missionary Manual" was prepared, and arrangements were made for monthly programs in the local churches. Thus the International Tract Society became the Home Missionary Department of the General Conference.

Under the supervision of the Home Missionary Department, missionary work on the part of laymen has been stimulated until many of our churches are doing work comparable to the efforts of conference workers. Bible readings are given to interested neighbors, help is provided for those in need, literature is distributed in communities where the people would not attend evangelistic efforts, and in many other ways Seventh-day Adventist principles and doctrines are being lived and presented to neighbors and friends.

In addition to this missionary work, each year the General Conference Home Missionary Department promotes campaigns in which the entire church participates. Chief among these is the Harvest Ingathering campaign, which brings in annually for the promulgation of the third angel's message thousands of dollars solicited from non-Adventists.

It was just such work as is being fostered by the Home Missionary Department that was called for in that appeal through the Spirit of prophecy which says, "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*"Testimonies for the Church," Vol. IX, p. 117.*

STUDY QUESTIONS

1. How did the work of the Home Missionary Department begin?
2. What was the first home missionary society called?
3. In what section of North America was our first tract society organized?
4. What year was the General Conference Tract and Missionary Society formed?
5. What led to the change of name to International Tract Society?
6. How did the International Tract Society operate?
7. What was the work of the International Tract Society?
8. When was the home missionary work put on a General Conference departmental basis?
9. List at least three things laymen can do to spread the gospel.
10. Upon whom does the finishing of this work largely depend?

Sabbath School Department

APPARENTLY little attempt was made in the very early days of the advent movement to instruct the young people and children in the doctrines cherished by their parents, but these youth were really a heart burden to the pioneer workers.

We find James White, in the summer of 1852, urging the parents to establish Sabbath schools for their children, even if there were only two or three in a place. As the *Youth's Instructor* began its visits to the homes of the believers, in August, it carried Sabbath school lessons which he had prepared. So anxious was he that the new little paper should not fail in its mission of furnishing the Sabbath school lessons that, as he drove from Rochester, New York, to Bangor, Maine, we find him—after eating his lunch, and while old Charley, his faithful horse, rested—using the bottom of his lunch basket for a table as he prepared lessons for the children. Yes, a youth's paper *had* to begin right there as a medium for carrying the Sabbath school lessons. Since the *Youth's Instructor* was first printed as a monthly paper, the lessons for an entire month appeared in each issue. For a few years these lessons appeared somewhat intermittently, but in 1861 *regular* lessons for children really began, the *Instructor* carrying a series of disconnected questions under the heading, "Questions for Little Bible Students." In the early years when no lessons were prepared, the adults studied such books as "History of the Sabbath" and "Thoughts on Daniel." In 1888 lessons for senior classes were provided in pamphlet form, the forerunner of our present Lesson Quarterly.

The earliest regularly organized Sabbath schools of which we have any record were held at Rochester and Buck's Bridge, New York, in 1853 and 1854. John Byington was the leader at Buck's Bridge. The following year a Sabbath school was begun in Battle Creek, Michigan, under the direction of M. G. Kellogg. A few years later G. H. Bell accepted the Seventh-day Adventist doctrines. He was a school teacher who had had experience in Sunday school work. In 1869 he prepared two series of lessons from the Old Testament, beginning with creation week for the children, and studies on the book of Daniel

for the youth. Out of this beginning Mr. Bell developed the series of lesson books called "Bible Lessons for the Sabbath School," which were used by the children and youth.

The year 1870 marks a point where the two greatest needs of the school—a simple form of organization and suitable lessons for the various grades—were in a measure supplied. In the next few years senior, intermediate, and primary classes were formed in nearly every Sabbath school. Superintendents and teachers were appointed for specific terms of service, and regularity and faithfulness were fostered in every feature of the school. The interest taken by the younger members is illustrated by the fact that one little boy walked five miles through the woods to Sabbath school. Then, as winter set in and the cold and snow forced him to stay at home, he besought his teacher to solve his problem. He was told that if he would interest a class of friends near his home, the Sabbath school teacher would come to teach them. Imagine the amazement of the instructor to find sixty pupils awaiting him!

In 1877 Mr. Bell urged organization, that the scattered Sabbath schools might be an inspiration and help to one another. California and Michigan organized State Sabbath School Associations. There were at that time about 600 Sabbath schools. The very next year the General Conference session in Battle Creek, Michigan, took up the matter of organizing the Sabbath school work, and a General Sabbath School Association was formed. Later the name International Sabbath School Association was chosen, which continued until the Sabbath School Department of the General Conference was organized as a result of the denominational reorganization in 1901-03.

The question of Sabbath school offerings was considered the same year that the General Sabbath School Association was formed. They were needed to provide necessary helps in the school. Mrs. E. G. White approved of such offerings, and referred some who questioned the method to the ancient temple services on the Sabbath. Finally a resolution was passed, asking both teachers and pupils to contribute one penny or more each Sabbath day. These offerings were collected by means of a "penny box" or "tin safe" fastened on the wall near the door of the church, so that each person could easily reach it. Eventually contribution envelopes replaced the offering box.

The first gift to missions through the Sabbath schools was made by the Upper Columbia Conference (then the States of

Oregon and Washington, North America) in the year 1885. California raised \$700 more than their current expenses the next year. This surplus they sent to Australia, where our work was then just beginning. The year 1887, when all Sabbath schools were urged to make larger offerings and to give all above their local expenses to missions, recorded \$10,615 given toward opening our first mission station in Africa.

In fact, the first real undertaking by the denomination as a whole in behalf of the heathen was a Sabbath school enterprise. This project was the building of a ship of suitable size and construction for missionary operation among the islands of the Pacific Ocean. Large ships that cruised the seas rarely stopped at those islands; hence the need that we have a ship of our very own. The need was felt, but not until the Sabbath School Association put its shoulder to the wheel did actual work on the ship begin. In a surprisingly short time the necessary sum of \$20,000 was raised, in pennies, nickels, and dimes through the Sabbath schools. (See p. 175.)

When the possibilities for mission offerings through the Sabbath school were first visualized, one or more Sabbaths were set apart each quarter for Sabbath school expense, and the offerings of the remaining Sabbaths were given to missions. But soon an even higher ideal was cherished. The period from 1906 to 1912 will always stand out as the time when the battle was waged to make an open channel between the Sabbath school and the needy mission fields of the world. Children were delighted to save their pennies to send the good news of Jesus' soon coming to other children in faraway lands. Youth and adults likewise thrilled to this noble purpose, and the Sabbath school offerings multiplied a thousandfold. In 1906 Vermont surprised the Sabbath school world by reporting that all the schools in that conference had given their entire regular Sabbath school offerings to missions. Other plans had been made for their own operating expenses. Like a mighty rushing tide that could not be stayed, the missionary idea enveloped the Sabbath schools, and within six short years every school was giving all its offerings to missions.

The camp meeting Sabbath school plan was born at Battle Creek, Michigan, in 1878. It was reported the very next year that a Sabbath school had been conducted at every camp meeting held, and from then on the Sabbath school has been a regular feature of the camp meeting program. From the camp

meeting Sabbath school, under the direction of the conference Sabbath school secretary, local workers received helpful suggestions. Conventions also have educated and trained valuable workers in the local Sabbath schools. Since 1885 the *Sabbath School Worker*, issued by the General Sabbath School Department, has been a constant aid in the progress of this work.

Although the Sabbath school was originally begun for the benefit of the youth of our denomination, the lessons provided and the inspiration radiating from this systematic Bible study have caused it to be recognized as a great need in the lives of old as well as young. The Sabbath school is frequently referred to as "the church at study." Since 1885, when England sent in the first report ever received from a field outside of North America, the Sabbath school has gone around the world. In fact, wherever the gospel is carried the Sabbath school forms the nucleus for the church-to-be. Thousands whose names are not yet listed in our church membership are regular attendants at Sabbath school. The total Sabbath school membership in 1940 reached the mark of 618,507. To know God and to make Him known is the aim of the Sabbath school, and its only textbook, the Bible. In brief, the Sabbath School Department's objectives are summed up in these five phrases: (1) Every believer a member of the Sabbath school; (2) daily study of the Sabbath school lesson; (3) every member present and on time every Sabbath; (4) personal work for every pupil; (5) liberal gifts to missions.

NOTE.—If you would become better acquainted with the Sabbath school work in its various phases, study the book, "The Sabbath School."

STUDY QUESTIONS

1. Relate the story of how the children came to have their first Sabbath school lessons.
2. From what source did the adults get their lessons in the early days?
3. Where and when was our first organized Sabbath school held? Where was the second Sabbath school begun?
4. What two points does the year 1870 mark in Sabbath school work?
5. What service did G. H. Bell render?
6. When was the General Sabbath School Department organized?
7. Discuss the Sabbath school offerings.
8. What sources of education are available to Sabbath school workers?

Department of Education

THE subject of Christian education early engaged the thought of the pioneers in the third angel's message. They themselves had grown with the movement, receiving a practical education in the experiences of the first and second angels' messages. If their children were to be strong future leaders in the cause, however, it was felt they must be trained for that work. This would require a type of education that was not included in the curriculum of the public schools. As early as 1856 the Adventist church in Battle Creek, Michigan, began a private school, but their plans were soon interrupted by the turmoil of the Civil War. Some one has rightly called this effort not a beginning of our educational work, but an expression of the longing of the early pioneers to see their youth trained for service.

With God, "all His biddings are enablings." If there should be a denominational school, then there would be a Seventh-day Adventist who could lead out in founding it. The man for the opportunity joined our church in the year 1866—Goodloe Harper Bell. He had struggled determinedly to obtain his own education, and now had been a public school teacher in Michigan for some years. Failing health had brought him to the Health Institute conducted by Seventh-day Adventists in Battle Creek, and while in their care he accepted the teaching of Adventists and joined the church. As he engaged in light outdoor labor around the sanitarium to build up his health further, he was very companionable with the boys of the neighborhood, occasionally helping them with their lessons.

One day the sons of Mr. and Mrs. James White told their parents that Mr. Bell's explanations of difficult problems in arithmetic and grammar constructions were much more clear than those given by their school teachers, and they closed their comments with the question, "Why not take lessons from Mr. Bell instead of going to public school?" The idea spread, and in 1868 Mr. Bell was encouraged to open a school in a cottage near the Health Institute. The school grew in magnitude until three years later, in addition to the regular school

term, a four weeks' lecture course was conducted for ministers. Our leaders then realized as never before that something must be done to provide Seventh-day Adventist schools for the training of workers. Accordingly, in the spring of 1872 there appeared in the *Review and Herald* a call for believers to come to camp meeting prepared to consider these questions:

1. "Shall we have a denominational school, the object of which shall be, in the shortest, most thorough, and practicable way, to qualify young men and women to act some part, more or less public, in the cause of God?

2. "Shall there be some place provided where our young people can go to learn such branches of the sciences as they can put into immediate and practical use, and at the same time be instructed on the great themes of prophetic and other Bible truth?"—*Review and Herald*, April 16, 1872.

The matter became so urgent, however, that they could not wait for camp meeting time; something must be done at once. Just three weeks after the above-mentioned article on education appeared in the *Review and Herald*, another appeared on "The Proposed School," which read in part: "The school must commence at the earliest point practicable. Two brethren are coming from Europe, to be educated in the English language, and become more fully acquainted with our faith. . . . It is not designed to be a local affair. . . . This movement is designed for the general benefit of the cause."—*Review and Herald*, May 7, 1872.

This same year an appeal for "Proper Education" came from the pen of Mrs. E. G. White. God had shown her the mistakes of some other schools, and the plan upon which our denominational schools should be founded. She said:

"Provision should have been made in past generations for education upon a larger scale. In connection with the schools should have been agricultural and manufacturing establishments. There should also have been teachers of household labor. And a portion of the time each day should have been devoted to labor, that the physical and mental powers might be equally exercised. If schools had been established upon the plan we have mentioned, there would not now be so many unbalanced minds."—"Testimonies for the Church," Vol. III, p. 153.

NOTE.—Read this entire appeal in "Testimonies for the Church," Vol. III, pp. 131-160.

She urged that the mistake of not including vocational training be avoided in the educational program of our denomination. As we look back, we can see that this was truly a message from God. At that time industrial training had not become a part of the educational system in North America. It was Russia's exhibition at the Centennial Exposition of 1876 in Philadelphia, we are told, that opened the eyes of North American educators to this important phase of education. At that exposition Russia exhibited woodwork and ironwork done by pupils of a technical school in St. Petersburg (now Leningrad). But it was some time before industrial work became an integral part of the public school system in North America.

On June 3, 1872, the proposed Seventh-day Adventist school opened at Battle Creek, Michigan, under the auspices of the General Conference Committee. All this added to the earnestness of the discussions at the camp meetings that summer. At the General Conference session convening at Battle Creek, March 11, 1873, the following resolution was passed:

"Resolved, That while it becomes our duty to pray to the Lord of the harvest to send forth laborers, we also regard it as our duty to establish a school, guarded by sound moral and religious influence, where those who give themselves to the work of the Lord may discipline their minds to study, and at least qualify themselves to read, speak, and write the English language correctly; where our people can send their sons and daughters with comparative safety; and where men and women may study those languages especially now spoken by the people of those nations from whom we hope to gather a harvest of souls to the Lord."—*Review and Herald, March 18, 1873.*

It was further *"Resolved, That the establishment of the school be placed in the hands of the General Conference Committee."*—*Ibid.*

With this encouraging foundation of confidence in a school, at the 1873 camp meetings a request was made for \$20,000, but people were so eager for the school that before the year closed pledges to the amount of \$54,000 had been received for the Seventh-day Adventist Educational Fund.

A second General Conference session convened in November of that year, at which a committee of seven was appointed to organize an educational society and select a site for the main building of the school. Accordingly, on the last day of

that year a plot of twelve acres on Washington Avenue in the "West End" of Battle Creek, was purchased for our first denominational college. A legal organization was effected in March, 1874, the committee of seven incorporating as the Educational Society of the Seventh-day Adventists. In the meantime, the school, which had been begun in June, 1872, had been carried on in temporary quarters with a steadily increasing interest and attendance. January 4, 1875, the Battle Creek College building was dedicated.

From the very first, God's approval was upon our educational work. One message through the Spirit of prophecy said, "Let the school be conducted along the lines of the ancient schools of the prophets, the word of God lying at the foundation of all the education given."—*"Counsels to Teachers,"* p. 208. Great stress was laid on the threefold education needed—physical, mental, and spiritual. But in spite of all this, the courses of study offered in our first school were patterned largely after the courses given in the secular schools. It was evident that well-meaning leaders had not yet fully grasped God's plan. Six years after Battle Creek College opened, this message of warning and counsel came:

"There is danger that our college will be turned away from its original design. . . . To give students a knowledge of books merely, is not the purpose of the institution. Such education can be obtained at any college in the land. I was shown that it is Satan's purpose to prevent the attainment of the very object for which the college was established. . . . If a worldly influence is to bear sway in our school, then sell it out to worldlings, and let them take the entire control. . . .

"God has declared His purpose to have one college in the land where the Bible shall have its proper place in the education of the youth. Will we do our part to carry out that purpose?"—*"Testimonies,"* Vol. V, pp. 21-26.

This was a hard message for the workers to bear, especially those who had been unconsciously deviating from the true pattern. The result was that during the school year 1882-83 Battle Creek College was closed. However, the following year they reopened it with the determination to carry it on according to God's plan.

It is interesting to note that the very year the doors of this first denominational college remained closed marked the founding of two new schools—South Lancaster Academy in the

East, and Healdsburg College in the Far West. There can be no retreat in God's work; if it stops in one place, it will break forth with renewed energy in another.

Once again, in the eighties, our educational work suffered a relapse, brought about by an effort to match courses with the world. It was found, too, that our industries showed a loss of \$1,500 in two years; so in some schools outdoor sports were substituted for the industries. These games, however, brought in a spirit not in harmony with the advent movement, and it became evident that not in this way could the financial problem be solved.

In the year 1887 W. W. Prescott was chosen to give his full time to the promotion of our educational work. A six weeks' institute was held at Harbor Springs, Michigan, in 1891, where the one hundred educators in attendance gained a new vision and received light upon educational plans and methods and upon the real object of our educational system. It brought about a marked and favorable change, and the educational work began to grow. The blessings of the institute had, as W. W. Prescott said, "given the Lord a chance to work more according to His mind, and less according to our minds." Four brief years later we had eleven advanced schools in North America; England had begun a training school for Bible workers; Denmark had a denominational high school; and South Africa and Australia each had a school. Space forbids giving the interesting story of the beginnings of each of these training centers. At the close of 1940 we find the following colleges seeking to train young people to carry forward quickly the third angel's message:

EDUCATIONAL INSTITUTION	LOCATION
Atlantic Union College (South Lancaster Academy when first founded)	South Lancaster, Massachusetts, U. S. A.
Australasian Missionary College	Cooranbong, New South Wales, Australia
Brazil Junior College	Santo Amaro, São Paulo, Brazil, South America
Canadian Junior College	College Heights, Alberta, Canada
China Training Institute	Chiao Tou Tseng, Kiangsu, China
Chosen Union Training Institute	Seiryori, Jeijo, Chosen
College of Medical Evangelists	Loma Linda, California, U. S. A.

Columbia Junior College	Takoma Park, Washington, D. C., U. S. A.
Emmanuel Missionary College (formerly Battle Creek College)	Berrien Springs, Michigan, U. S. A.
Friedensau Missionary Seminary	Friedensau, Burg-Land, Bez. Magdeburg, Germany
Helderberg College (European)	Somerset West, Cape Province, South Africa (Box 22)
Japan Junior College	Showa-machi, Kimitsugun, Chiba-ken, and Tokyo, Japan
La Sierra College	Arlington, California, U. S. A.
Madison College	Madison College, Tenn., U. S. A.
Marienhoehe Seminary	Darmstadt, Germany
Newbold Missionary College	Near Rugby, Warwickshire, England
Oakwood Junior College (colored)	Huntsville, Alabama, U. S. A.
Oshawa Missionary College	Oshawa, Ontario, Canada
Pacific Union College (originally Healdsburg College)	Angwin, California, U. S. A.
Philippine Union College	Baesa, Caloocan, Rizal, Philippine Islands (Manila, Box 1772)
River Plate Junior College	Puiggari, F. C. E., Entre Rios, Argentina, South America
S. D. A. Theological Seminary	Takoma Park, Washington, D. C., U. S. A.
Seminaire Adventiste du Salève	Collonges sous Salève (Haute Savoie), France
Spicer Junior College	Bangalore Heights, S. India
Southern Junior College	Collegedale, Tennessee, U. S. A.
Southwestern Junior College	Keene, Texas, U. S. A.
Swedish Mission School	Ekebyholm, Rimbo, Sweden
Union College	Lincoln, Nebraska, U. S. A.
Vincent Hill School and Junior College (English)	Mussoorie, India
Walla Walla College	College Place, Washington, U. S. A.
Washington Missionary College	Takoma Park, Washington, D. C., U. S. A.
West Indian Training College	Mandeville, Jamaica, British West Indies

NOTE.—For up-to-date information on these institutions, see the current Year Book.

Our largest school, however, has not been mentioned in the foregoing list. It is unique in that its classroom doors are open wherever students live. The Home Study Institute, with its headquarters in Takoma Park, Washington, D. C., carries opportunities to those who otherwise might not be able to supplement their education. Young people who for one reason or another cannot attend a resident school, the busy housewife or mother, workers already busy in their life vocations, each and all can fit this school into their particular time and situations.

The Home Study Institute was established in 1909 as the Fireside Correspondence School, operating under this title until 1930, at which time it assumed its present name. The institute began in North America, but in its twenty-five years of service it has expanded until in 1940 we find a thriving branch Home Study Institute in Shanghai, China, with sub-branches in the Far Eastern Division; another in Southern Europe at Collonges sous Salève (Haute Savoie), France; a third at Wahroonga, New South Wales, Australia; one for the British Isles at Newbold Missionary College, Rugby England; and another in Poona, India, for the Southern Asia Division. Lessons have been translated and some work begun at Buenos Aires, Argentina, South America.

All our denominational colleges are replenished by the boys and girls who have received their early education in Seventh-day Adventist schools. Before the cornerstone of our first college was laid, plans were on foot for organizing church schools. Urgent requests were made that young people qualify to serve as teachers in select schools in our larger churches, giving instruction in the common and higher branches of English and in the principles of our faith and hope. In 1894 a message through Mrs. White added emphasis and gave encouragement. She predicted a time when the country would be dotted over with Seventh-day Adventist schoolhouses. Where could we get the money? Yes, and where were the workers to carry on such a program?

With the twentieth century the church seemed to awaken to the urgency of church schools. In 1900 the first convention of Seventh-day Adventist church school teachers was held in Battle Creek, Michigan. As the church school has grown, normal departments for training efficient teachers for our children have been established in our advanced schools. Before two

decades had passed, the country *was* "dotted over" with church schools, as the Spirit of prophecy had predicted.

The system of education advocated from the beginning by Mrs. White included what few educators then regarded as a part of educational work; that is, the home as a school. She presented the home as God's model—"the greatest of all educational agencies." She said that parents are the first and most important teachers, and urged their education as being equally as necessary as the education of other teachers. But this concept of the beginning point of education and of training for parenthood was hard for teachers and people to grasp.

Definite action, however, was begun for the education of parents and the establishment of the home as the foundation school in 1922, with the formation of the Home Commission, an interdepartmental committee of the General Conference. Parents' study groups were formed, and lessons were prepared for them in various branches of parent education. This eventuated in the preparation of a series of comprehensive textbooks by A. W. Spalding and Belle Wood-Comstock, M. D., which formed the basis of study for these groups. In a number of our colleges, classes have been conducted in social education in order to prepare young men and young women for the responsibilities of home life.

After twenty years of this service for parents, the Home Commission was included in the denominational educational system. At the 1941 General Conference session action was taken to merge the Home Commission in the Department of Education, beginning with the year 1942, and to provide place for home education as an integral part of the system.

More and more Seventh-day Adventists had come to feel the need for a school of advanced training for our workers. In 1933 steps were taken to organize an Advanced Bible School, at first with the idea that it would be conducted rotating from college to college. But this was soon found to be undesirable. At the 1936 General Conference session it was decided to establish this advanced training school at Washington, D. C., and it became known as the Seventh-day Adventist Theological Seminary. A substantial building has been erected, and work is carried on in regular sessions for our ministers, missionaries, and Bible teachers.

From such small beginnings our educational work has grown until the close of 1940 registered 32 junior and senior colleges,

182 academies, and 2,626 church schools owned and operated by Seventh-day Adventists, with a total enrollment of 110,779 students. It is estimated that 90 per cent of our denominational workers and missionaries are products of Seventh-day Adventist schools.

STUDY QUESTIONS

1. Why do we consider it necessary to have denominational schools?
2. Relate briefly the events that led up to the General Conference resolution to found a school.
3. In what year did our first school open under denominational supervision?
4. What mistake in education did Mrs. White urge should be avoided in our system?
5. Why was Battle Creek College closed one whole year?
6. What and where were educational institutions opened the year Battle Creek College was closed?
7. What caused a second relapse in our educational work?
8. Name and locate seven senior or junior colleges in North America. Name and locate three outside North America.
9. What is our *largest* educational institution? Where is it located?
10. How has the prediction through the Spirit of prophecy concerning church schools been fulfilled?
11. What was the Home Commission? How is its work now carried on?
12. Discuss the purpose of the Theological Seminary.
13. What per cent of our denominational workers is it estimated are products of Seventh-day Adventist schools?

Young People's Department of Missionary Volunteers

MANY of the leaders in the Seventh-day Adventist denomination in the early days were themselves young people, and the needs of fellow youth lay upon their hearts. The young man James White wrote the first Sabbath school lessons with a view to providing Bible studies for the youth. The *Youth's Instructor* was planned for them, and special meetings for young people were held at camp meetings.

Almost simultaneously with these developments stress began to be laid upon various kinds of missionary work within our churches. Societies were formed, and the earnestness and alertness of the young people who frequently took leading parts in them, aroused a consciousness that this was the very thing that would tie our youth to the church. Such efforts, it was foreseen, would also develop leadership qualities in the oncoming generation.

As far as is known, the first organization of Seventh-day Adventist youth was formed at Hazelton, Michigan, by Luther Warren, then a boy in his teens. He and another lad were walking along a country road one day, talking earnestly about what the young people could do to help spread the message of Jesus' soon return. Why not form a Christian society for our group of boys? came the question-thought, and turning into a field, there in a fence corner the two boys told the Lord all about the need and their idea. Soon a group of boys were gathering regularly for prayer meetings, conducting temperance meetings, and beginning to do missionary work. A little later girls also were admitted to the society, and happily these youth worked together circulating tracts and papers, carrying on correspondence with interested persons, and doing what they could for the sick and needy wherever they came in contact with them.

With the exception of a few spasmodic efforts for the youth, however, workers in our denomination did not take definite steps to help the young people organize for service until the Lord through the Spirit of prophecy pointed out their neglect

and the remedy. The first testimony that bore directly upon an organization for the youth was given to Mrs. White while she was in Australia in 1892. But her statement was not made generally public until the General Conference session of 1893. One of the most pointed paragraphs in that testimony read:

"We have an army of youth today who can do much if they are properly directed and encouraged. We want our children to believe the truth. We want them to be blessed of God. We want them to act a part in well-organized plans for helping other youth. Let all be so trained that they may rightly represent the truth, giving the reason of the hope that is within them, and honoring God in any branch of the work where they are qualified to labor."—*General Conference Bulletin, Jan. 29, 30, 1893.*

Another specific testimony of those early days was, "Let there be a company formed somewhat after the order of the Christian Endeavor Society."—*Extract from letter from Mrs. E. G. White, Oct. 2, 1893.*

Later, when Mrs. White was asked just what she meant when she referred to the Christian Endeavor Society as a model after which to pattern our work, she replied that it was the spirit and energy, the far-reaching efforts in behalf of all lines of Christian work, as reported through the officers of the Christian Endeavor Societies, that was worthy of imitation. It was the faithfulness, the alertness, and the devotion of members in those societies which was pointed to as an example to us, rather than their plan of organization, their constitution, and their machinery.

Soon after the first testimony on young people's work appeared, A. G. Daniells, then working in Australia, organized a society that in later years sent practically all its charter members into wider service for the Master. The Ohio Conference in North America was the first conference to give formal recognition to the work for our youth. At a convention in 1899 they provided State officers for a young people's organization, and the work began with sixty young people signing the "Volunteer Certificate" that was drawn up for these "Christian Volunteers." Two years later the General Conference of Seventh-day Adventists asked the Sabbath School Department to add the care of the young people's work to its regular duties, and in turn the department looked to its representatives in the local fields to promote the work.

In those early days progress was slow, but there was encouragement in the fact that it was steady. Australia and North America awakened to the possibilities in their young people at about the same time. Germany had a young people's society as early as 1903, and within two years from that date the era of the young people's work had dawned in England, Africa, the Cook Islands, Trinidad, Jamaica, and the French-Latin field.

The next step in developing this work was taken in 1907 at the General Conference session held in Gland, Switzerland, when it was recommended that the young people's work be organized as a separate department. Two months later more than two hundred workers, either in the Sabbath School Department or especially interested in this organization for the youth, gathered at a convention held in Mount Vernon, Ohio. There they prayed and studied until they could go forth with a definite policy for the new organization. What should they name the new department? Although this phase of the work had come to be known as the "Young People's Work," those present at the Mount Vernon convention felt that they should select a name that would definitely indicate the nature and work of the organization. At last out of much consideration came the name "Seventh-day Adventist Young People's Society of Missionary Volunteers."

Finding the training in the Missionary Volunteer Societies excellent for the youth of the denomination, the workers soon felt that a similar organization would train the younger boys and girls for service. Hence, at the 1909 General Conference session an action was passed calling for the organizing of Junior Missionary Volunteer Societies in church schools and in the larger churches where suitable leadership could be provided.

Further recognition was given to the importance of this phase of the young people's work when the Educational and Missionary Volunteer Convention held at St. Helena, California, in 1915, passed a resolution to give greater emphasis to the Junior work. The organization did grow steadily, but it was not adequate for the boys and girls. Great need was felt for additional ways of helping them to prepare for efficient service and to develop strong Christian character, that they might know better how to pioneer for God. After much prayerful study it was decided by leaders in the Missionary Volunteer

movement that more definite heed should be given to "the harmonious development of the physical, the mental, and the spiritual powers" of the boys and girls. An outgrowth of this is the Progressive Class work, with Friend, Companion, and Comrade classes for the Juniors, and with the Master Comrade class for Senior Missionary Volunteers, adopted at the 1922 General Conference session. For senior young people who desire to prepare for a wider field of missionary endeavor, in 1934 there was instituted the Advanced Study and Service League.

This Missionary Volunteer work has gone around the world. It is fostered by division, union, and local conference Missionary Volunteer secretaries and by scores of ministers who recognize that the future of our denomination depends upon the young people. They are the leaders of tomorrow in the work of God.

In brief, the objectives of the Young People's Department are summed up in the slogan adopted by young people's workers at the General Conference of 1926: "To save from sin and guide in service" the youth of this Seventh-day Adventist denomination.

The very first report, in 1903, of work done by our young people, sounds small but markedly familiar today. It reads:

"Their efforts have extended into almost every line of missionary work. Books, tracts, and papers have been sold; branch Sabbath schools held; jail work done; Christian help work of all kinds undertaken; Bible readings and cottage meetings conducted; money collected for church debts, church repairs, and local missionary enterprises. The young people of Iowa have collected \$372.85 in support of the work in France; the Battle Creek Society has raised a fund of over \$400 for the purpose of supporting one of their number in the Syrian field; the Upper Columbia societies are supporting a native missionary in China, \$183 having been given already for work at home and abroad."

And why does it ring familiarly in our ears? Because this is the work God was then calling the youth to do, and because the first "Training in Service" chart produced by that memorable convention at Mount Vernon, Ohio, in 1907, has been adhered to in the main through all the passing years. This chart lists in 1941 the work of Missionary Volunteer Societies in three natural divisions:

1. Devotional

- a. Consecration services
- b. M. V. Week of Prayer
- c. Prayer bands
- d. Bible Year
- e. The Morning Watch

2. Educational

- a. *The Youth's Instructor*
- b. Society meeting programs
- c. Missionary Volunteer Reading Courses
- d. Spirit of Prophecy Reading Course
- e. Study and Service League
- f. Junior Standard of Attainment
- g. Leaflet series
- h. Libraries
- i. Camp meetings and institutes
- j. Leaders' camps
- k. Senior camps
- l. Junior camps
- m. Youth's congresses
- n. Progressive classes

3. Organized Missionary Effort

- a. Personal evangelism
- b. Literature work
- c. Christian help work
- d. Bible readings and cottage meetings
- e. Temperance, religious liberty, etc.
- f. Missionary correspondence
- g. Christian stewardship
- h. Advanced Study and Service League

Shortly after the Sabbath School Department began to foster the young people's work, a General Conference man attending a series of camp meetings, wrote:

"The young people's movement is a growing factor in our work. Its influence is already felt in the field. The development has not been so much by any molding influence working from without as by the growth of an idea from within. We are not rallying around any phrase, or pressing on in this movement because it is the customary thing nowadays to have young people's societies. Implanted within the hearts of the youth of this denomination by the Holy Spirit is the deepening conviction that there is a definite work for

the young people to do in ushering in the glorious coming of our Lord. The movement truly is of God at this time, and to meet the call of the hour."

And the Young People's Department of Missionary Volunteers has been meeting the "call of the hour" all down through the years. Today the mission fields are dotted with young people who received their first training in service in the Missionary Volunteer Society. Many of our present prominent workers trace their interest in the forward movement of our message to the time when they were members of small Missionary Volunteer Societies. Not a few of our evangelists gave their first public addresses in society meetings. Scores of them had their vision strengthened and broadened in those humble meetings, by taking part in the missionary phases of the movement in which only volunteers are enlisted. The close of 1940 found us with a membership of 148,698 Missionary Volunteers in all parts of the world, training in character building and for service.

NOTE.—For more specific information relative to this department, see the Missionary Volunteer manual, Junior Handbook, Master Comrade Manual, Outline for Advanced Study and Service League, Camp Leader's Handbook, and M. V. Leaflets prepared by the General Conference Young People's Department.

STUDY QUESTIONS

1. In the early days, what two things were seen would be the result of definite organization for our youth?
2. Where was the first organized Young People's Society held? What work did it do?
3. What led to actual organization by the denomination?
4. Where was our first Young People's Society organized?
5. What General Conference department first fostered the young people's work?
6. In what year was a separate young people's department organized?
7. What two gatherings crystallized the young people's organization? Where was each held?
8. What name was chosen for the young people's department?
9. How did the Progressive Class work for Juniors come to be adopted?
10. Quote the slogan that sums up briefly the Missionary Volunteer objectives.

11. Outline the "Training in Service" chart that was adopted at the Mount Vernon convention in 1907 and that has been used all through the years. (Give the main divisions, with two items under each.)
12. What far-reaching results have come through the training the Missionary Volunteer Society affords?
13. Name sources from which to obtain specific information relative to the young people's work of this denomination.

Medical Department

"BELOVED, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2.

Since this is God's desire for His people, it is to be expected that He would lead those who were so earnestly striving to weave right principles into their lives to an understanding of the science of health. Some among the advent people discovered the need of making reforms in their own lives frequently in a quiet, natural manner. This was illustrated in the experience of one of the advent believers before 1844 in ridding himself of the tobacco habit.

While plowing his field, he stopped at the end of a furrow to rest his horses, for the day was warm. As was his custom, he began to smoke his pipe. While he smoked, there came to his mind the subject that then was, and still is, very dear to the heart of every true Adventist—the soon return of our blessed Saviour. As he lay on the ground, the azure sky above, broken only by the presence of one snowy-white cloud, suggested these questions: "What if my Lord were to come to earth today? What if I should behold Him now on that white cloud?" And then, as the man's soul thrilled at the thought, there came the heart-searching question, "Would I be ready to meet Him? Should I wish Him to find me just as I am this moment—with this pipe in my mouth?" The peaceful thought of the Saviour's return changed to a disquieting doubt. There was too much contrast between that filthy clay pipe and the pure white cloud.

Those sturdy pioneers in this message were not much given to vague dreaming. With them, to catch a vision was to follow the light. He rose from the ground, put his pipe and tobacco pouch in the furrow, and, sinking the plowshare in the ground, he buried his idol from sight forever. That evening at the prayer meeting he testified in a straightforward but unargumentative manner of the step which he felt the Lord had led him to take. Soon others in the church followed his example, and gave up their pipes. Although it was not until some years later that tobacco was made a test of church fellowship, abstinence from its use had through the fifties become quite general among Seventh-day Adventists.

Other health principles had been discovered prior to 1844 by at least one man in the movement—Joseph Bates. His reform seems to have been a succession of eliminations of harmful things while he was yet a sailor upon the high seas. He had risen to the position of a captain, master of a vessel, when the fact dawned upon him that he could not master his own cravings. With him, to recognize was to act; he discarded distilled liquors, then profanity, wine, tobacco, and a few years later he added ale, porter, and cider to the forbidden list.

Winning moral victories placed Mr. Bates in an attitude of mind that was more receptive to spiritual truths, and in 1827 he was baptized. It was this same year that he laid the foundation for the Fairhaven (Massachusetts) Temperance Society, which was one of the first temperance-societies ever organized in the United States. His next step in hygienic reform was to give up tea and coffee; five years later he eliminated flesh foods from his bill of fare. This was early in 1843, when he was numbered among the advent believers who looked for their Saviour's return.

These may seem to be small beginnings in our medical work, but the greatest principles are often discovered in a simple manner.

Mr. Bates's experience had been unique, and he had said little to others about the reforms which he had made. The Sabbathkeeping Adventists as a body were so taken up with their task of proclaiming the third angel's message, with all that it embodied, that they at first gave little thought to diet or health. It was gradually, step by step, that as a group of believers they were led to general reforms in the manner of living.

At first, the Lord sent through the Spirit of prophecy (in 1848) a message which pointed out the dangers of the use of such poisonous articles as tobacco, tea, and coffee. A little later further instruction came relative to the importance of cleanliness, both of the person and of the surroundings. As the light came on these points, an educational work was begun. In the early sixties a number of the leading workers were ill through overwork and improper diet. In the summer of 1863, at a Friday evening worship hour, at the home of one of our believers in Otsego, Michigan, there was opened up to Mrs. White, in a very comprehensive vision, the important relationship which exists between good health and godliness and effi-

ciency in service. The causes of disease, its treatment through aiding nature in its work, and other phases of the health message, such as diet, rest, exercise, and cleanliness, were all opened up to Mrs. White in this vision.

The light which was received in regard to health came as a surprise to Mrs. White and to our people generally. However, with their attention directed to the importance of the right care of the body and to proper diet, earnest study was made, not only of the fundamental principles set forth by Mrs. White in her writings on health, but also of the writings and methods of those in various places who were leading out in health lines. Thus the believers endeavored to find practical ways of applying the great fundamental principles revealed through vision.

Mrs. White wrote extensively on the subject of health, preparing a comprehensive article (published in 1864), entitled, "Health," and the following year she wrote six articles in which she presented her views in regard to this important topic. These were published in a series of six pamphlets, entitled, "Health, or How to Live." The principles set forth in these pamphlets emphasized healthful living and obedience to physical laws as a Christian duty. This gave the gospel of health a distinctive place in our message. These same principles are presented by Mrs. White more fully in her larger work devoted to the subject of healthful living—"Ministry of Healing."

At the General Conference session in May, 1866, Mrs. White presented instruction which had been given her a few months earlier: "I was shown that we should provide a home for the afflicted, and those who wish to learn how to take care of their bodies, that they may prevent sickness."

The establishing of such an institution was a staggering proposition in view of their financial situation, but the instruction had been given, and Seventh-day Adventist leaders could do nothing less than follow the light. Within a few days a large private property in Battle Creek had been procured. By September all was in readiness to open the doors of our first sanitarium. It was called the Western Health Reform Institute, and was under the management of Dr. H. S. Lay, who had, in addition to his medical course, more than a year's training at an Eastern water cure to learn the hydropathic methods of treating disease. Later the institution became known as the Battle Creek Sanitarium. (This sanitarium passed from denominational control in 1903.)

California built our second sanitarium—the Rural Health Retreat on Howell Mountain near St. Helena. It opened in the spring of 1878, and is today one of our largest medical institutions, known as the St. Helena Sanitarium.

The American Health and Temperance Association, organized in 1879, was a strong factor in spreading our health principles. This association soon obtained 15,000 pledged members. They themselves signed and then circulated among others one or more of three pledges. One pledge called for abstinence from alcoholic drinks; the second excluded tobacco in all forms; and the third, the teetotal pledge, was against tea, coffee, and other narcotics. By means of lectures, institutes, and the circulation of health literature, these association members promoted the health cause.

In 1893 the association became known as the Seventh-day Adventist Medical Missionary and Benevolent Association, which was intended to cover the activities of the original society, and in addition to provide for carrying on a line of benevolent work on behalf of the poor and unfortunate. Among the institutions which the new organization began to administer the very year of its founding were the James White Memorial Home for the aged and the Haskell Memorial Home for orphans.

That same year also marked the opening of a medical mission and dispensary in Chicago. On her deathbed a young woman who had been a patient at the Battle Creek Sanitarium expressed appreciation of what had been done for her, and obtained from her father a promise that he would employ a sanitarium nurse to work among the poor of Chicago. The nurse was duly appointed, and soon volunteers joined her, engaging in practical house-to-house effort in that large city. It was to follow up this work that a mission was established which furnished wholesome food at one cent a dish, and a clean bed, a warm bath, and laundry privileges for ten cents. Religious services were held in connection with the mission. The work served to arouse and widen interest in our health principles in general, and led to a demand for instruction to be given at camp meetings and institutes.

One of the greatest steps in strengthening Seventh-day Adventist medical work was the starting of a nurses' course at the Battle Creek Sanitarium in 1884. This was one of the first schools of the kind in the United States, and persons

from many countries came for the training. From then on training schools for nurses have been a settled feature in the work of our large sanitariums. In the early nineties the nursing personnel was strengthened by restricting the course to such persons as those who desired to devote their lives to the missionary phase of the medical work. Instead of becoming smaller under this new regime, the classes increased in size. Graduates from these courses are serving in the mission field, doing home missionary work, and teaching in institutions in which other young people are training for service.

Soon it was seen that we must provide for the training of physicians. About 1895 a school known as the American Medical Missionary College was opened. It was incorporated under the laws of the State of Illinois, fifteen years later being merged with the medical department of the University of Illinois. It had rendered good service while under the auspices of Seventh-day Adventists, however, having trained almost two hundred physicians.

Already another Adventist institution for the training of physicians, the College of Medical Evangelists, had been established in Southern California. There are two divisions of this institution, one at Loma Linda and the other at Los Angeles, California. The former conducts a school for nurses, a dietitians' school, and classwork for the first two years of the medical course; the Los Angeles division gives the higher classes of the medical college.

The White Memorial Hospital at Los Angeles represents a remarkable development of the clinical department of the school. By this means, and with favorable connection with other large hospitals, an unusual opportunity is afforded students to familiarize themselves with disease and its treatment. We hold as a denomination the distinction of operating the only college in the world for medical evangelists. Concerning this school Mrs. E. G. White said:

"The medical school at Loma Linda is to be of the highest order, because those who are in that school have the privilege of maintaining a living connection with the wisest of all physicians, from whom there is communicated knowledge of a superior order. And for the special preparation of those of our youth who have clear convictions of their duty to obtain a medical education that will enable them to pass the examinations required by law of all who practice as regularly qualified

physicians, we are to supply whatever may be required, so that these youth need not be compelled to go to medical schools conducted by men not of our faith."—"*Counsels to Teachers*," pp. 480, 481.

All through the years the public has been enlightened and educated through our health literature. The first journal was issued simultaneously with the founding of our first institution. This paper, known as the *Health Reformer*, later as *Good Health*, was started in 1866. The present *Life and Health* magazine first appeared in 1885 as the *Pacific Health Journal and Temperance Advocate*. Another magazine, *Health*, was started in 1934.

Our health training is carried still further through the course in home hygiene and care of the sick, which is offered by the General Conference Medical Department to laymen of our churches. The course, which is given by a trained nurse, has qualified hundreds to do medical missionary work among their neighbors. Treatment rooms also have been established in many cities. Dispensaries, health food factories, cafés, and cafeterias up and down the land are quietly preaching the gospel of good health. As one Seventh-day Adventist medical worker said: "Our health truth, with its sane, sound, and sensible reform principles, is more than the teaching of men. Our service of physical ministry is not confined to the material side of life."

Indeed, the far-reaching influence of medical missionary work as an evangelizing force is the chief reason for maintaining our health work. The Spirit of prophecy has called it the "entering wedge of the message." In mission fields especially is this true. Speaking of his work among the Peruvian Indians, F. A. Stahl said that probably 90 per cent of the conversions among them are an outgrowth of medical work. More often than not this medical work is done in rudely constructed dispensaries. Wherever hearts can be reached through ministering to physical needs, there the missionary doctor, nurse, and even the practical nurse use whatever medical supplies are available, and God blesses their efforts. Among all classes of people the truth of the prediction made by Mrs. E. G. White at the General Conference session in May, 1866, as she publicly introduced the medical work, has been proved. She said:

"As unbelievers shall resort to an institution devoted to

the successful treatment of disease, and conducted by Sabbath-keeping physicians, they will be brought directly under the influence of the truth. By becoming acquainted with our people and our real faith, their prejudice will be overcome, and they will be favorably impressed. . . .

"Some who go away restored, or greatly benefited, will be the means of introducing our faith in new places, and raising the standard of truth where it would have been impossible to gain access had not prejudice been first removed from minds by a tarry among our people for the object of gaining health."

NOTE.—Read "Testimonies for the Church," Vol. I, pp. 485-495.

Our medical work has grown world-wide until at the close of 1940 we find sanitariums, hospitals, and dispensaries totaling 158, with a staff of more than 250 doctors and 2,500 nurses. These medical units are all operating under control of the Seventh-day Adventist denominational organization. In addition to the denominationally owned medical institutions, there are a number of sanitariums and treatment rooms owned and operated by private individuals and organizations. Many of these enterprises are doing a work which adds greatly to the volume of medical work of the denomination as a whole. Only the larger sanitariums owned and operated by the denomination in 1940 can be listed here:

SANITARIUM	LOCATION
Boulder-Colorado Sanitarium	Boulder, Colorado, U. S. A.
Canton Sanitarium and Hospital	Sam Yuk Road, Tungshan, Canton, China
Chulumani Sanitarium and Hospital	Chulumani, Sud Yungas, Depto. de La Paz, Bolivia, South America
Florida Sanitarium and Hospital	Orlando, Florida, U. S. A. (Drawer 1100)
Giffard Mission Hospital of Seventh-day Adventists	Nuzvid, Kistna District, South India
Glendale Sanitarium and Hospital	1509 East Wilson Avenue, Glendale, California, U. S. A. (Box 871)
Hultafors Sanitarium	Hultafors, Sweden
Iowa Sanitarium	Nevada, Iowa, U. S. A.
Juliaca Clinic	Casilla 22, Juliaca, Peru, South America

Kanye Hospital	P. O. Kanye, via Lobatsi, Bechuanaland Protectorate, South Africa
Kendu Hospital	Gendia, P. O. Kisumu, Kenya
Lake Geneva Sanitarium	Gland, Canton du Vaud, Switzerland
Loma Linda Sanitarium and Hospital	Loma Linda, California, U. S. A.
Manila Sanitarium and Hospital	217 Luna, Pasay, Rizal, Philippine Islands
New England Sanitarium and Hospital	Stoneham, Melrose P. O., Massachusetts, U. S. A.
North China Sanitarium and Hospital	Kalgan, Chahar, China
Paradise Valley Sanitarium	National City, California, U. S. A.
Penang Sanitarium and Hospital	465 Burma Road, Penang, Straits Settlements
Porter Sanitarium and Hospital	2525 South Downing Street, Denver, Colorado, U. S. A.
Portland Sanitarium and Hospital	932 S. E. Sixtieth Avenue, Portland, Oregon, U. S. A.
Resthaven Sanitarium and Hospital	Sidney, British Columbia, Canada
River Plate Sanitarium	Puiggari, F. C. E., Entre Ríos, Argentina, South America
Riverside Sanitarium and Hospital	Young's Road, Nashville, Tennessee, U. S. A.
St. Helena Sanitarium	Sanitarium, California, U. S. A.
Shanghai Sanitarium-Hospital and Clinic	150 Rubicon Road, Shanghai, China (Box 1281)
Shen Yang Sanitarium and Hospital	Peiling, Mukden, Manchukuo
Skodsborg Sanitarium	Skodsborg, Denmark
Soonan Hospital-Dispensary	Soonan, Chosen (Korea)
Stanborough Park Sanitarium	Stanborough Park, Watford, Herts, England
Sydney Sanitarium	Wahroonga, N. S. W., Australia
Tokyo Sanitarium-Hospital	171 Amanuma, 1 Chome, Suginami-Ku, Tokyo, Japan
Walla Walla Sanitarium and Hospital	Walla Walla, Washington, U. S. A.
Warburton Sanitarium	Warburton, Victoria, Australia

Washington Sanitarium	Takoma Park, Washington, D. C., U. S. A.
White Memorial Hospital	Boyle and Michigan Avenues, Los Angeles, California, U. S. A.
Wuhan Sanitarium and Clinic	Box 77, Hankow, China
Yencheng Sanitarium-Hospital	Lowanho, Yencheng, Honan, China

STUDY QUESTIONS

1. What attitude did our early pioneers take as health reforms were brought to their attention?
2. Relate Joseph Bates's experience in adopting health measures.
3. How do the principles adopted by Seventh-day Adventists, at the time ridiculed by many, now compare with the findings of medical science?
4. What were the first health booklets printed by Seventh-day Adventists?
5. What led to the establishment of the Battle Creek Sanitarium? Is this sanitarium now under denominational management?
6. What preparation had Dr. H. S. Lay received which especially qualified him to become manager of our first health institution?
7. Where was our second sanitarium opened?
8. Name three ways by which the American Health and Temperance Association sought to promote the cause of health.
9. Discuss the work of the Seventh-day Adventist Medical Missionary and Benevolent Association.
10. What effect did the opening of nurses' courses have on the health work? What restriction was soon added? How did this affect the classes?
11. State the gist of the testimony given through Mrs. White relative to our medical college.
12. What distinction does our denomination hold relative to operating a medical college?
13. Name at least three means by which we have made our health principles practical and available to the general public.
14. What is the chief reason for maintaining our health work?
15. What effect did the Spirit of prophecy predict the medical work would have on those who were benefited thereby?
16. Where has this prediction been most markedly fulfilled?
17. What is the medical work often called?
18. Name and locate seven medical institutions in North America. Three outside.

American Temperance Society

SEVENTH-DAY ADVENTISTS have always been ardent advocates of temperance. We have seen how some of the early pioneers in the advent message were conscientiously adopting temperance measures as they were impressed to prepare for the coming of Jesus. (Read Mr. Bates's experiences, in the Medical Department section, page 97.)

The first record we have of Seventh-day Adventists as a denomination entering into this work came about as a result of a national temperance issue. On March 6, 1859, at a meeting in the tabernacle at Battle Creek, Michigan, such men as James White and J. N. Andrews strongly urged Seventh-day Adventists to vote for the temperance cause. And Mrs. E. G. White wrote in her diary of that date as follows:

"Men of intemperance have been in the office today, in a flattering manner expressing their approbation of the cause of Sabbathkeepers in not voting, and expressing hopes that they will stick to their course, and like the Quakers not cast their vote. Satan and his evil angels are busy at this time, and he has workers upon the earth. May Satan be disappointed, is my prayer."

As a result of this agitation, Seventh-day Adventists did go to the polls, and voted for the men who stood for temperance.

But the temperance cause as such was not put on an organized basis in the Seventh-day Adventist denomination until 1879, when the American Health and Temperance Association was formed, with Dr. J. H. Kellogg as its first president. This association required members to sign (1) a teetotal pledge, discarding all stimulants, (2) an anti rum and tobacco pledge, and (3) an antiwhisky pledge. A constitution and bylaws were adopted, and church members became enthusiastic supporters of this worthy cause. Temperance societies sprang up, and Seventh-day Adventists soon became quite generally known as a denomination of thorough temperance reformers.

Through the years we have carried on an extensive temperance work, not only in our own organization, but by affiliation

with the Women's Christian Temperance Union and the Anti-Saloon League.

Seventh-day Adventists took an active part in bringing about national prohibition in 1920 through the Eighteenth Amendment. But after prohibition was written into the Federal Constitution, the feeling of security that it could never be repealed lulled many of the temperance constituency to sleep, while opposing forces did not relax their efforts.

It was during the critical period prior to the Presidential election in 1932, when both major political parties favored either repeal or modification of the Eighteenth Amendment, that our temperance organization was revived, under the name of American Temperance Society of Seventh-day Adventists. Thousands of pages of literature were circulated to preserve the cause of temperance. While it was too late to save the amendment, it was a challenge to Seventh-day Adventists to arouse to their duty and opportunity in educating along temperance lines.

The American Temperance Society issues a Temperance Bulletin quarterly, setting forth scientific facts and data on the evil effects and consequences of alcohol. Various phases of temperance education are augmented by the efforts of the Medical Department and through our health journals and Seventh-day Adventist literature in general.

STUDY QUESTIONS

1. What is the first record we have of Seventh-day Adventists as a denomination taking part in temperance work?
2. Tell of the organization of our first temperance association.
3. With what temperance organizations have we been affiliated through the years?
4. What part did the American Temperance Society have in seeking to preserve the Eighteenth Amendment?
5. By what means does the American Temperance Society seek to educate the public?

Religious Liberty Department

THIS branch of our work was first organized in the year 1888 as the National Religious Liberty Association. It became the Religious Liberty Department of the General Conference when the various departments within our denomination were organized in 1901. The occasion for the original formation of a Religious Liberty Association was the introduction into Congress in 1888 of the famous Blair Sunday Bill. A hearing was given on the merits of this bill, and Sunday law advocates occupied practically all the time. A Seventh Day Baptist minister was granted a few minutes, but he weakened his cause by admitting the right of Congress to legislate on the subject, and asked only an exemption in favor of observers of the seventh day as the Sabbath.

At this point Seventh-day Adventists asked for a hearing and were granted some time. A. T. Jones spoke, making it very clear that Adventists were not seeking an exemption clause, and that they would oppose the bill just as readily with such a clause as without it, because they regarded the whole principle of legislation in behalf of a religious institution as fundamentally wrong. Thus, for the first time Seventh-day Adventists were brought into prominence as advocates of religious liberty.

About the same time that the foregoing Sunday bill was introduced, an amendment to the Constitution of the United States was proposed which would place the name of Jesus Christ in the Constitution, and would declare that the laws and usages of Christianity must be a part of the fundamental law of the land.

The National Religious Liberty Association opposed this measure on the ground that such an amendment would be clearly a union of religion and government.

Our Religious Liberty Department has one object and one only; namely, the preservation to every man, regardless of his creed, of those inalienable rights with which mankind has been endowed by the Creator. Civil power may properly enact laws regulating the relationship of man to his fellow man, but it

has no right to pass measures which have to do with man's relationship to God or to religion.

Years before the organization of the Religious Liberty Association, Adventists had taken the position, based upon the prophecy of Revelation 13:11-17, that there would arise in the United States a hierarchy similar to the Papacy of the Middle Ages, which would use the civil power of the government to accomplish its own ends. As evidences of the working of just such a power began to be seen, the Spirit of prophecy urged activity in the cause of religious liberty.

"It is our duty to do all in our power to avert the threatened danger," it was said. "We are not doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscience. Fervent, effectual prayer should be ascending to heaven, that this calamity may be deferred until we can accomplish the work which has so long been neglected."—*Testimonies*, Vol. V, pp. 452, 714.

The Blair Sunday Bill was the first to be introduced into Congress, but since that time almost every session of Congress has witnessed the introduction of proposed Sunday legislation. This national issue, as well as legislation in many States and cities, has been consistently opposed by our Religious Liberty Department. The enforcement of religious legislation, whether the revision of the old colonial blue laws or the passing of new legislation in some States, has led to real religious persecution. The prosecutions were so severe in one State that even the sympathy of the State legislature was awakened in favor of the persecuted, so that an exemption clause was enacted, granting religious liberty to those who observe the seventh day of the week as the Sabbath. In some places, however, where such an exemption clause has not existed, Sabbathkeepers have been torn from their families and forced to work in the chain gang with criminals, all because they chose to "obey God rather than men."

Aside from defending the cause of religious liberty, it has been the constant aim of the Religious Liberty Department to educate the general public in principles of justice. Even before the organization was effected, the *American Sentinel* was advocating the maintenance of human rights, both civil and religious.

Our present *Liberty* magazine's mailing list includes government officials and other men of rank. Thus the magazine is a

continual education in the principles of liberty of conscience among those who have a voice in the making of national laws. Religious liberty secretaries in the various conferences also are upholding these principles by pen and voice. God has raised up many friends to champion the cause of religious liberty in order that the doors may be kept open for His last message of mercy to be carried into all the world.

STUDY QUESTIONS

1. What two proposed measures led to the formation of a religious liberty organization?
2. What is the objective of the Religious Liberty Association?
3. To what country does Revelation 13:11-17 refer? What should be our attitude as we see the fulfillment of this Bible prophecy?
4. By what two means is the Religious Liberty Department endeavoring to educate the public? What classes of people are reached?

Commission on National Service and Medical Cadet Training

THE first denominational organization brought into being to care for the interests of Seventh-day Adventist men serving their country in its armed forces was created in 1918 at a Midsummer Council of the General Conference Committee. It was known as the War Service Commission.

Under the leadership of the commission the work for Seventh-day Adventist men in Army camps in the United States and those in expeditionary forces abroad was organized. Camp pastors were appointed by union conference committees to visit and look after our men in the Army camps. The secretary of the commission took care of the cases of men when the difficulty had to be handled through Government departments in Washington.

At the close of World War I, this commission ceased to function. A similar but far more comprehensive organization was revived in 1940, following the enactment by the Government of the Selective Training and Service Act of 1940, which brought about the first peacetime conscription known to North America.

This was at first known as the National Service Commission. Its purpose was similar to that of the original War Service Commission, but it was not given the same name, because at the time it came into being, the country was not at war. It took charge of all the activities that were being promoted in the interests of draft-age men in Seventh-day Adventist churches, and sought to prepare them for efficient service if they were called by their country, and to instruct them in every important feature of registration, classification, and induction.

In the meantime, a Medical Cadet Corps Council had been organized, by action of the 1939 Autumn Council. In Medical Cadet camps held throughout the United States, thousands of Seventh-day Adventist men were being trained in basic and military subjects, in medical and technical subjects, and in denominational principles of noncombatancy, thus being prepared to give skilled service if called into the Army.

To avoid duplication of work, shortly after the organization of the National Service Commission, in 1940, the Medical Cadet Corps Council was merged with the commission, the new organization being known as the Commission on National Service and Medical Cadet Training.

STUDY QUESTIONS

1. How early did Seventh-day Adventists organize to aid men who were called to serve their country? Discuss the work of the organization.
2. What brought about a revival in 1940 of interest in training men for wartime service?
3. What is the Medical Cadet Corps? Discuss the purpose of this organization.
4. What organizations are comprised in the Commission on National Service and Medical Cadet Training?

Ministerial Association

THE Ministerial Association was first formed as a Ministerial Commission at the General Conference session of 1922. It is an association of the evangelistic workers of the Seventh-day Adventist denomination. Its object is the self-improvement of the workers, to enlarge their vision and abilities for service in giving the advent message. There are no union or local conference secretaries, but in each division there is an appointed representative, either the vice-president for the division or one of the departmental secretaries.

Although the Ministerial Association did not materialize until 1922, the need of it had been felt to the extent that one phase of its work began in 1914. This was the Ministerial Reading Course, which at first was fostered by the Department of Education. Each year a set of books that will be of special help to ministers and Bible workers is selected and promoted through *The Ministry* and by correspondence.

The recommendation that led to the organization of the Ministerial Association stipulated that its duties should be to gather material that would be of value to ministers and Bible workers, to act as a clearing house for helpful suggestions collected, and to give special attention to young men studying for the ministry. This work is carried on through the medium of a monthly periodical, *The Ministry*, which through cooperation of the conferences goes to practically all English-speaking ministers and Bible workers, and is made available to young people training in these lines in our colleges. By means of mimeographed exchanges, Bible workers as a group and advanced ministerial students in their field seminar work are helped toward higher ideals and achievements.

At the 1941 General Conference session enlarged plans were laid for greater promotion of evangelism and the Bible work, and additional secretaries were appointed to foster these important phases of endeavor.

STUDY QUESTIONS

1. For what purpose was the Ministerial Association organized?
2. What feature of the Ministerial Association's work was carried on many years before the association materialized?
3. What periodical is promoted by the Ministerial Association?
4. What enlarged plans for the Ministerial Association's work were laid at the 1941 General Conference?

The Ellen G. White Publications

"HERE are my writings," spoke Mrs. E. G. White, directing the attention of visiting workers to her books and files of manuscripts. "When I am gone, they will testify for me." Vital to the welfare of the church throughout the world is the wide dissemination of the messages of counsel and direction sent by God for the encouragement and guidance of His people.

To ensure the continued publication and wide distribution of these writings after her pen must be laid aside, Mrs. White arranged to leave them, on her death, in the care of a group of five able men, who, as trustees, were to take charge of her work. Those who served first in this capacity were selected by Mrs. White herself for the important work she was to leave with them. This board of trustees has been perpetuated as an organization through the years in harmony with definite provision made by Mrs. White.

The activities of the trustees consist of arranging for the continuing publication of the English editions of the E. G. White books; of publishing in book form the messages of counsel and instruction first printed in periodicals or pamphlets now out of print; of arranging for the translation and publication of the E. G. White books in the foreign languages; and in the custody of the manuscript files and collections of historical documents left by Mrs. White.

For many years the work of the trustees of the Ellen G. White Publications was carried on at the "Elmshaven" office near Mrs. White's last residence at St. Helena, California. That the valuable materials might be more readily accessible to the leaders of the denomination, and that the work of this organization might be carried on more efficiently, the files and work were transferred in 1938 to the office of the General Conference at Washington, D. C. The priceless documents are now kept in a large fireproof vault, and a small office staff cares for the various lines of endeavor in connection with the ever-widening circulation of the E. G. White books.

Certain of the more important E. G. White books are now published in scores of languages, and their circulation reaches

into millions. Thus is fulfilled the prediction made by Mrs. White in 1907, that "whether or not my life is spared, my writings will constantly speak, and their work will go forward as long as time shall last."

STUDY QUESTIONS

1. What arrangement has been made for the care and dissemination of the writings of Mrs. E. G. White? Under what name?
2. What is the work of the trustees? (Four points.)
3. Where was the work of the Ellen G. White Publications carried on originally? Where are its offices now?
4. What prediction had Mrs. White made relative to her writings?

Bureau of Home Missions

MILLIONS of people from other lands have through the years made their home in North America; in fact, it is estimated that one third of the population of the United States and Canada is foreign speaking. A large number of these people never learn to speak the English language; so if they are to receive the light of the third angel's message, it must be given to them in their own tongues. One writer, speaking of this mission work as carried on in North America, commented, "It seems as if God had looked down and said, 'You are too slow. You will never evangelize the world at the rate you are now working.' So He stirred up these people to come to North America. With the coming of these millions from other lands, churches and individual Christians ought to see the greatest opportunity for evangelism that has ever been given to any people."

The Bourdeau brothers recognized this challenge when they accepted the advent doctrines back in the fifties and began to proclaim them to other French-speaking people in Canada. J. G. Matteson in the sixties began preaching to and writing for the Danish-Norwegian people of North America. For a short time in the eighties there was conducted a Scandinavian Bible school in Chicago and also a German Bible school in Milwaukee. When Union College, at Lincoln, Nebraska, opened in 1891, three foreign departments offered educational opportunities—German, Danish-Norwegian, and Swedish. It was the design that those who studied in these departments should labor among their own nationalities. But not until its session of 1905 did the General Conference make the fostering of this work for the foreign-speaking peoples in the United States and Canada a definite part of its responsibilities. At that time a department was organized and plans were laid for leadership in the various nationalities. Four years later the organization was further perfected, and O. A. Olsen was appointed secretary of the North American Foreign Department, as that branch of our work was then called.

The next important move in this work was made in the autumn of 1909, at the General Conference Council held in

College View, Nebraska, when it was decided to discontinue the foreign departments at Union College, and to establish instead three separate schools in different parts of the country, so that the facilities might be increased for training laborers to do efficient work for the various nationalities.

The Danish-Norwegians located at Hutchinson, Minnesota, where was conducted for a number of years the Hutchinson Theological Seminary. Chicago being the most important Swedish center in the United States, a site was chosen twelve miles west of that city for the Swedish school, Broadview College. The German school was ultimately founded at Clinton, Missouri. In addition to these three language schools, a French Department was fostered in South Lancaster Academy, and a Russian Department was added to the Harvey Academy (North Dakota). In 1911 the International Bible Training School was started in Brooklyn, New York, with an enrollment including Italians, Bohemians, Slovaks, Hungarians, Rumanians, Germans, Russians, and Scandinavians. The instruction in this school was given in English, but colporteur work and Bible work were done in the city in all the languages represented.

Concurrent with the operation of these schools there was an increased activity in evangelistic work among the various nationalities. There was not a single laborer among the thousands of French in the United States and Canada when the Foreign Department was organized, but the Latin Union Conference in Europe readily responded to a request for a French worker, and sent Gustav Roth in 1910.

Because of the expense involved in operating separate foreign-language schools, and because the decrease in immigration has lessened the need for so many workers in the various tongues, in later years these foreign schools have been discontinued. Provision has been made, however, for language training in connection with other schools of North America, and for special finishing work selected students are recommended to the mother countries in Europe.

The publishing work also has made good progress in a number of foreign languages in North America. Such books as "Steps to Christ" and "The Great Controversy" have been translated into a great many different languages. The Pacific Press Branch at Brookfield, Illinois, has fostered the publishing of books and periodicals in foreign tongues. For years

we have had the Harvest Ingathering paper printed in various languages and scattered broadcast in foreign settlements of North America.

The Bureau of Home Missions, which is strictly a North American department of our general world-wide organization, holds a distinctive place in the giving of the advent message. Bureau secretaries from the General Conference are constantly working among the people of different nationalities who have made North America their home. The work of these General Conference representatives is supplemented by the young ministers, colporteurs, nurses, and Bible workers who have been trained in the foreign-language departments of our schools for work among their own people.

Substantiating the labors of the Bureau of Home Missions, we have this message through Mrs. E. G. White: "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."—*"Testimonies for the Church," Vol. VIII, p. 35.*

STUDY QUESTIONS

1. Among what peoples does the Bureau of Home Missions maintain its work?
2. Discuss our first efforts to establish work for the foreigners in North America.
3. Name and locate the three schools that were established to train laborers to work for their own nationalities. How were these later combined?
4. Concurrent with the opening of the three schools for foreign-speaking peoples, what other phase of work for them increased in activity?
5. What publishing house fosters the printing of works in foreign tongues?
6. How is work for these foreign-speaking people carried on by General Conference representatives? What other provision is being made for giving the message to these people?

North American Negro Department

WORK among the Negroes of North America began with the labors of J. E. White for the colored people in the city of Chicago in 1893. While working there he was thinking of and praying for the great mass of Negroes in the Southern States. He with others built a small boat which they planned to sail down the Mississippi River and use as a mission boat among the colored people whom they could reach in this manner. Accordingly, the "Morning Star"—built from funds procured largely through the sale of "The Gospel Primer," a children's book written by J. E. White—reached Vicksburg, Mississippi, in January, 1895. However, the year previous to that, seed had been sown which was now to bring forth fruit. A God-fearing Negro preacher had been calling the people in that vicinity to repentance. "Be ye clean!" was his message, even in the face of bitter persecution. Finally a mob seized him and inflicted injuries which resulted in his death. But his dying words to them were, "I have not given you all the light; after I am gone others will come with more light. Take heed to it." Soon in and around Vicksburg a good-sized company had accepted the message proclaimed by the Seventh-day Adventists.

Touching his emotions and appealing to the better nature of the Negro, however, were not the only forms of help which he needed. The Emancipation Proclamation in 1863 had freed a half million slaves, who, left adrift, uneducated and untrained, were in many respects worse off than when in slavery. Their numbers had greatly increased, and the need for uplift work among them was appalling. The little company of Seventh-day Adventist workers set themselves to the task with a will. They worked from house to house, gave Bible studies, and conducted night schools. Five years later they could report five schools in operation for the Negroes, as well as other work being done for them in several cities.

In 1898 these workers in the Southland were organized into the Southern Missionary Society, and the following year this society was legally incorporated.

In those early days the workers started the little paper, *Gospel Herald*, which for years was a special organ of the Negro work. The headquarters were at Vicksburg, but because of the malarial climate they were moved, in time, to Nashville, Tennessee, where J. E. White set up a small printing press in a barn for the purpose of printing the *Gospel Herald*, a magazine devoted wholly to reports and inspirational material for the colored work. Eventually the *Herald* was merged with the regular union papers. In 1934 the *Message Magazine* was launched for the Negro readers. The year 1933 witnessed the publishing of the first denominational book written specifically for the Negro of North America—"The Hope of the Race," by F. L. Peterson.

The Southern Missionary Society maintained its efforts until 1913, when the work it was doing was taken over by the Negro Department. Like the Bureau of Home Missions, this department functions only in North America.

The work of the Negro Department is sponsored by a Negro secretary, who is a member of the General Conference Committee. In unions where there are five hundred or more colored constituents, a union conference Negro secretary has immediate supervision of the work for them.

Our leading training institutions for colored youth in North America are Oakwood Junior College, at Huntsville, Alabama, and Riverside Sanitarium, at Nashville, Tennessee. From these institutions many colored young men and young women have gone forth to live useful lives and to swell the ranks of our workers in giving Seventh-day Adventist truths to their own people in North America, and a few have crossed the waters to labor among their fellow men in Africa.

STUDY QUESTIONS

1. Relate the story of the beginnings of our work for the Negroes of North America.
2. What methods were employed for uplifting the Negro?
3. What was our first organization for work in the Southland called?
4. What and where are our leading training institutions for colored youth of North America?

Press Bureau

As far back as 1884 Seventh-day Adventist leaders had urged through various resolutions the possibilities in utilizing newspapers as a means of spreading the message. A few workers in different sections had been successful in securing the publication of articles in newspapers. However, no general systematic, organized work was done until the Press Bureau was established in connection with the regular General Conference organization in 1912 and a secretary was appointed to foster the work. This secretary not only writes articles, but advises methods of publicity, and encourages evangelists and laymen to take advantage of the influence of the press.

The activities of the Press Bureau have steadily advanced through the years until leaders of schools, sanitariums, publishing houses, local conference pastors, and evangelists in different parts of the world are now contributing articles to the news columns of papers, explaining denominational doctrines, describing denominational activities, and emphasizing the fact that Christ's return is imminent. As the result of cultivating the friendship of editors, many evangelists find these men willing to print pointed articles on the advent message, and often our preachers are requested to supply Biblical explanations for the unusual conditions today and the significance of catastrophes in the world.

While practical newspaper reporting of denominational activities is being accomplished in all parts of the United States and Canada, advancement is also being made in the British Isles, Australia, the Philippine Islands, and different sections of Continental Europe and South America. Practical instruction on writing for the newspapers is supplied free of charge by the Press Bureau, with the hope that every local church and Young People's Missionary Volunteer Society will have its own reporter to submit reports to the newspapers, and thus help to advance the third angel's message.

STUDY QUESTIONS

1. What part does the Press Bureau have in giving the third angel's message to the world?
2. Who contribute articles for newspaper evangelization?
3. How far-reaching has the work of the Press Bureau become?

Transportation Department

THE General Conference of Seventh-day Adventists maintains a Transportation Department for the purpose of furnishing travel information in connection with our great world-wide work, especially to assist missionaries who are launching out upon strange seas, bound for unknown lands. Many of these are young people unaccustomed to extensive travel even in their homelands, and bewildering indeed would be their experiences were it not for the assistance proffered by the Transportation Department. Even if one were familiar with the purchasing of tickets and the making of reservations for journeyings to and fro upon the home continent, the obtaining of visas, arranging for bookings on steamships, and the varied exigencies of ocean travel would call for the best efforts of transportation experts.

The treasurer of the General Conference, located at headquarters in Washington, D. C., is the superintendent of transportation (and serves as agent for transatlantic travel). He is assisted by the following four agencies: General transportation in North America, at Chicago, Illinois; Eastern transportation (to assist in transatlantic service), in New York City; Western transportation (to arrange for transpacific travel), in Mountain View, California; and the fourth in London, England (serving in behalf of such missionaries as must pass through London). In addition to these, the treasurers of the various divisions act as assistants in their respective territories, and the union conference treasurers in North America also act as assistants when occasion requires.

These transportation agents are glad to aid our workers in their travels in the homeland, but the major portion of their work lies in arranging bookings for transatlantic and transpacific ocean travel. This is no small task. It is great—in proportion to the growth and activities of the world-wide work of the Seventh-day Adventist denomination!

STUDY QUESTIONS

1. For what purpose is a Transportation Department maintained?
2. Who is the superintendent of transportation?

3. How many specific transportation offices do we have? Where are these located?
4. Who act as assistants, in addition to the agents in these four offices?
5. To what class of workers is the major portion of the Transportation Department's services devoted?

Evangelism and Convocations

THE whole advent movement is essentially evangelistic. From the time when those who studied the prophecies, in both Eastern and Western Hemispheres, felt impelled to tell others the good news that the return of Jesus was near, down to the present world-wide program of evangelism among Seventh-day Adventists, our truths have been made known through evangelistic methods. Before the believers in the third angel's message had an organization, the evangelist was at work, going wherever he felt the Spirit of God would have him give the message. One of the chief factors that led to our denominational organization was the need for correlating and strengthening the efforts of these self-sacrificing pioneers.

Generally speaking, these evangelists have employed three methods in their soul-winning work—the pulpit, the press, and personal effort. In a census of the conversion of approximately two hundred leaders in the advent movement, it was found that in almost every case a combination of these three methods, together with the influence of Christian living, had led the individual to accept the message as from heaven.

Various helps and devices, of course, have augmented the methods used. One that has been effective all through the years was introduced at a general meeting of advent believers held in Boston in May, 1842. Here Charles Fitch was permitted to exhibit a chart which he had made to illustrate the prophecies of Daniel and the Revelation. The idea met with favor, and a resolution was passed to print three hundred lithographed copies.

The most substantial aids in every method used by the ministry have been the colporteur and the Bible worker. In many places, long before the evangelist enters a territory, the faithful colporteur has trudged his happy way, selling the books that prepare the minds of the people for the truths that the evangelist later carries to them. The Bible worker is the evangelist's faithful assistant. It is she who, during the series of meetings, visits the people in their homes and personally studies the Bible with them, answering questions, and considering their personal problems that could never be given consideration in the meetings.

Some evangelists prefer to have the Bible worker enter the territory ahead of them, working quietly from home to home, sowing seed for the harvest during the series of evangelistic meetings. Then, after the meetings close, the Bible worker stays on, giving Bible readings and explaining points that are not clear in the minds of some who were interested in the meetings, but who did not come to the decision point. Frequently as many will accept the message through these follow-up studies as have taken their stand during the meetings.

EARLY ADVENT BELIEVERS' CAMP MEETINGS

The decision to hold camp meetings as a means of building up the spiritual life of the believers, and of spreading abroad the tidings of a soon-coming Saviour, was made at the general meeting held in Boston in May, 1842. The first camp meeting was a small gathering of early advent believers at Hatley, Quebec, in Eastern Canada, early in the summer of 1842. The second followed immediately, at East Kingston, New Hampshire. Joshua V. Himes was superintendent. The location was exceptionally favorable. Not more than five rods from the camp ran the Boston and Portland Railroad. There was an abundance of pure, cold water. Tall hemlock trees, with their cool shade and secluded groves, gave opportunity for quiet prayer and devotion.

According to the *Boston Post*, from seven to ten thousand people attended this second meeting. Crowds came from all parts of New England, representing all sects. Among the casual visitors was John Greenleaf Whittier, who a few years later wrote a graphic description of the encampment. Since this was the first general assembly of the believers, considerable interest was evinced in determining how the advent message had come to various persons. Space forbids their recital here, but our God does indeed have a "thousand ways" to provide for both temporal and spiritual needs.

When the camp meeting idea was first suggested, it was feared that the cause would not be able to meet the expense, but during the year, thirty-one camp meetings were held within four months. In 1843 at least forty were held, and the year following, a total of fifty-four. According to estimates, about one-half million people attended the 125 camp meetings held during the 1844 movement.

After the passing of the time in 1844, when the disappointed

believers gathered at Albany, New York, in a "mutual conference of Adventists," April, 1845, the following action was passed:

"We . . . are of the opinion that our camp meetings, except in particular cases where the brethren deem it will advance the cause, should be dispensed with for the present, and our energies expended by visiting the towns and villages, and in some convenient place giving courses of lectures and holding series of conferences."

TENT MEETINGS

In those early days it was the custom to hold meetings wherever they could—in churches, in halls, and in schoolhouses, when no better place could be obtained. On one occasion in Michigan the speaker stood in an open window and spoke not only to the crowd in the schoolhouse, but to a larger audience seated in carriages or on the grass outside. It was this meeting that suggested the advisability of resorting to tents. But where could \$200 be obtained for that purpose?

"There's what I think of the plan," said one brother, laying down \$35. And the remainder was quickly raised.

After a season of earnest prayer, one of the workers present said, "We all felt fully satisfied that purchasing a tent would be a move in the right direction." Accordingly, M. E. Cornell returned to Battle Creek from Rochester, New York, on June 8, 1854, bringing with him a sixty-foot circular tent, which was soon erected. J. N. Loughborough opened the first Seventh-day Adventist tent meeting June 10 with a discourse on Daniel 2. After two days in Battle Creek, the tent was moved to Grand Rapids, Michigan.

The Adventists in Vermont followed Michigan's example in purchasing a tent in July of that same year. The following year New York held its first tent meeting, and Wisconsin also purchased a tent. From this time on, tents were used extensively in the proclamation of the message. Being something of a novelty for the first few years, they attracted good audiences.

The early tent meetings were held in small towns or in the open country. During the day the preacher would visit around, very likely helping a farmer in his hayfield. While they worked, the minister would lead the conversation to Bible themes, perhaps amplifying the sermon of the previous evening. Because

there was no systematic way of supporting the ministry, many of the preachers often found it necessary to spend the whole day in hard work under a burning harvest sun, then in the evening preach a sermon.

The erection of the tent itself was a matter of interest. The first thing, after the location was arranged for, was to select a suitable tree for the center pole and obtain the help of the neighbors to place it. Then the canvas was raised and the side poles were set up. The platform was about two feet high, with a built-up desk at the front. Along the entire front of the platform ran a table, consisting usually of one long, wide board, on which was displayed a variety of books, tracts, and pamphlets. After each meeting the people were curious to examine these publications. The seats consisted of boards laid across other boards set edgewise and fastened by stakes. At first they had no backs, but later the seats near the front were furnished with backs of boards nailed to upright stakes.

Thus, out of a perplexing situation grew the tent meeting plan which has been so popular and successful in soul winning. Tabernacle and hall meetings have in recent years replaced the tent meetings in many places.

SEVENTH-DAY ADVENTIST CAMP MEETINGS

We have seen that the early advent believers discontinued their *camp* meetings in 1845; and *Seventh-day* Adventists did not make use of this plan until the year 1868. Mr. and Mrs. White, and others closely associated with them, felt the need of a deepening of the spiritual life, and their minds turned to a quiet gathering in the open air. So, in September of that year there could be seen in a maple grove in Wright, Michigan, an encampment of twenty-two family tents and two large tents for services. The first camp meeting ever held by *Seventh-day* Adventists was in session! Some feared that good order might not prevail in such a gathering; therefore it was something of an experiment, so much so that the instructions for preparations were governed thereby. The leaders decided not to have the people purchase family tents; they might not be needed for future meetings. Instead, each family was instructed to bring eighteen yards of heavy factory cotton, which could be used for other purposes after the meeting was over. For the most part the general meetings were held in the open air, and in the large tent only in case of rain. The second large tent was

used to house the campers' baggage and straw for their beds. The family tents were pitched in a circle around the central meeting place. (In later years this arrangement has been replaced by the street and avenue division of the camp.)

One night during the camp meeting there was a heavy rain and thunderstorm. Of course the tents made of "factory cotton," or sheets, leaked like sieves. There was no such thing as a dry corner. Next morning when the sun came out, the stumps and fences were covered with bedding and clothing to dry. Among the tents, however, there was a canvas one that had been shipped from New York. When the people saw that it had kept things dry, one after another they resolved, "Next year I'll have a canvas tent, too."

There were no electric lights on this first campground, but they had lights. They drove four stakes into the ground, close together, placed a shallow box on top, and filled it with earth. On this they built a fire that, blazing high, cheerfully dispelled the darkness and gave light. Four or six of these fires around the central meeting place were sufficient to light the entire camp. Outside the camp, too, were great log fires burning, for September nights in Michigan were often cool. To these the people came to get warm enough to go back to hear the sermon.

The grocery and the dining tent, so common today on the campground, were not in evidence. Food was prepared in the near-by homes, and bread was procured from the village, or cooking was done Indian fashion over open fires. But the bookstore was present, crudely fashioned from three planks nailed on top of upright posts in the form of a triangle. Here six hundred dollars' worth of books were sold. That the workers were not forgetful of the value of the cheaper literature also was evidenced by the fact that Mr. White is reported to have scattered a package of tracts in the audience with the comment, "The time is coming when these tracts will be scattered like the leaves of autumn."

In spite of the large crowds that attended the meetings, excellent order was maintained on the grounds. After a certain hour at night, quiet prevailed. The camp lights were kept burning, and watchmen patrolled the grounds. One feature of the preparation for the night's rest was long remembered by those who attended that first camp meeting. After all others had gone to their tents, around the whole encampment there

walked a tall, brown-bearded man, and before each tent he stopped to ask in his pleasant voice, "Are you all comfortable for the night?" And if any one wanted anything, the tall man was sure to see that it was supplied. He was one of the principal speakers at the meeting, with Mr. and Mrs. White, but he found time to look after the comfort of others. His name was J. N. Andrews.

Let us attend the meetings on a Sabbath day at the campground. At four-thirty the rising bell rings. At five the campers assemble in the large tent for morning prayer and a social service. Short prayers and testimonies fill the hour. Then comes breakfast, following which morning worship is held in the family tents. At nine-thirty there is a general social meeting. At ten-forty-five there is a general sermon, and another at two in the afternoon. By a rising vote hundreds covenant to live more devoted lives, and sinners are called forward for prayers. At six o'clock the campers gather in the family tents. Hearts are touched and tears flow freely as testimonies are given to the praise and glory of God. An hour later all assemble for a general meeting, and then later in the evening a sermon on some phase of the message is attended by a large crowd from the surrounding neighborhood.

The mode of travel to those camp meetings, especially in the Middle West, is also of peculiar interest to us. Most of the believers were farmers who went to camp meeting in their covered wagons, often spending several days on the road. As they followed the trail to the campground, other wagons joined them, so that by the time they reached their destination they often constituted a real caravan. At six in the evening the party encamped for the night, pitching their family tents on the land of a good-natured farmer, who furnished plenty of clean straw. Before retiring for the night a brief religious service was held, to which the farmer host and his neighbors were invited.

At four-thirty the next morning stakes were pulled and baggage was loaded for another day's journey. Many walked to keep warm. About seven breakfast was served to a hungry group on the banks of a clear stream. Fires of dry bark heated the drink. The travelers looked to God in thanksgiving and petition for His blessings, and then appetites, invigorated by the morning air and the long walk, were appeased.

The campground was reached perhaps the day before the

meetings were to begin, but there was plenty to do to get settled for a ten-day stay, either in covered wagons or in tents brought from home. Then as other campers arrived, those who had come early assisted them in pitching camp. On every hand there prevailed a friendly, helpful spirit.

That first camp meeting must have been a remarkable gathering. Many in the neighborhood, as well as the campers, were deeply interested. Fully two thousand people were present on Sunday. The closing day of the camp was given to social meetings and labor for inquirers. Every heart seemed to overflow with praise and thanksgiving. On Tuesday the campers left the spot made sacred by the evident presence of God, and returned to their homes with a new sense of the responsibilities resting upon them as a people entrusted with a great spiritual message. The meeting thus brought to a close was up to that time doubtless the largest, the most important, and by far the best meeting ever held by Seventh-day Adventists.

This camp meeting in Michigan was followed almost immediately by one in Illinois and another in Iowa. The next year, 1869, camp meetings were announced in the *Review and Herald* to be held in Ohio, Michigan, New Hampshire, New York, Wisconsin, Minnesota, and Iowa. From that day to this, the camp meeting season has been a much-anticipated occasion among Seventh-day Adventists.

BIBLE READINGS

The Bible readings plan was first used by our people in 1882. S. N. Haskell was preaching at a camp meeting in California when a severe storm made it necessary to discontinue the service. Desiring to improve the time, however, Mr. Haskell gathered a group of people around him in the center of the tent, gave out texts of Scripture to different ones to be read, and began asking questions. The method proved so effective that he conceived the idea of presenting the truth in this manner to families and small companies, and he began to prepare readings on different Bible subjects. Mrs. E. G. White was present at this camp meeting. She encouraged Mr. Haskell by telling him, and others, that what he had done was in harmony with the light she had received. Mrs. White had been shown that young people would go from house to house with Bibles under their arms, teaching the people the truth.

CONFERENCE* SESSIONS, COUNCILS, AND CONVENTIONS

Another type of convocation in the Seventh-day Adventist denomination is the conference session. As we have seen in the chapter on organization, the State conferences were organized in order to correlate the work of the ministers. The first State conference business sessions were held in 1860; but conferences were held by the little group of workers as early as 1846.

NOTE.—Read in "Life Sketches of Ellen G. White," pp. 107-112, how they obtained the money to travel to the conferences held in Connecticut and New York. Note the interest manifested, and their correlation of differences.

The State conference meetings have now developed into the local conference sessions that in the North American Division are usually held every other year in connection with the camp meeting. At that time delegates from the various churches within the local conference, together with representatives from the union conference organization and usually one or more representatives from the General Conference Committee, assemble for the purpose of electing the officers who will have oversight of the work within that conference for the coming two years. They also listen to reports of progress in the two years past, and lay plans for the advancement of all lines of work within that conference.

When the union conferences were organized in 1901, the same type of meetings, or conferences, was needed within the union. Therefore we have union conference sessions, with representative delegates from the local conferences, and one or more General Conference Committee members, to elect the union conference officers and to plan for the work for another term of service. Union conference terms are usually for four years.

The division conferences outside of North America are sections or divisions of the General Conference. Their officers and departmental secretaries are elected by the General Conference in session. However, the division committees and councils do have stated times when they convene to consider plans for carrying on the work in their respective territories. Workers from various sections of the division attend these meetings, and whenever possible a General Conference worker

* Note that the word "conference" is used with two meanings: (1) An association of churches within a certain district; and (2) a meeting of workers for conference or consultation.

also joins them in these sessions, to help in planning their work.

The first General Conference session of *Seventh-day* Adventists was held in Battle Creek, Michigan, in 1863. (In 1840, during the proclamation of the first angel's message, such interest had been aroused in the subject of the second advent of Christ that it seemed to call for an assembly of those interested. Accordingly, the first general conference of the *early advent* believers was held October 14-16, 1840, in the Chardon Street Chapel in Boston, Massachusetts, where Joshua V. Himes was then pastor. Other general conferences were held during the following months, but they grew to be more or less week-end local meetings in various places, so that soon the name "general" was dropped.)

A General Conference session of Seventh-day Adventists is now held, usually every four years, when the leaders for the oversight of our whole denomination's work are elected. Also reports of the advancement of our work in all the world field are given, and further plans are laid for carrying this third angel's message to earth's remotest bounds. The delegates who attend a General Conference session are:

1. Delegates at large—members of the General Conference Committee, members of the division committees who are not members of the General Conference Committee, and such other members as are appointed by the General Conference Committee under the provisions of the constitution.

2. Regular delegates—those from the various fields accredited by division committees or by union conference committees.

But four years is too long an interim for such a great world-wide work as Seventh-day Adventists now carry on, to run without meetings for consideration of plans. Therefore, between the quadrennial sessions, the General Conference Executive Committee has full administrative power, with meetings held weekly in Washington, D. C. The larger and more representative meetings of the Committee are known as the Autumn Council and the Spring Meeting of the General Conference Committee. These convene once each year, the Autumn Council being the larger of the two. The General Conference Executive Committee, including the union conference presidents of North America, and as many division representatives as possible, are the delegates to the Autumn Council. The chief business for consideration is the preparing of the budgets (estimates of money needed to carry on present work and to begin new work)

for the various divisions for the succeeding year, appropriations being based upon the offerings that have been received during the previous year. Happy indeed is the division vice-president who can send the glad tidings back to the anxious workers within his division territory that the money which has poured into the mission treasury makes it possible for their entire budget to be granted. This means they can go ahead with their present work, add a few workers, build the new mission stations for which the natives have been pleading, and perhaps add to the facilities of their schools, dispensaries, or hospitals. Every appropriation, of course, may be subject to revisions and cuts, all depending upon the mission offerings that flow into the General Conference treasury during that current year. The estimates allowed, however, are usually conservative enough so that the budgets voted can be granted.

Any adjustments that may have to be made are planned for in the Spring Meeting of the General Conference Committee. Aside from the members of the General Conference Committee in North America, sometimes a few other workers attend this Spring Meeting by special invitation.

From time to time there is need for consideration of the departmental interests of our work. For example, there is need for considering the educational problem in a union. The matter is first given consideration by the union conference committee, and a special council is arranged. The president of the conference, the conference educational superintendent, the college president, the principals of the academies, the union conference educational superintendent and other union conference representatives, together with perhaps a representative from the Department of Education of the General Conference, meet in council to give special study to the problem and if possible arrange a solution. In like manner conventions may be called for considering any other phase of our work, such as Sabbath school, home missionary, or Missionary Volunteer. Bringing it on down in our line of organization, all of the church officers within a local conference or within a district of the conference may gather in a convention to consider their local problems and to encourage and help one another.

WEEKS OF PRAYER AND OTHER MEETINGS

"Where two or three are gathered together in My name, there am I in the midst of them," said the Saviour when He

was here upon earth. God's people have always had the prayer meeting as their trysting place with Him. In connection with the advent movement, it was men of prayer whom God led to study their Bibles and come to a knowledge of this truth. In the days when William Miller was first beginning to preach, even the children were holding their little prayer meetings. Out into the groves they would go to pray that God would cleanse their hearts and make their lives kind and loving and helpful.

Every phase of the third angel's message has been reared and fostered by the mighty power of prayer. There has never been any set time when God's children should pray individually, but there have been many occasions when the people of this movement have been called to special times of prayer. Through the years it has become our custom to have one week each year known as the Week of Prayer, usually in December. Then both old and young are urged to set aside the "cares of this life" and enter upon a season of heart searching for a deeper Christian experience. Readings for the churches are provided through the *Review and Herald*.

J. N. Loughborough, in his book, "Rise and Progress of Seventh-day Adventists," tells of the first Week of Prayer among us as a people. Repeated requests were made through the *Review and Herald* that our people unite in a day of fasting and prayer. At last the first four days of March, 1865, were set aside as days of humiliation and prayer to God. These days of prayer were faithfully observed in Battle Creek, and James White wrote of them as follows:

"Never have we realized such intensity of feeling, such drawings of the Spirit to the very throne of Heaven, such confidence in the answer of fervent prayer, as during these days of humiliation and prayer."

In the weeks of prayer that have been observed in the Seventh-day Adventist denomination, God has manifestly blessed His children. Light on perplexing problems has come as a result of united prayer, and hundreds of individual victories have been gained.

Another Week of Prayer is appointed by us as a denomination in the spring of the year. This week, at first, was observed by young people in our schools. It is now fostered by our denominational Young People's Department. It is known as Missionary Volunteer Week of Prayer, and is designed as a

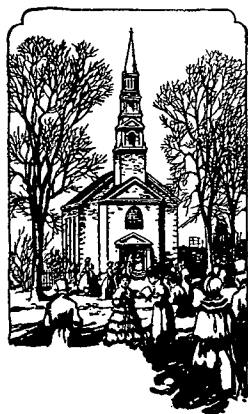
time of special prayer when efforts shall be made by all for our youth everywhere.

We need scarcely mention other regular church services. Every Seventh-day Adventist is familiar with the Sabbath school and the weekly preaching service or Bible study. Then there are the weekly prayer meeting, the church missionary service, and the Missionary Volunteer Society meetings.

STUDY QUESTIONS

1. What part has the evangelist taken in spreading the third angel's message?
2. What three general methods are usually employed in soul winning?
3. What device did Charles Fitch introduce to aid the evangelist in his work?
4. What part does the colporteur have in evangelism?
5. How does the Bible worker aid in this work?
6. For what two reasons were camp meetings first held?
7. Tell about the first camp meetings held by the early believers. Approximately how many were held during the 1844 movement?
8. Immediately following the 1844 disappointment, what action was taken with reference to camp meetings?
9. When and where was the first Seventh-day Adventist tent meeting held?
10. Describe the early campgrounds.
11. Describe the first *camp* meeting held by *Seventh-day* Adventists.
12. Discuss the Bible readings plan.
13. Explain the twofold meaning of the word "conference."
14. When and where are the local conference sessions held? How are delegates chosen?
15. Why do we have union conference sessions? How often are they held? Who are delegates?
16. How do the divisions plan for their work from year to year?
17. When and where was the first Seventh-day Adventist General Conference session held?
18. What is the work of the General Conference session? How are delegates chosen?
19. Tell briefly of the "general conference sessions" held by the believers who proclaimed the first angel's message.

20. What two councils are held regularly each year between General Conference sessions? Which is the larger council? Why?
21. Why are departmental conventions held from time to time?
22. What two special seasons of prayer do we hold yearly?
23. What other meetings do we have regularly in our churches?



Our Mission Advance

NOTE.—To obtain the greatest amount of good from mission study, you should locate each country on a map or globe. The Year Book, published annually, will enable you to visualize the denominational divisions of our work. By means of a geography or an atlas, determine the methods of travel, climate, and customs of the respective countries. Continual research work in current denominational periodicals will be the price you must pay for up-to-date mission information. If you study missions from all these angles, you will gain a balanced insight into the needs and possibilities of our great world-wide mission work.

"THIS gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

With the close of the eighteenth century a missionary spirit took hold of Christian people. The story of the beginning of modern missions is a marvelous one, but we can give space here only to note briefly that when God's time comes He stirs people to act and He sees that the way is prepared.

In what way had preparation been made in the eighteenth century for sending the good news of salvation to the world? Explorers had pointed the way. The great ocean highway had been opened. Ships were going to all parts of the world. Over land, the railroads were beginning to spin their huge webs of steel. The postal service had been greatly improved. Telegraph and cable lines were drawing different parts of the world within speaking distance. All this—and now nations that had heretofore closed their doors were opening them to missionary endeavor. China in 1844 granted her people liberty to become Christians, and the same year the Turkish sultan extended a like privilege to Moslems. In 1853 Japan opened her doors to foreigners. As W. A. Spicer says in his book, "Our Story of Missions," "It was as though a mighty hand swung open long-closed doors, and a voice from heaven cried, 'Advance!'"

Christ, the Son of God, Himself had pointed out the missionary way when He left His home in glory, actuated by that wonderful love for poor, lost humanity. "God so loved the world, that He gave!" Although this missionary spirit in the earth had seemed to be almost dormant during many years, still it slumbered in the hearts of earnest men and women who were stirred as they recognized the proclamation to advance.

Almost every church in Christendom was aroused to action, and the little group of advent believers was not long getting into line. Soon after the great disappointment of 1844 they saw that the prophecy of Revelation 14:6-12 included a third angel's message that should be given to the world. The advent believers thought of neighbors, relatives, friends, but they could not grasp the full meaning of world-wide missions. The greatness of such a task might have staggered their faith; so God in His mercy permitted the future to be veiled. Within a few years Mrs. E. G. White was shown in vision that this truth, like streams of light, would in time encircle the globe; yet even then those pioneers could not comprehend the magnitude of the task committed to the Seventh-day Adventist movement. A compiler's footnote in "Life Sketches of Ellen G. White" says:

"Even as late as in 1872, the scripture, 'This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come,' was regarded simply as a 'prominent sign of the last day,' meeting fulfillment in the extension of Protestant missions. Its complete fulfillment was in no way associated with the spread of the advent movement throughout the world."—*Page 203.*

As the years have come and gone, the vision of Seventh-day Adventists has enlarged. It is marvelous how God has opened the way for the extension of this third angel's message. Christian and heathen peoples alike see its beauty and accept it. Though the organization of this movement was effected in North America, the rapid progress of the message in some other lands has been even more remarkable. Truly the hand of God has guided in its spread from one country to another. It is the good news of salvation! The child of God can scarcely refrain from telling it to another. Thus the missionary spirit is born ever anew in the Seventh-day Adventist denomination. When the white people of southernmost Africa know it, they must tell it to their black-skinned neighbors. Australia is impelled to carry it by treacherous craft over dangerous reef to the cannibal islanders. Are we ever tempted to think that the foreign missionaries all go from our own immediate homeland? A "missionary" is one who "goes out," and a "foreign missionary" is one who goes into territory foreign to his native home. Almost every country has had a part in our mission advance.

In the brief sketches that we give here we shall dwell chiefly upon the story of the *beginnings* of our work, and some of the most recently entered territories are not even mentioned. It would require many books to hold all that has been accomplished in mission advance by the Seventh-day Adventist denomination. The best method of keeping pace with the onward march of our work is to read regularly the stories of progress as they appear in the *Review and Herald*, the *Youth's Instructor*, the union papers, and in our mission books. Read!—and you will be lost in wonder at what the Lord can accomplish when His people are willing to be led.

In this book we group these glimpses of Seventh-day Adventist mission advance, irrespective of date or time, according to continents, thus making it easy for the student of geography to follow. If you would visualize our work intelligently when studying missions, however, you will need to know the various *divisions* into which this work is divided. As indicated in the chapter on "Organization and Administration," it has seemed necessary to establish territorial divisions according to language areas or accessibility of the territory which must be traversed by those in charge of our work in the respective fields.

NOTE.—For the countries in detail see the Year Book published annually by Seventh-day Adventists.

STUDY QUESTIONS

1. In what century did the modern missionary movement begin?
2. Name five ways in which preparation had been made for the swift spread of the gospel into all the world.
3. By what specific event do we know that God's approval rests upon the missionary plan?
4. When did the early advent believers first recognize that they had a third message to give to the world?
5. How far did their comprehension of this "world mission" extend at that time?
6. What was their interpretation concerning the prophecy of Matthew 24:14?
7. Why did God not permit the full realization of the stupendous task to dawn upon them at the very start?
8. Define the term "missionary."
9. By what means can every one keep up with the progress of our rapidly advancing mission line?

North America

NORTH AMERICA was the birthplace of the Seventh-day Adventist denomination. What we may count our first church was organized in 1844 at Washington, New Hampshire. At the present time our mission work, except for a comparatively few sections, is generally thought of as being outside North America, but in the early days of the message much of this continent also was without the light of the third angel's message. The workers who have been mentioned in connection with our beginnings lived in the New England States; so it was real mission advance when they launched out into the Middle West, the North, the South, and on to the West Coast.

The Middle West.—As early as the summer of 1849 Joseph Bates went to southern Michigan to seek out the isolated believers in the advent movement of 1844, to acquaint them with the additional light of the third angel's message. He had been told that there were about twenty of these early believers holding weekly meetings at Jackson. He located one of these, a blacksmith, and talked Bible truths to him from the shop door as best he could amid the noisy hammer blows. The following Sunday he studied the Seventh-day Adventist views with the entire group, and then went on his way. But he had given them food for thought. Within three weeks every one of the twenty was keeping the Sabbath, and the blacksmith, logically enough, was the first to take his stand.

Mr. Bates now felt he should go to Indiana, but upon praying over the matter he was strongly impressed that he ought to visit Battle Creek before leaving Michigan. It was here that by inquiring for the most *honest* man in town he found a man who would listen to his message. (See story on p. 18.) The next year, when Mr. and Mrs. White met with the small company of fourteen in Battle Creek, Mr. White admonished them, "If you are faithful to the work, God will yet raise up quite a company to observe the truth in Battle Creek." Little did any of them dream that within a few brief years the denominational headquarters would be located there, or that our work and membership would ever reach such proportions as it has in that

place. Indeed, if they could have seen twenty-five years ahead, the vision would have been almost incomprehensible. Our message spread rapidly in those days, and would it not do even so today if we were as diligent in studying it and passing it on to others as were those humble folk?

Among those who studied with Joseph Bates in that memorable Sunday meeting in Jackson was M. E. Cornell. No sooner had he himself accepted the message than he started to the home of his father-in-law to tell him the good news. Upon arriving in the community he saw a neighbor in the field raking hay. Mr. Cornell alighted from his buggy, and promptly told this man of his new-found faith. Others were approached in similar manner until on the following Sabbath a company of believers gathered to study the Bible and worship God.

Wisconsin was very little behind Michigan in furnishing pioneer believers in this third angel's message. H. S. Case of Michigan was the first to preach the advent doctrines in Wisconsin. Among his first converts was Waterman Phelps, of southern Wisconsin, who traveled on foot and lectured in all kinds of weather, until he was so worn with walking and preaching that he could do it no longer. Friends then assisted him in getting a horse and carriage.

Living the truth was the method used to bring the Adventist views into Iowa. James White invited Seventh-day Adventists to settle in the State and live and preach. Waukon, Iowa, was first to receive one of these settlers, J. N. Andrews, of Maine. Near the close of the year 1857 Moses Hull made the first sustained effort to preach the Adventist views in Iowa. A group of about twenty took their stand, and three years later a company of one hundred members was organized at Knoxville, Iowa.

Satan did not permit the work to continue unhindered, however, and if no other method was available, he used the little though mighty one of discouragement. About the time Moses Hull was conducting his series of meetings, Mr. and Mrs. White felt strongly impressed to visit Iowa. They encountered storms on the way, but they pressed on, only to find that the Mississippi River was not safe for crossing. One in the group with them said, "Is it Iowa, or back to Illinois? We have come to the Red Sea; shall we cross?". They decided to risk the danger, and soon were safely across the river.

Before the meeting held at Waukon closed it was evident that God was leading and that Satan had been hindering. J. N.

Loughborough, who because of nonsupport had left the field to resume work as a carpenter, resolved to give himself once more unreservedly to the preaching of the message. Other believers who were helped to gain a clearer vision of the work of God, dedicated themselves anew to the unfinished task. Altogether this meeting at Waukon was one of the decisive points in the development of the work in the Middle West. It marked the beginning of a higher tide of spirituality which was to sweep over the country, giving added life and vitality to the preaching of the truth in new places and encouraging believers.

Sabbathkeeping in Missouri dates back before 1860. The combined Missouri and Kansas Conference was organized at a meeting held at Pleasanton, Kansas, in October, 1870. That summer R. J. Lawrence had preached in a schoolhouse in Missouri. The very first evening Mr. Lawrence hung up his chart he gave such an interesting lecture on the prophecies that the same people filled the seats every night for six weeks. By night Mr. Lawrence preached, and by day he visited from farm to farm, winning the friendship of the farmer folk, young and old, by mingling with them and helping with their work. But the message did not gain a foothold in Missouri without opposition. Soon a Presbyterian minister preached against the Adventist views in the hope of holding his own congregation. Mr. Lawrence was present, and asked permission to review the lecture at once. Most of the people remained, and these, with few exceptions, accepted the Adventist views.

Ohio also received the message from workers who passed through and held series of meetings of varying length. The first group to be organized into a church was one at Lovett's Grove in 1862. Two years later the first Seventh-day Adventist church building in the State was erected two miles north of Bowling Green.

The Civil War period was a trying one for struggling groups of Adventists. People's minds were too much taken up with troubles to delve deeply into Bible doctrines. During the dedicatory services of the Parkville, Michigan, church on January 12, 1861, just three months before the first shot was fired at Fort Sumter, Mrs. White was given a vision. She then spoke to the audience:

"There is not a person in this house who has even dreamed of the trouble that is coming upon this land. People are making sport of the secession ordinance of South Carolina, but

I have just been shown that a large number of States are going to join that State, and there will be a most terrible war. In this vision I have seen large armies of both sides gathered on the field of battle. I heard the booming of the cannon, and saw the dead and dying on every hand. Then I saw them rushing up, engaged in hand-to-hand fighting. Then I saw the field after the battle, all covered with the dead and dying. Then I was carried to prisons, and saw the sufferings of those in want, who were wasting away. Then I was taken to the homes of those who had lost husbands, sons, or brothers in the war. I saw there distress and anguish."

Then looking slowly around the house she said, "There are those in this house who will lose sons in that war." Some present expressed disbelief in this prediction, but within a year J. N. Loughborough, preaching in that same church, referred to the prophecy that had been uttered there. Two men sat before him who had not believed it could be true, but now they bowed their heads in grief, for each had lost a son in battle.

Seventh-day Adventists were largely Northern in sentiment because our pioneers came from the New England States. But wherever their sympathies, they shared alike in the feeling that the bearing of arms was not in keeping with their profession as Christians. Some were drafted, but it soon became possible to hire a substitute for the sum of \$300. This most of the Adventists did, not because they lacked sympathy or courage, but because they did not want to shed blood even to support a righteous cause. Many were the earnest prayers that ascended on the nation's behalf, and finally the dates February 11 and March 1-4, 1865, were appointed as days of fasting and prayer. Within a few weeks after this appointment the welcome word came that the war was over.

With the close of the war came marked progress in the Adventist movement. Evangelistic work had been almost at a standstill during the war, but Seventh-day Adventist leaders had spent their time profitably in effecting a more efficient organization. Evangelistic efforts could now be placed on a more stable basis because the denominational organization offered them a measure of support.

The Southland.—Our first pioneer in the South was J. T. Elliott, of Alabama, who went north to join the Union army. After leaving the army he was detained in the North by an illness which proved to be a blessing in disguise, for while con-

valescing he found the truth. In 1866 he carried the good news back to Alabama, and at once began to proclaim it.

One of the earliest Adventists in the State of Tennessee was a young man only twenty years of age, W. D. Dortch, who received the truth through reading a tract sent to him by his brother in Texas. When he saw that the seventh day was the Sabbath, he immediately decided that the thing to do was to keep it. And keep it he did, supposing that he was the only Sabbathkeeper in the State. His parents were opposed to him, but within a year they too were observing the seventh-day Sabbath. The first evangelistic efforts to give the message in Tennessee met with bitter opposition. The tent was burned to the ground, but in the place where that tent had stood the first Seventh-day Adventist church in the Southland was soon erected—at Edgefield Junction (now Edenwold), Tennessee.

Adventist truths were taken to Virginia in response to a request from those already interested. In 1860 Isaac Zirkle had moved from Virginia to Indiana. Here he became acquainted with Seventh-day Adventists, and of them he wrote to his relatives in "Ol' Virginny." Soon they, too, were interested and asking for more light. Two workers responded, and their first two sermons on John 5:39 and 1 Timothy 4:1 aroused such an interest that great concern was felt by other denominations. Public halls were closed to them, and later the Methodist Episcopal church also closed its doors to them.

Several shifts were necessary before spring brought weather warm enough for meetings in a tent. By May, however, the tent was pitched, and the opposition had created sufficient interest to ensure a good attendance. The first year's labors closed with fifty baptized Seventh-day Adventists in Virginia. Furthermore, the work had attracted such attention on the part of the General Conference workers as to call forth this resolution:

"Resolved, That we feel a deep interest in the spread of present truth of late in the Southern States, and that we will aid this work as fast and as far as our means and men will allow."

Arkansas received the third angel's message in the late seventies from a minister of Missouri. He baptized several converts, but not until a colporteur scattered the seeds of truth did evangelistic efforts in Arkansas yield a rich harvest. In 1883 the faithful colporteur carried the book "Thoughts on Daniel and the Revelation" into the State. Within three

months he had sold more than one hundred dollars' worth. He found the people interested in the prophecies, and urged that his work be followed up by an evangelist. This was done, and a harvest of souls resulted.

Our work was pioneered in Texas by laymen. One of the most ardent of these was John Ethan Rust, a native of Vermont, who had accepted Adventist views while convalescing from a wound received in the Civil War. He lived for some years at Battle Creek, Michigan, where he became acquainted with Joseph Bates and James White. When Mr. Rust moved to the east central part of Texas, he wrote back that he could learn of but two other Sabbathkeeping families in all that vast State. Soon several ministers conducted efforts or assisted in spreading the message until sufficient members had been brought into the truth to form the Texas Conference. The organization was effected at the Texas camp meeting in 1878.

The Far West.—At the General Conference of 1868 held in Battle Creek, a plea was made for workers to be sent to California. D. T. Bourdeau had come to the meeting with all arrangements made to enter a new field of labor, for he had felt strongly impressed that he would receive such a call at this General Conference session. When the call came, he recognized it, and accepted. J. N. Loughborough was likewise impressed, and publicly expressed his convictions of duty.

After the matter had been made a subject of daily prayer for a time, it was decided that the proposed mission in California should be undertaken. James White appealed through the *Review and Herald* for \$1,000 with which to purchase a tent and send these two men to the Pacific Coast. As the transcontinental railroad had not yet been completed, the men went by way of the Isthmus of Panama, arriving in San Francisco July 18, 1868.

Naturally the few Adventists in this city wanted them to conduct the first tent effort in San Francisco, but when the workers from the East learned that the only obtainable lot required a high rent, they hesitated. As was the usual custom, the matter was taken to the Lord in prayer and their minds were directed to the country northwest of San Francisco. The next day a man from that section of the country invited them to pitch their tent in Petaluma. He belonged to a little church of "Independents" in that town. They had seen a notice in an Eastern paper that two evangelists had sailed for California

with a tent. This man had inquired at the docks, and had finally learned that the tent had come and had been delivered to a certain address. He had hastened there to find the men and extend his invitation. Of course the tent was pitched at Petaluma and six of the "Independents" became Seventh-day Adventists. The rest later joined in opposition. One of them, in an opposition speech, said that if the men had confined their efforts to preaching, he would not say a word, but the fact was that their books were everywhere. The accusation was almost correct, for in a short time the evangelists had sold approximately \$300 worth of books. This literature did its part in creating interest as well as helping the people make decisions.

Other meetings were held in various towns of California. Early in April, 1869, the tent was pitched in the Piner district, to the west of Santa Rosa, for a general two-day meeting of all Adventists in California. About seventy attended. From this meeting there grew a temporary organization known as a "State Meeting," which took upon itself the responsibility of sustaining by tithes and offerings the evangelistic work west of the Rocky Mountains. In the fall of 1872 Mr. and Mrs. White showed their interest in the work in California by selling their home in Battle Creek in order to put the money into the new effort to build up the cause on the West Coast.

In 1873 an effort was conducted in the then quiet little city of Oakland, and among those who accepted the Adventist views was John I. Tay, who later carried our message to Pitcairn Island. At the time of these meetings in Oakland, local opinion on temperance was being much discussed, and no small interest was manifested in the views of Seventh-day Adventists on the question. Mrs. White's temperance addresses drew large crowds and made a deep impression.

The following year Mr. White began an eight-page semi-monthly paper, the *Signs of the Times*, as a means of spreading the message on the Pacific Coast. Soon he arranged with the California workers for them to take charge of the paper while he returned east to obtain help in financing the undertaking. At the General Conference session held that year it was proposed that \$6,000 be raised east of the Rockies if the West would raise \$4,000. George I. Butler brought the proposition to the California believers as they were assembled in camp meeting. The response was \$19,414 in coin. Sabbathkeepers in California then numbered 550.

Soon the truth swept over the boundary lines into other States. Sabbathkeeping families awakened interest in Nevada, in Oregon, and in other places by visiting their neighbors and handing out papers and tracts. The interest created, an evangelist would then go into that place, and soon many little groups of Seventh-day Adventists were telling yet others of the good news of salvation that had come to them.

The North.—Over the line into British Columbia also the message sped on its way. Some of the first fruits in Canada were gathered by Joseph Bates. Of a visit he and Hiram Edson made into this north country as early as 1853 he wrote: "We crossed the St. Lawrence for Canada West, . . . and wherever we have learned that there are scattered sheep in the back settlements north of us, we have waded through the deep snow from two to forty miles to find them, and to give them the present truth; so that in five weeks we have traveled hundreds of miles."

Alaska was first entered with the third angel's message in 1909 when a colporteur worked in Ketchikan, southern Alaska. About two years later this same man, Fred W. Temple, secured a motor launch, the "Searchlight," which he used in making other trips to this far Northland, largely in commercial work, but always doing what literature ministry he could. As early as 1909 a woman at Cape Nome reported that a number of Eskimos were keeping the Sabbath as best they knew how. When the leader, an ivory carver, was urged by the priest to resume attendance at the Catholic church, he informed the ecclesiastic that the church must "go one day back" (to the seventh day). Seventh-day Adventist teachers and nurses have been the chief carriers of the truth into this Northland, some having gone there as government workers, giving the message as time and opportunity afforded. It has taken many years for the limited number of workers there to carry the message, but in 1930 a laborer was stationed in interior Alaska. The mission headquarters are in Ketchikan, the first city entered years ago by the faithful colporteur.

Hawaii and Bermuda.—These islands in the Pacific and Atlantic waters are under the supervision of our present Pacific and Atlantic Unions respectively. Two self-supporting missionaries, Abram La Rue and Henry Scott, went to Hawaii in 1884. They began with personal missionary work and the sale of books. Such an interest was awakened that the General

Conference sent an evangelist there the following year. Soon a school for the Chinese was begun, and later another was opened for children of other nationalities. Treatment rooms also have helped to spread the gospel of health. In 1912 a pamphlet was issued in the Hawaiian language. The progress of the message has been intermittent through the years; but nevertheless a goodly number from the Hawaiian Archipelago are preparing and looking for the soon return of the Saviour.

Mr. and Mrs. Marshall Enoch, about 1896, opened a sewing-machine repair shop in Hamilton, Bermuda, to support themselves while they endeavored to give the message on the islands. Mrs. Enoch taught a school until it grew to be so large that in 1898 it was necessary to call for another teacher. Some persons had accepted the Sabbath truth. A number of Boers from South Africa, detained on the islands as prisoners of war, received the message. Several Portuguese also responded early to the teachings of the Adventist doctrines in the Bermuda Island group.

STUDY QUESTIONS

1. What country was the birthplace of the Seventh-day Adventist denomination? How then can North America be classed as a mission field?
2. Relate the experiences that led to Joseph Bates's first visit to Battle Creek, Michigan. What resulted from this visit?
3. Tell at least two things in connection with the beginnings of the third angel's message in Wisconsin, Iowa, and Ohio.
4. How did the Civil War affect our work? What did the leaders do during the war period that resulted in a marked advance step?
5. Relate at least two experiences in giving the gospel to the Southland.
6. How were the hearts of workers prepared for advancing our work into the Far West?
7. Give briefly the story of beginning the work in California.
8. What paper was started on the Pacific Coast? How were the means raised to finance it?
9. How did Seventh-day Adventist truths spread to other States in the Far West?

10. What pioneer helped to carry the message into Canada?
11. Tell how the light of truth is being established in Alaska.
12. What factors have helped to promote our work in the Hawaiian Archipelago?
13. What type of missionary effort started our work in Bermuda?

Europe

THE first worker to carry the third angel's message to lands outside of North America, under the direction of the Seventh-day Adventist organization, was J. N. Andrews, who went to Switzerland in 1874.

Switzerland.—The call to which J. N. Andrews responded came from a small group of Sabbathkeepers in Switzerland. These people had accepted the Sabbath through a Polish evangelist by the name of M. B. Czechowski, who had heard the Seventh-day Adventist views at a tent meeting in Ohio. He believed in the second coming of Christ and in the seventh-day Sabbath. When he thought to go to Europe as a missionary, he connected with the First-day Adventists, and went to Switzerland. Here, because of his work in publishing a paper which advocated the second advent and the seventh-day Sabbath doctrines, it was not long before a little group of people were keeping the Sabbath.

After this Polish evangelist had left them, these people found a stray copy of the *Review and Herald* put out by the Adventist publishing house in Battle Creek, Michigan. They wrote to the Adventists in North America, and were invited to send a delegate to the General Conference of 1869. Their representative, James Erzberger,* a young German-Swiss, arrived just after the conference closed, but he remained a year in North America studying, and then returned to teach his own people. The pleas of young Erzberger and others led to the establishing of the Central European Mission and the sending of J. N. Andrews to open the work in Europe. Within two years our missionary, Mr. Andrews, had begun an institution that has been of untold value to our work in all of Europe, namely, a publishing center established at Basel, on the boundary line between Switzerland and Germany, and not far from France. Later the German publishing was transferred to Hamburg, and the French to Melun, France.

* By some error in his papers when he came to America, his name was spelled "Erzenberger," and so he was known during his trip and later in our publications. His son, H. Erzberger, uses the correct spelling.

Germany.—Sabbathkeepers could be found in Germany as early as 1844. The year after J. N. Andrews arrived in Switzerland, he and Mr. Erzberger were commissioned to visit German Sabbathkeepers in Prussia, from whom they had received communications. Their contact with these German believers was made through a wanderer who was given a night's lodging in the home of a Swiss Adventist. When the lodger heard of the Adventist belief held by this household, he replied that he knew people of similar faith near Elberfeld, and gave the address of J. H. Linderman. About 1850 Mr. Linderman, formerly a preacher of the Reformed Church, by his own study of the Scriptures was led first to embrace baptism by immersion and later to observe the seventh day as the Sabbath. He kept the Sabbath alone for three long years, after which a few others joined him. Imagine their joy when Mr. Andrews informed them that the Sabbath message was being preached in North America.

Mr. Linderman's little company of believers had also come to the conclusion, from their study of the Scriptures, that the second coming of Christ was near at hand. They had given up the use of tobacco, and observed great simplicity in dress. Not until 1889, however, was a working base actually established in Germany. At that time a mission was opened in Hamburg. Within four years the church there had overflowed its capacity with a growing membership of 150. A new property was obtained, above the stone door of which was carved John Wesley's dying motto: "The best of all is, God is with us."

Workers in Germany in 1890 met a woman who had been keeping the Sabbath for thirty years, although she knew of no one else who observed it. A few years later one of our workers found another woman who, when speaking of the 1844 movement, said: "Yes, I was in that experience; and, oh, how the people were stirred! The police wanted to stop it. The disappointment came. But the light of the Sabbath came to us, and we began to keep the Sabbath in the year 1844, and I have been keeping it until the present day."

It is interesting to note that in some of our churches in Germany the majority of the members have come from Catholicism, and equally gratifying is it to learn that the truth has won its way among all classes. Because of a glimpse caught of something better than the state church offered, a fisher lad of fourteen quietly but stanchly refused to be confirmed. In

spite of the reproach and ridicule of his schoolmates, he remained firm, and later became a member of the Seventh-day Adventist Church. In another place, a Seventh-day Adventist nurse, when called to the home of a countess, taught the truth by precept and example. The countess found in Jesus a personal Saviour. Later, when dying after a surgical operation, she left this note of triumph: "I die a Seventh-day Adventist, in hope of the resurrection at the coming of the Lord."

The name "Friedensau" in Germany is familiar to every Seventh-day Adventist, for in that remote district our first training center was established, with a school, a sanitarium, and a food factory—institutions that were a great blessing to the public and a strength to our work. The sanitarium was later transferred to a suburb of Berlin, and the food factory to Hamburg.

France.—The land where such terrible persecution raged during the Dark Ages, where Christians who broke with the Catholic Church sought refuge in mountain caves, was France. It was difficult to enter with the third angel's message, but God's truth must enter wherever He sees there are honest souls. As early as 1876 this message was preached in France by D. T. Bourdeau. Though public meetings were prohibited, as many as twenty could assemble in a private home. No literature except such as was approved by the archbishop could be sold; and yet that first effort resulted in seventeen baptisms. Colporteurs have attempted to blaze the trail for truth in France, but the first two who entered suffered untold hardship, one of them even unto death. However, the few believers who have accepted the truth have been steadfast and true. As far as known, the first Seventh-day Adventist young man to lose his life in World War I was a nurse from the Paris church. In the district of Alsace-Lorraine, which was added to France after the war, there were seven churches organized by 1921.

The Netherlands.—In 1893 R. G. Klingbeil was sent to the Netherlands from Germany, and while studying the Dutch language began canvassing among the German river boatmen of Rotterdam. The work has advanced slowly and with many backward steps. In 1902 a sad departure from the truth over the sanctuary question—the idea being that the human body was the sanctuary—carried away the larger number of the believers, but many of them soon returned, and the work went on. In 1914 our membership was only 323, but during World

War I Holland's neutrality made this little land of dikes and waterways the best place from which to keep in touch with our work in all parts of Europe.

Belgium.—Our story of the third angel's message in Belgium dates back to 1895, when an aged Baptist of Liège began keeping the Sabbath through reading our French literature. Others from Switzerland and the Netherlands came to cultivate this unproductive field and to sow the seeds of truth. Two years from the time this first man accepted the truth, Mr. Erzberger organized a church of ten near Liège. But the workers have had to battle inch by inch for advance in soul winning, against much infidelity and Catholic superstition. Mr. Klingbeil told of being followed in those earlier years by troops of children crying, "Heretic! Heretic!"

Spain.—"Do you preach Jesus in this house?" was one of the first questions that our pioneer workers, Walter G. and Frank Bond from California, had to answer upon entering Spain in 1903. "This is what my father waited for," said another, when she first heard the glad tidings. "He told me that some day a message would come having real help and saving power. He longed for it, but died without it, saying it would surely come sometime. I know that this is it."

Slowly but surely the staff of workers grew. A few developed right in the Spanish field, but other lands also contributed recruits even in those early days. One worker came from Peru, South America; two others were from Guatemala and Mexico, one from the West Indies, one from Switzerland.

Woven into the story of our work in Spain are records of remarkable deliverances from priest-led mobs. Two colporteurs in Tarragona were threatened with the burning of their books and ordered out of the city. A hostile mob gathered to stone them, but they "passed through the midst" of the mob, not a hand being lifted against them. They felt the delivering presence of the Lord.

In 1909 a Spanish paper was started. For a time the printing plant at Barcelona, now located at Madrid, supplied Central and South America, as well as Spain, with Spanish literature. The same year that this Spanish paper was begun, the Balearic Islands were entered with this truth. When Frank Bond visited the field, an islander begged him to teach him "how to pray to the living God," and to send a teacher.

Portugal.—Our work in Portugal began by the seaside in a suburb of Lisbon in 1904. Mr. and Mrs. C. E. Rentfro, of Iowa, used as an entering wedge a few Portuguese papers and tracts from Brazil. A Portuguese colporteur soon joined the one lone family of workers. As late as 1909 they were the only workers in that difficult field. But God blessed their efforts and enabled them to send out a light to another field. One of the families that became Sabbathkeepers moved to Portuguese Angola, West Africa; there they lived the truth while waiting for recruits to come to help them in giving it to others.

Italy.—Torre Pellice in the Piedmont Valley, the headquarters of the historic Waldensian Church, heard the advent message in 1865 from the lips of the Polish ex-priest, M. B. Czechowski, who, as we have already seen, was also instrumental in placing a little light in Switzerland. Dr. H. P. Ribton, of Naples, learned of the Sabbath through Seventh Day Baptist literature, and of the advent truths through our literature from Basel, Switzerland. In 1877 J. N. Andrews visited him and baptized him and his family at Puteoli, near Naples, the place where Paul landed in Italy on his journey to Rome.

Dr. Ribton distributed Italian tracts, and a little company accepted the truth in Naples. Two women in Rome began keeping the Sabbath in the year 1898 through reading. They even translated some tracts into Italian for distribution among neighbors and friends; so when workers went to the city of the Cæsars and popes in 1903, they found the seed already germinating. However, eight years later, a North American student, studying in Europe, wrote from Rome: "I have been out today looking over the city and distributing Italian tracts. I have seen dozens of priests and talked with one. I find, however, but one person in Rome obeying the Sabbath truth." Our work has grown slowly in Italy, but a few honest in heart are stepping out onto the platform of truth.

Austria.—Church and state in Austria contrived to keep out Protestantism. But God designed that the land of Huss should be entered, and He pushed ajar the door with a few Bohemian tracts. It was in 1892 that our first convert took his stand as a result of reading these tracts, and he at once began translating other literature. Within a year, several were keeping the Sabbath; however, not until 1902 did permanent work begin in Austria. J. P. Lorenz held meetings in Prague,

the city of John Huss. Church organizations were forbidden, but "societies" were formed. One of these was known as "The More Light Society." Even with this "freedom" to form societies, public prayer could not be made, and every meeting must be opened by a native Austrian, "who may invite any one present to speak." Yet within a year, over a hundred souls had been won.

In 1912 work was opened in Dalmatia, a city of which Paul speaks in 2 Timothy 4:10. Colporteurs have risked their lives to give the message to the people of Austria, and the work has grown in spite of opposition so that near the blue waters of the Adriatic many are looking for our Saviour to return.

Hungary.—As far back as the middle of the sixteenth century there were Sabbathkeepers in Hungary. During a long illness a nobleman had carefully studied the Bible and come to the conclusion that the seventh day is the Sabbath. As soon as his health permitted, he began teaching his countrymen, and at one time there were approximately seventy towns and villages observing the seventh day instead of Sunday. But through the centuries of persecution, these Sabbathkeepers had been "literally worn out," so that when J. F. Huenergardt arrived in Hungary in 1900, there were only twelve Sabbathkeepers to be found. At this time Hungary theoretically enjoyed religious freedom, but many suffered persecution because of local prejudice. However, God had honest souls in this land also, and He has a special care over His work. During World War I, when even commercial firms were denied paper, our Hungarian magazine continued to be published.

Poland.—In this country, between Russia and Germany, a man fasted Sabbath after Sabbath for two years, all the while praying earnestly that God would send him "the full truth." Imagine his joy when our Sabbathkeeping workers found him. Others also accepted the Sabbath truth, so that when the Polish Union was formed in 1920, we had 1,100 believers in that land. They were men and women who knew how to withstand hardships and persecution, for during the World War they had known what it was to have their churches demolished and their personal possessions confiscated. But nothing could tear them from the "blessed hope" which they held in their hearts.

Balkan States (Rumania, Bulgaria, Jugoslavia).—The same Polish convert who took the Sabbath truth into Switzerland in

1864 preached it in *Rumania*. Almost twenty years later, when a Rumanian believer attended our general meeting in Switzerland to plead for help, A. C. Bourdeau went to Rumania. A church was organized then, but the members scattered and the church disbanded. Still, truth always will rise again, and in this case it did when some German-Russian Sabbathkeepers blazed a trail into Rumania.

Systematic work did not begin, however, until Pastor Ginter, from Russia, started the work in Bucharest in the year 1904. Twelve nationalities were represented in this one church. People seemed hungry for the truth.

As our work grew, the government came to realize that Adventists were desirable citizens. "Whatever their religion is," said one official when others tried to have the Adventists expelled, "it makes them good, thrifty citizens; and such are wanted." So the government favored our workers with considerable liberty. In two short years after Pastor Ginter began work in Bucharest, it was reported that one of the court musicians had been baptized, and that the queen was reading our literature. Once a policeman who was sent to watch and arrest our workers was converted. Late one night three peasants appeared at Mr. Ginter's door. When asked what they wanted, they replied, "We seek the way of salvation, and have heard that from this man it may be learned." They had walked fifty miles. Such a spirit was bound to arouse the fears of ecclesiastical authorities. If this were continued, what would become of their state religion? They stirred up persecution, and Mr. Ginter was expelled from the country, but from across the border he could still advise other workers. Persecution could not put out the flame that had been lighted. A lad of fifteen was punished severely in the hope of shaking the "Adventist religion" out of him. But he said, "You may kill me, but I will never leave my Saviour, whom my mother taught me to love."

The first torchbearers of the third angel's message in *Bulgaria* were German-Russian Sabbathkeepers. Then came Armenian believers from Constantinople. These immigrations were in the early nineties. Although organized efforts began in 1898, the work has gone slowly. Unlike the believers in Rumania, those in Bulgaria have not suffered persecution; but indifference has been a far worse foe to the spread of the gospel. The Balkan wars, too, were a handicap in that they scattered the

church members. Since World War I, however, a greater interest has sprung up.

In *Jugoslavia* the story of the third angel's message dates from 1907, when a man from Belgrade went to Hungary for baptism. He had learned something of the truth during a former visit to that country. Now he became our first Sabbathkeeper among his people. Even though hardship and persecution marked the path of truth bearers in this country, the few who stepped out refused to be discouraged.

In a prison on the Hungarian border, God's mysterious way of carrying out His plan was demonstrated: Two Sabbathkeepers from America, one of whom was a Serbian, had decided to carry the truth to relatives in Hungary. They were cast into prison; so they felt the Lord must have something for them to do there. Soon other prisoners were converted. The authorities thought to dispose of this Sabbathkeeping idea by scattering the new converts among the prisoners, but that only spread the seed. And at this place a good church was soon founded.

Greece.—Because of the opposition of the Greek Church authorities to mission work, our progress in that country has been very slow. W. E. Howell went from North America to Greece in 1907. He studied the language and prepared literature which was instrumental in awakening interests. In 1909 F. Scior began work in Salonika (in Bible times, Thessalonica). During the Balkan War of 1912-13, a nurse and Bible worker was a successful soul winner. Similar methods were used in World War I. So, through the years, a few witnesses have been established.

The Scandinavian Countries (Denmark, Norway, Sweden, Finland, and Iceland).—A little group of Norwegians in Wisconsin formed the nucleus for carrying the third angel's message into Scandinavia. True, they themselves did not carry it, but they sought it out, and who can say that it was not their earnest prayers that sent the light across the sea to their fellow countrymen! In 1850 Andrew Olsen and Ole Hegland Serns, of Norway, immigrated to North America. They came, not to better their financial condition, but in the vague hope of finding in this new land of promise the spiritual light for which their souls longed—that which the formal Lutheran Church of their land did not provide. In their study of the Bible they had come to question the validity of Sunday observance.

They came to North America and settled in Wisconsin, where they were joined by two other families, those of Tarel Johnson and Sören Loe, whom they had known in Norway. These latter had made the acquaintance of a Swede who was observing the Sabbath. The four families determined that the matter must be settled in their minds; therefore, they betook themselves to prayer and Bible study. They accepted the Sabbath truth, the result of which was that the Methodist church they had joined in North America disfellowshipped them. Soon their number doubled.

And then came yet more light. One of the little Sabbath-keeping group—a young person who understood English—heard a sermon on baptism by immersion. This too was tested by the Scriptures and accepted. The next step was taken when Adventist believers learned of this band of Norwegian Sabbathkeepers and sent a minister to them. Although he spoke not a word of Norwegian, those who understood a little English helped to interpret. At first it appeared that confusion would be the result, but with patience on the minister's part and much eagerness to learn on their part, soon parents and young people were baptized and organized into a Seventh-day Adventist church.

Now they began to pray that God would send the message to their countrymen. God answered their prayers. In the story of the Publishing Department we have already seen how the young Baptist preacher, John G. Matteson, took a tangible interest in seeing that literature was prepared in the Scandinavian language. He himself had read his way into the truth by reading First-day Adventist literature and the *Review and Herald*. In 1864 he visited these believers in Wisconsin. Imagine their joy to hear the third angel's message actually preached in their own tongue!

Mr. Matteson traveled and preached almost incessantly the next few years, but always his greatest desire was to work for his own people. Some of the literature he prepared found its way to Denmark and Norway, the result of which was that God answered the prayers of that first group of honesthearted Norwegians by causing this literature to arouse an interest that demanded a living preacher in Scandinavia.

Denmark.—Three years after J. N. Andrews went to Switzerland, J. G. Matteson set sail, in 1877, for Denmark, where he found three families already observing the Bible

Sabbath. He also found foes. His life was threatened, but God was with him, so that within the first year a church was organized. Twenty years after he first set foot in Denmark, the Skodsborg Sanitarium was opened. At first it met with opposition, for its principles were not understood. But a former patron, a lady of rank, spoke in its behalf to the royalty. The following day the royal carriage drew up at our little sanitarium, and the king and queen of Denmark, together with the queen of England, visited the institution. Then came a change in public sentiment. The Skodsborg Sanitarium grew rapidly.

Norway.—In answer to urgent invitations from a Norwegian man of influence, who had become interested in Seventh-day Adventist literature, J. G. Matteson, one year after his arrival in Denmark, decided to visit Norway. Crowds attended his lectures. Opposition by the priests only kindled the flame of interest. The next year a church of thirty-eight members was organized in the capital city. Within the next eight years a paper was printed, colporteurs began to scatter broadcast the truth, the first camp meeting in Europe was held in Norway, a school was provided, and a publishing house was erected. This last was instrumental in spreading the light to all the surrounding Scandinavian countries.

The next few years brought in the medical missionary work and a health journal was published. Our literature reached all classes. The king of Norway ordered twenty books for different sailors' homes, and subscribed for forty copies of the health journal to be sent to reading rooms in various cities.

In 1909 one of the laborers in Norway met a woman who had been an isolated Sabbathkeeper for fifteen years. She had found the true Sabbath in the Bible. She said, "I have been praying for fifteen years for God to send me some one keeping the Sabbath." We have representatives also among the Laplanders of the Far North, the "Land of the Midnight Sun." A Lapp who stayed one night with a family of Adventists, was later converted through the reading matter he carried away with him.

Sweden.—From Norway the third angel's message naturally extended into the neighboring country of Sweden. Again our literature was the instrument. The Swedish paper started in America in 1874, together with books and tracts, found its way to this far Northland. So when J. P. Rosqvist, who had

been working in Norway, pioneered the way into Sweden in 1880, he soon had a company of forty-seven keeping the Sabbath. Lutheran priests, however, opposed Mr. Rosqvist, and cast him into prison in Örebro—the same prison, we are told, in which some of the youthful preachers in the 1844 movement had been incarcerated. But opposition only increased the desire of the people to hear the man who was willing to suffer for his faith, and soon there were seven churches in Sweden.

In this land also the message found its way to the royalty. A member of the Stockholm Adventist church, who was first waiting maid to the queen, let her light shine in the palace. The queen was favorably impressed, and purchased four of our denominational books to be given as Christmas gifts. So we see that the royal family in the "Land of the Midnight Sun" has helped to pass on the truth. But none have done more to spread the gospel in Sweden than the faithful colporteurs. Even women colporteurs have entered the mountain wildernesses, making deliveries by carrying books on their backs for miles.

Finland.—In 1892 O. Johnson and two Bible workers pioneered our work in Finland. Since Mr. Johnson had worked in both Norway and Sweden, he had had a varied experience, and it was all needed. Finland at that time was a part of Russia, and these workers were threatened with banishment to Siberia. But as they continued teaching the truth, God protected them, and soon a few began keeping the Sabbath. The clergy helped to advertise by publishing a list of Seventh-day Adventist literature in Swedish and Finnish, warning the people not to buy; but people wanted to see the forbidden literature. It was seventeen years after the message entered Finland before it was actually preached to the Finns. Mr. Johnson and his coworkers labored chiefly with the Swedish-speaking population.

H. Mikkonen, a Finnish Baptist preacher, accepted the beliefs of Seventh-day Adventists in San Francisco, California, and in 1909 returned to his native land to preach. The following year several Finns had accepted the truth and were in attendance at a conference in Björneborg. One man was there from his home on the Arctic Circle, north of the Gulf of Bothnia. During World War I, when permission to hold meetings had to be obtained, the authorities showed our people

much favor. One official, when asked, replied, "Yes, you may hold all the meetings you wish; you preach good doctrines."

Iceland.—Seventh-day Adventists began their work in Iceland in 1897, when David Ostlund left Denmark to carry the Sabbath truth to this sister island country. The Icelandic language is a difficult one, but Mr. Ostlund soon learned it, and not only preached, but translated the books "Steps to Christ" and "Prophecies of Jesus," which he sold over the island. An experience on shipboard as he was bound for this field of labor surely must have convinced him beyond any shadow of doubt that God was leading him there. One day when he heard an Icelander earnestly discussing the Scriptures, Mr. Ostlund asked him if he were an Adventist. The man replied, "Yes, I am, and my wife is one also." He continued his story:

"We have felt it our duty to do something for our countrymen in Iceland. When we read in the *Sendebud* (our Danish paper) that a missionary was to be sent there, we thought it would be difficult for him to get along all alone among strangers. Therefore, in the spring we sold our little farm in America, thinking we would go over to help him; and here we are. We have got this far."

Imagine the man's surprise when Mr. Ostlund told him that he was the missionary to Iceland. Credit for actually spreading the third angel's message in this land, however, should perhaps be attributed most of all to the colporteurs, especially Nils Anderson, who pioneered the way, fording icy streams, climbing mountain trails, traveling horseback or afoot. He reached some places so remote that the people feared he was a robber, for no ordinary traveler ever came that way. His work still continues.

Greenland.—"From Greenland's icy mountains, from India's coral strand, where Afric's sunny fountains roll down their golden sand; from many an ancient river, from many a palmy plain, they call us to deliver their land from error's chain." Hundreds of Seventh-day Adventist voices have blended in the familiar strains of this song, but not until the year 1933 were we able to place in Greenland's outstretched hands a torch of light. It came about almost as a literal reaching out for truth after we had gone part of the way. An Adventist believer from the Faroe Islands was connected with a fishing fleet off the coast of Greenland. He found opportunity

to sell some of our Danish literature to the son of a Lutheran priest of the state church. This son was so interested in these truths that he translated some of the literature into the Eskimo language, multiplied it by means of the neostyle, and spread his production among the coast Eskimos.

England.—During the centuries following the Reformation, Seventh Day Baptists kept the light of Sabbath truth glowing in England. They endured bitter persecution, some being imprisoned and others executed for their faith. Yet when Seventh-day Adventists arrived in England to begin work in 1878, a little remnant of Seventh Day Baptists still met in Mill Yard Chapel, East London, which had been a place of worship for Sabbathkeepers for two hundred years. Joseph and Samuel Stennett, whose Sabbath hymns are still sung (see "Another Six Days' Work Is Done"), were of this old congregation.

William Ings, born in England, but reared in North America, whence he had gone to labor in Switzerland, advanced the Adventist truths into England. Soon he visited Basel, Switzerland, with the appealing report that the people across the Channel were "hungering for the truth." There being no one ready to return with him then, Mr. Ings threw himself into the work alone. He visited the people in their homes, and prayed with and for them. But most of his efforts were directed to ship missionary work in the port of Southampton. Thus he brought the third angel's message to the attention of captains and sailors, and through them he was able to send thousands of pages of reading matter to many remote parts of the world.

Mr. Ings' appeals to both Switzerland and North America were so urgent that in December, 1878, J. N. Loughborough from North America went to England and began evangelistic work. In 1887 London was chosen as headquarters, and soon a city mission was opened in that great metropolis. How interesting it must have been to present the Sabbath in that city in which, in the seventeenth century, Sabbathkeepers had been held prisoners for their faith. The houses were still standing—the Fleet Prison, Gate House, and Newgate. Sabbathkeepers welcomed the Adventist workers, but they assured them that the English people would not accept the Sabbath truth as had the North Americans. A surprise was in store for them, however, for within one brief year there were more Sabbath observers in London than there had been for generations.

Scotland.—Canvassers from England pioneered the way for

the third angel's message in Scotland. In 1898 R. M. Lamie returned from North America to his native land. He had accepted the Adventist faith. While he and his son worked in the coal mines, they found time to distribute literature, and Mrs. Lamie gave Bible readings and did nursing. In 1901 Harry Armstrong of London was sent to Glasgow to begin evangelistic efforts. There he found twenty Sabbathkeepers awaiting more light. The canvassing work had awakened interest in many sections of the country, and public meetings in tents in summer and in halls in winter were the means of establishing companies of believers here and there. Plodding efforts have won small numbers each year, who in turn are holding up the light of truth in Scotland.

Wales was also pioneered by our literature. Among the first to accept the truth was W. H. Meredith, a miner, who later entered the ministry and assisted J. S. Washburn, an evangelist from North America, who conducted our first public effort in Wales. By tent meetings, Bible work, and canvassing effort, the Welsh believers proving active workers, the number of Sabbathkeepers has steadily increased. The work has been carried on almost entirely in the English language, although many of the inhabitants speak only Welsh.

Ireland.—In spite of obstacles and difficulties and the fact that the population is intensely Catholic, the third angel's message has penetrated into the land of St. Patrick's sojourn, where we have a little group who have taken their stand for God. In 1885 R. F. Andrews, a North American minister, spent a short time in Ireland, with the result that a few accepted the message. The story of the conversion of one of those who early accepted the truth shows what a conscientious type of people are being won. A series of meetings had been held, which he attended regularly. One evening upon returning home he said to his wife, who had stayed at home with the children, "There's no use denying it, wife; they are preaching the truth. The seventh day is the Sabbath, and we ought to keep it. I cannot, but you can; and I want you to bring up the children to do it. But I cannot; I've got to get the bread and butter." "Robert," replied his wife, "you find out what's right, and you do it, and don't stop to talk about bread and butter!" This man later became a worker in his native land.

Russia.—Jacob Reiswig was the Seventh-day Adventist who carried this third angel's message into Russia. He was one of

the charter members of the first German Adventist church ever organized. The members of this church had come to South Dakota, North America, from the Crimea. They sent back papers and tracts to relatives and friends in their home country, but Jacob Reiswig felt that some one should go in person to follow up the printed page, and in 1883 he resolved to go. He was uneducated and he stuttered, but from the time he accepted this truth he was a fine personal worker.

Returning to Russia solely at his own expense and with funds so nearly exhausted upon arrival that he sold his boots to obtain cash, Mr. Reiswig clung to his trunk of tracts and papers, and promptly set forth distributing them. It was unlawful to teach publicly the Adventist doctrines, but his method of procedure was to go into the market places, hand out a tract to some one, and ask him to read to him a certain portion. Only a rude person would refuse to grant this request on the part of an old, unlettered man, who perhaps could not read for himself. Then he would ask the reader what he thought about the statement just read, and the result usually was an earnest discussion of some Scriptural truth. The old man would tell the reader that he might keep the literature from which he had so kindly read. Thus the people who came to market carried Seventh-day Adventist literature into various sections of the country.

Soon Mr. Reiswig returned to North America to learn more fully the truth that was so dear to his heart and to prepare himself for more efficient service. He learned from his grandchildren a number of advent songs, so that when in 1887 he again packed a trunk full of reading matter and returned to Russia, he was able to attract an audience in the market place by singing a song. Then he could distribute literature and talk about the Bible to those who gathered to listen.

The persons thus brought to a knowledge of Adventist views were German-speaking descendants of German colonists in southern Russia. The first Russian-born Adventist believer was Gerhardt Perk. He had learned of the truth through a tract entitled, "The Third Angel's Message." This tract had been sent three years before, in 1879, to a neighbor of Mr. Perk's, who had kept it hidden away as dangerous literature all that time. One day he told Mr. Perk that he had in his possession some publications so dangerous that "even an earnest member of the Brethren Church might be led astray by them."

Immediately Mr. Perk wanted to see the literature, and it was lent to him secretly, with the understanding that its contents should never be divulged. Mr. Perk took the tract to the hay-mow and read it through three times; he had found the truth, but he dared not accept it. Before returning the tract to his neighbor, he copied the address of the publishers, however, and sent for literature for himself. Upon reading these further tracts which he received, he was more fully convinced, but he did not have the courage to step out in face of the opposition he knew he would meet.

That same year Mr. Perk became a colporteur for the British and Foreign Bible Society, and was sent by them to Moscow and on into Siberia. While in Siberia he had an experience that taught him to trust God more implicitly. He planned to sell Bibles at a fair in a certain town, but on the way somehow lost his entire stock. Four weeks he searched in vain, and he was greatly disturbed. The stock was worth \$1,000. Moreover, he had worked for the society so short a time that he feared he would lose his job. Finally he resorted to a three-day season of fasting and prayer. On the third day he found his books. But the fair was now in the past; so his prospective sales were lost. In the outcome of this, however, he saw yet another evidence of God's love for him. He was soon led to a shop where the director helped him to place among the employees of the shop almost every Bible he had. These experiences gave Mr. Perk courage to step out boldly and become the first Seventh-day Adventist among the Russians.

In the year 1886 Mr. Perk, in company with an Adventist worker sent over from Germany, made a tour through certain parts of Russia. They heard of people here and there who were keeping the seventh-day Sabbath and living up to all the light they had. Amid many perils of persecution and by circuitous routes, the two men finally met a group of Sabbath-keepers near Berdebulat, where there was water for baptism. Here nineteen signed the covenant to keep the commandments of God and the faith of Jesus, thus laying the foundation for the first Seventh-day Adventist church in Russia. Two women were baptized in the Black Sea. Russian villagers witnessed the scene from their housetops, and before the meeting closed, our workers were arrested. Imprisonment followed, the experiences of which in themselves would make a long story.

Through the years many similar experiences have come to those who dared to be true to their convictions of right. In one church the authorities seized the men and sent them in chains in the middle of winter to the other side of the Caucasus Mountains. "Now," thought the priests, "this thing will stop. There are only a few women and children left. They cannot do anything." But the women said: "God lives. If we ever worked, we will work now. The worst they can do is to send us where our husbands and fathers have gone." In a little while the church doubled in membership. And meanwhile the men in exile had raised up a group of believers near the Persian border.

So in spite of trials and afflictions the truth has marched steadily onward in Russia. And the persecutors became the persecuted. As one man was being led into the baptismal waters, he asked the minister, "Do you know me?" "No." "Well, I am the man who struck at you with a club when you were here before."

When in 1889 the printing plant in Switzerland put out some Russian literature, workers risked their freedom to carry it across the border, where the earnest Russian believers circulated it at a similar risk. Later a Russian publishing house was established at Riga. Impetus was given to our work when God's Spirit prevailed upon the censor to pass the Russian book, "Christian Temperance," by Mrs. E. G. White. In the year 1904 Russia led all Europe in membership gains, more than 500 persons being added in nine months.

In 1906 the government granted more liberty to Seventh-day Adventists, but it was of short duration. A government representative attended the series of Adventist conferences and general meetings in 1910, and wrote a full account of our work, issuing a 100-page government document. This official paper stated among other things that "Seventh-day Adventists in Russia have a determined zeal to win souls, but their whole organization is primarily a missionary one, and every member is expected to help forward the work of the third angel's message." Subsequently our publishing house at Riga was closed by government order. It was found possible, however, to turn the business over to a private corporation which did our printing at a low rate.

Then came World War I and terrible suffering in Russia. Following the war the revolution dragged the country through

unspeakable privations. Some of our people lost their lives through want and consequent disease. The work is often retarded, but nothing can stop a work in which God is leading the way.

STUDY QUESTIONS

1. Who was the first worker to carry the message to lands outside North America? What year? Where?
2. How did the Sabbath truth first enter Switzerland? What led to the call for J. N. Andrews?
3. Tell of the establishing of the Central European Mission. What invaluable institution was opened within two years?
4. How was contact first made between the German Sabbathkeepers and J. N. Andrews?
5. What interesting story was brought to light during the visit of J. N. Andrews and James Erzberger in Prussia?
6. What three points of our faith had these people found through their personal Bible study?
7. Where was our first mission in Germany opened?
8. How far back did Sabbathkeeping in Germany date?
9. What classes of people accepted the truth in Germany?
10. Why should we be especially thankful that the third angel's message has a foothold in France?
11. How was our first effort for converts conducted there? By whom?
12. Recount some of the struggles through which our work there has passed.
13. Although the Netherlands can boast of no speedy triumph of the message, why and when was that country an important center?
14. How was the first Sabbathkeeper in Belgium won?
15. Why has the advancement of the work in Belgium been difficult?
16. Name three countries that furnished pioneer workers for Spain.
17. How far did the work of the early printing house in Spain extend?
18. Tell of the beginning of our work in Portugal.
19. Through what source did Italy first hear the advent message?
20. Tell how Dr. Ribton accepted this message. Where did he labor?
21. How was the city of the Cæsars and the popes entered with Seventh-day Adventist truths?
22. What elements in Austria strove against the entrance of Protestantism?

23. Tell the story of the progress of our work in Austria.
24. What Christian worker does the city of Prague bring to mind?
25. How far back can we trace Sabbathkeeping in Hungary?
Relate the story.
26. In spite of persecution in later years, what advantage did Hungary have during World War I?
27. What unusual circumstances met the Sabbathkeepers when they entered Poland?
28. What led to A. C. Bourdeau's visit to Rumania?
29. What was the attitude of the government officials toward the work there after it really started? What finally prejudiced them?
30. What was the greatest foe to the progress of our work in Bulgaria?
31. Relate the remarkable way in which our work sprang up in Jugoslavia.
32. What methods have been used to establish a few witnesses to the truth in Greece?
33. Tell the story of the two Norwegian emigrants who came to North America searching for truth. How did God answer their prayers that this same light might reach Scandinavia?
34. Who was our first missionary to Denmark?
35. What large sanitarium was established in Denmark, and what caused public sentiment to favor it?
36. Where did J. G. Matteson go from Denmark?
37. Name the lines of work that were soon begun in Norway.
38. How did our truth reach the "Land of the Midnight Sun"?
39. What factor that had played a large part in the work in Denmark was now instrumental in spreading the message throughout Sweden?
40. Tell of the persecution that accompanied the work in Sweden. With what result?
41. Tell the story of the long struggle which O. Johnson had in Finland in winning souls to the truth.
42. How many years elapsed from the time he first went there until the message was actually being preached? How was it then accomplished?
43. Relate the story of how an assistant was provided for the lone missionary on his way to Iceland.
44. To what class of workers must the credit really be given for spreading the third angel's message in Iceland?
45. Relate the story of the entrance of Seventh-day Adventist literature into Greenland.

46. What denomination had kept a flickering light of the Sabbath truth aflame in England? How have two names from the remnant Sabbathkeepers there been immortalized to us?
47. Along what line did William Ings especially work in Switzerland? Who was sent from North America to help him?
48. What historical facts made London an interesting headquarters for our work?
49. How was the Sabbath truth received in England?
50. What example of practical home missionary work do we have in the giving of the Sabbath truth for the first time to Scotland?
51. By what means was the work pioneered in Wales?
52. Why was Ireland more difficult to enter than many other countries?
53. What experience in accepting the Sabbath truth illustrates the genuine worth of the people among our first believers in Ireland?
54. Tell the story of the old man who carried the third angel's message into Russia.
55. Who was the first Russian-born Adventist believer? How did he come to accept Adventist doctrines?
56. Trace the experience of the two workers who toured Russia in 1886.
57. Tell of the work of a church from which the men were banished into the Caucasus Mountains.
58. What printing house first supplied literature for Russia? How was the publishing work later carried on?
59. Give a synopsis of the report made by the government representative at our general meeting in 1910.

Australasia and the Pacific Islands

(Australasia: Australia, New Zealand, and Tasmania)

Australia.—Ten years before our missionaries carried Adventist truths to Australia, Mrs. E. G. White had been shown in vision the printing presses running and books and papers being printed in various countries. When asked which countries were specifically pointed out, she replied that Australia was the only one she could then recall.

This vision began to materialize when at the General Conference session in November, 1884, it was decided to send S. N. Haskell to superintend the establishment of a mission there. With four others and their families, he set sail from San Francisco, California, May 10, 1885. However, they were not received with favor in Australia, especially among the working classes. Hall rents were exceedingly high; so the missionaries decided to visit the people in their homes and to get acquainted with some of the leading businessmen of Melbourne. The latter they found to be very friendly from the start, but when the clergymen learned this, bitter opposition began. So great was the opposition that the workers could find few places to put up their tract distributors, but they stuck papers between the pickets of the iron fences enclosing the public parks—in fact, almost anywhere a passer-by could see them.

One Sabbath, while the missionaries were assembled for worship, a man called upon them, carrying a copy of the *Signs of the Times* which he had taken from a fence picket. He desired one of the workers to take part in a gathering in South Melbourne the following Thursday night for the consideration of the Sabbath question. J. O. Corliss, one of the missionary group, attended, and created so much interest by his tactful and earnest presentation of the Sabbath question that he was invited to conduct regular Bible studies in the homes of several people. Eventually fifteen of the young men who attended the first meeting accepted the Adventist views. Two of them, who were printers, proved to be a great help in the publishing work a little later.

Still the prejudice continued and hall rents were out of the question; but by September of the year of their arrival in Melbourne the workers felt that public meetings should begin; so they decided to pitch a tent. The meetings were advertised, of course, but the best advertisements were given from the pulpits of other denominations as the pastors warned against the Adventists. Many wanted to see and hear the men who could arouse so much anxiety on the part of the ecclesiastics.

Among those who came to the meetings was a Presbyterian deacon who soon announced his decision to keep the Sabbath. His brother, being much concerned over the matter, asked his son, a well-educated young man, to reason his uncle out of the delusion, with the result that the young man too became a Sabbathkeeper, and turned to labor for his father and mother. Thirteen out of that family of fourteen soon took their stand.

In most cases the early Adventists in Australia accepted the truth by families. They came chiefly from the middle class, including school teachers, printers, foremen of business houses, and contractors. Few, if any, of those early seekers for truth were using alcoholic liquors or tobacco at the time they accepted the third angel's message. Thus they were already practicing certain reforms, and they wielded a strong influence for good in their communities. Naturally the loss of this type of people caused no little concern to clergymen of other denominations, and they opposed the Adventist workers bitterly. An attempt was made to find a man who would debate publicly with J. O. Corliss, and several began to review Adventist literature in preparation for such a debate; but after studying the books, they concluded it would be best not to try to make a public refutation.

Within a year after the missionaries set sail from San Francisco to settle in Australia, a church of ninety members was organized in Melbourne. A missionary society was organized and a club of two hundred papers ordered for use in soul winning. A church building was rented for Sabbath meetings.

The tent meetings in Melbourne continued from September to April. At their close Mr. Corliss called the believers together on a Sunday afternoon, and studied with them the tithing system as a means of supporting the ministry. He then read a statement of the financial standing of the tent effort which, in spite of the liberal freewill offerings, still showed them to be on the wrong side of the ledger. It was not even necessary to

ask these new Seventh-day Adventists to give. Their pledges were made so rapidly that it was difficult to jot down the names.

From the first it was evident that we must have a printing plant in Australia, and finally the urge became so great that our workers decided to ask a dealer to advance them a complete printing outfit. They had little cash to deposit, but, launching out by faith, they gave a note to pay the remainder within four months. The dealer observed that it did not appeal to him as a businesslike way of doing, but that if they would ensure the plant in his favor, he felt impressed to let them have it. The two young printers among the charter members of the first Seventh-day Adventist church in Australia now sold their own printing business and began publishing denominational literature. In January, 1886, the monthly periodical, the *Bible Echo*, came from the press. It is now known as the *Australian Signs of the Times*. Its circulation was so large that the publishers were able to pay for their entire equipment within three months instead of four, as promised. Thus began the Melbourne Publishing House, now the Signs Publishing Company, located at Warburton, Victoria.

In 1891 Mrs. E. G. White went to Australia, and for nearly ten years blessed that field with her ministry. Her addresses and counsel were much appreciated at the first Australian camp meeting held in a suburb of Melbourne in January, 1894. Nearly five hundred encamped on the grounds; thirty-five new converts were baptized, and all the believers were benefited; so camp meetings were from that time on an established feature of evangelism in that land. During Mrs. White's stay in Australia the evangelistic work was put on a strong basis, and a union conference organization was developed which has served as a model for the conferences of the denomination in all the world.

Early in the days of our history in Australia the young people who desired to train especially to give the third angel's message, went to North America for their education. But it was soon decided that Australia should have a college of her own, and in the selection of a site for this school the influence of Mrs. White has been felt through the years. The tract of land which she pointed out as having been shown to her in a dream was one that the government expert pronounced unsuitable land for raising fruit. However, the purchase was made, fruit trees were set out, and years proved the wisdom of the

guiding hand, for the school has been blessed with an abundant yield of peaches. But far more valuable than the fruit of the land have been the fruits of the school now known as the Australasian Missionary College. Through its portals have come many of the workers in Australia and in the islands of the Pacific. The Sydney Sanitarium, begun also in those early days, has played an important part in preparing workers to treat the physical as well as the spiritual needs of the people.

In 1906 the oversight of Seventh-day Adventist mission work in the island field of the South Pacific was entrusted to Australasia (Australia, New Zealand, and Tasmania). The Australasian Division has continued to be a strong base for supplies of both men and means. Even the little island of Tasmania has contributed sons and daughters to the line of missionary recruits. Real sacrifices have been made that the isles might hear the good news of Jesus' soon return. Some of the island groups who have heard of the message are holding out their hands to receive it; but in many instances the missionary has to approach a decidedly hostile shore.

New Zealand.—Before the plans for printing a paper in Australia were fully matured (in 1885), S. N. Haskell visited New Zealand. There he made arrangements with several captains of boats to distribute literature to various islands on their routes of travel. He found also a number of people in the city of Auckland who were interested in receiving Bible studies, and within a few months forty new Sabbathkeepers were living the truth in New Zealand. The people, never having witnessed a baptismal scene, at first had their fears, but after that baptism no further objections were made.

Permanent work, however, did not begin in New Zealand until Mr. and Mrs. A. G. Daniells, of Des Moines, Iowa, came in the autumn of 1886. Mr. Daniells at once opened tent meetings in Auckland. There was much opposition, but after seventeen weeks a church of seventy members was organized, with one hundred in the Sabbath school. A tract society, a health and temperance society, and a small company of canvassers in this church helped to pass the truth on to others.

The first Seventh-day Adventist camp meeting in New Zealand, probably the first ever held south of the equator, was at Napier in the spring of 1893. Mrs. E. G. White was present at this meeting, as well as at the camp meeting in Wellington that fall.

The prevailing language of New Zealand is English, but the native Maoris speak Maori. These natives are an intelligent people, and it was not long until the truths of the third angel's message were carried to them. "Christ Our Saviour" was translated, a book of Bible readings prepared, and a native paper begun in the Maori tongue.

Pitcairn Island.—The story of work by Seventh-day Adventists in behalf of the islands of the Pacific began with the launching of the missionary ship "Pitcairn" in 1890. Pitcairn Island's knowledge of Seventh-day Adventist truths really dates back to 1876, when James White and others sent a box of reading matter to this island. No acknowledgment of the literature was ever received, and the incident apparently had been forgotten. But John I. Tay felt a deep interest in the island, and he determined to visit it. In 1886 he found he could work his passage on shipboard to Tahiti, with Sabbaths off duty, provided he worked free of charge. From Tahiti he would have to await a vessel going to Pitcairn, which might mean two years, but he decided to make the venture. Sailing out of San Francisco harbor on July 1, 1886, he arrived on Pitcairn October 18 of the same year, and the Pitcairn Island diary recorded that within a month the inhabitants of the island had decided unanimously to keep the seventh day as the Sabbath of the Lord. Doubtless the Adventist literature sent out years before had sown seed which only needed watering, and John I. Tay's Bible studies were the necessary inspiration.

The islanders desired to be baptized at once, but Mr. Tay was not an ordained minister. When he returned to California with this thrilling story, there immediately sprang up a live interest in the islands of the Pacific. Before work could be begun there, however, it would be necessary to have a ship of our own; not always would missionaries find ship service as favorable as had Mr. Tay. In the autumn of 1887 the General Conference in session took action that a suitable vessel be constructed and equipped, but for lack of funds the recommendation stood inactive. Meanwhile an effort was made to send an ordained minister who could duly baptize the waiting believers on Pitcairn Island, but the ship on which A. J. Cudney (of Nebraska) sailed was never heard from.

In 1890 North American Sabbath schools took hold of the situation enthusiastically and determinedly, with the result that in less than a year the good ship "Pitcairn" sailed out through

Golden Gate at San Francisco harbor. The ship made five voyages in its ten years of service before ocean traveling facilities became so improved generally that it was felt wise to dispose of the denominational boat. Before its term of service ended, however, it had carried many faithful missionaries to Pitcairn and to other islands of the Pacific. At one time the Pitcairn Islanders built a boat to cruise among the islands to do their part in passing on the gospel news which had come to them. Frequently passing ships touch this Sabbathkeeping island, always carrying away with them fruits of the land and the story of the soon return of Jesus.

Society Islands.—The first voyage made by the ship "Pitcairn" took missionaries who stayed on various islands, including Raiatea and Tahiti in the Society group. How could they do otherwise with a plea such as this from one of the old chiefs: "The people of Raiatea have for a long time refused to allow any missionary to come among them. Now God has softened their hearts, and they ask you to give them a missionary. Don't refuse, lest they go back to serving the devil, and you will be to blame for it."

Tahiti had already been visited by John I. Tay en route to Pitcairn. It was logical to establish work here, because the Tahitian language is understood on a number of the eastern Pacific islands. Soon a school was opened, which has been a training center for soul winners who have penetrated many surrounding islands. A Tahitian paper and some tracts have also supplemented the evangelistic efforts there. For a time Tahiti had a press of her own, but later the printing was done by the Avondale Press in Australia. The desire of the natives to learn English when our first missionaries settled there led to an English language class, which has been an advantage to new workers, since there are always some who understand them even before they can learn the Tahitian. The work on the Society Islands has been far from easy, but those who have accepted the light are worth all the effort and sacrifices made.

Cook Islands.—The great Missionary John Williams thought to land on the island of Rarotonga two islanders who had accepted Christianity, but the natives treated them so unkindly that they were forced to flee back to the ship, which lay at anchor. As they were about to sail away, Papeiha pleaded that they take his wife to her people, and leave him to work for these unfriendly heathen. So saying, he bound his Tahitian

Scriptures on his head, and swam ashore. The Rarotongans were astonished that any one would want to remain with them after the cruel treatment of the night before. To make a long story short, before many months they were helping Papeiha build a meetinghouse. When Seventh-day Adventist missionaries arrived, they found people literally keeping "Sabbath for Sunday," but it was because of a misunderstanding regarding the day line, and the majority of them soon changed over to Sunday. The few who decided to continue keeping the Sabbath, because they knew now that the seventh day was the Sabbath, were severely persecuted for a time.

When our first doctor arrived on Rarotonga, the natives, true to custom, gave him a characteristic name, "Dr. Vai Vera," which, interpreted into English, is "Dr. Hot Water," indicative of the water treatments that he prescribed. His nurse they called "Hot Water Bag." The calls for both doctor and nurse on the island were many, and at least some of the souls won have been a direct result of physical treatments. Our first church building among the Cook Islands was dedicated at Rarotonga in 1903. A Rarotongan paper and a school are important features of our work there.

Fiji, Samoa, and the Tonga (Friendly) Islands.—These three island groups constituted the first Seventh-day Adventist conference in the South Pacific. The missionary ship "Pitcairn" visited some of them, and thus began the seed sowing. Medical missionary work introduced our truths in Samoa. Literature in the Samoan tongue and evangelistic work have been the means of raising up a few believers on this difficult island.

Work in the Tonga Islands began shortly after the second cruise of the "Pitcairn." A church was organized, a school was opened by a young woman from Australia, and tracts were translated into the Tongan language. The school was so popular that not all the students who came could be admitted, but they did not so readily accept the third angel's message.

It is Fiji that has produced so many missionary experiences which cheer the hearts of workers. The "Pitcairn" visited Fiji a number of times, but not until 1899 was a full course of sermons on Seventh-day Adventist doctrines given there. At that time a company, including some natives of influence, began to keep the Sabbath. By 1904 there were ten companies, with almost 200 Sabbathkeepers and three schools. The Buresala

Training School has helped to supply recruits for the advancing line of missionaries. Tracts, a paper, an abridged edition of "The Great Controversy," a book of Bible readings, and a hymnbook of one hundred hymns set to music (said to be the first songs with music in Fiji), were among the first Fijian literature produced by the mission press. The press prints Tongan and Samoan reading matter also.

A small launch was obtained for interisland missionary work. Among the most prominent and long-service workers in Fiji have been C. H. Parker, J. E. Fulton, and A. G. Stewart, together with their faithful wives. By 1907 there were ten organized churches, besides ten preaching stations and eight mission houses in Fiji.

Like all others who believe from the heart that Jesus is coming again, when the Fijians received this glorious news they wanted to pass it on to others. Many of their young people have pioneered among the islands of the sea; over dangerous shoal and reef they go in tiny crafts that it would seem could not possibly weather the gale of ocean blasts. Among these youth was Pauliasi Bunoa, who gave the last twenty years of his life to proclaiming the third angel's message. He was among the first to see the light, perhaps partly because he was translator for the missionaries, but chiefly because of his straightforward honesty. Other missionaries for whom he had worked thirty years urged him not to become disturbed over this new doctrine. They said, "Why, those people do not even understand the language; you must interpret for them." "Yes," replied Pauliasi Bunoa, "they may need an interpreter for the language, but they understand the Bible, and they prove things from the Bible. I want to know the truth." Later, when others tried to persuade Pauliasi of the blessings in Sunday-keeping, he replied, "Tell me from the Book; then I will keep it." He was ordained a Seventh-day Adventist minister in 1906.

Another interesting case is that of Ambrose, a chief of high birth. Though he invited the Adventists to the town and gave them land, he himself drank, gambled, and beat his wife unmercifully. Twice he had been banished by the government. When J. E. Fulton first settled on the island, the people told him to beware of Ambrose. "He will do anything for money," they said. "If he thinks there is anything in it, he will profess to be a Christian." So when Ambrose began to attend the meetings, Mr. Fulton watched with apprehension. But Am-

brose was not among the first to take his stand. It was on a Sabbath morning following the Scripture reading and after others had prayed, that the old chief began to pray, weeping and confessing his sins and pleading for mercy. Then he arose and confessed to his people what a wicked man he had been, and asked them to pray for him. From that day he was a different man. As he saw the light he walked in it, and his conversion was a wonder to all who had known him.

Our work in Fiji received a mighty impetus just at the close of World War I, when the Spirit of God seemed to be working in a special manner. The natives asked for a living preacher, and those who responded found whole villages keeping the Sabbath and asking for further light. The chief of one of these villages said: "It may be asked why we accept *this* faith and not before. This is God's time. His word has come to us, and we have been awakened. . . . In coming into this faith we came for all there is in it. We came for cleansing. We cast away the old life. . . . We intend to stand steadfast to the truth of God."

In seven weeks more than 400 were baptized, more than in the preceding twenty-five years. Because the Adventists in Fiji were taught to give up smoking and unclean foods and drinks, the natives have given us a denominational name all their own—*Lotu Savasava*, "the clean church."

Niue (or Savage) Island.—As early as 1911 it was proposed to send a worker to Niue (midway between the Cook and Tonga groups), but opposition was so great that the matter was postponed. A deacon of a little Seventh-day Adventist church in Rarotonga, himself a native of Niue, learning of the matter, decided to go there at his own expense. He worked alone, even printing several Niue tracts, before a European family joined him in 1914.

Norfolk and Lord Howe Islands.—Early in the twentieth century the third angel's message was carried to Norfolk Island off the east coast of Australia. A Seventh-day Adventist church has been raised up, and although the population of the island is small (it being a popular resort for Australians), the believers have opportunities to work for tourists. They had a unique experience in building their church:

"Just at the right time a log of Oregon pine came upon the shore, happily solving the problem of securing the roof beam and other timbers. From the regions of the Columbia

River [North America], apparently, the great log had made its way over the ocean to Norfolk just in time to go into the new church building."—*"Our Story of Missions,"* by W. A. Spicer, p. 301.

In 1912 Lord Howe Island first received the light of Adventist truths from Norfolk Island. They also have a small church.

The New Hebrides.—One of the most interesting stories from our annals of mission history comes from the New Hebrides, where our work began in 1912 on the island of Atchin. It required more than human courage to build a mission house within sight of the spot where six native teachers of another mission had been killed and eaten. More than once Mr. and Mrs. C. H. Parker had to barricade their doors to save their lives. Finally the islanders began to see that these white people were different from the traders who had sold them rum and rifles and who had taken every possible advantage of them. "Our hearts are full to overflowing as we see them listening to the story of Jesus," wrote Mrs. Parker. Before the Parkers had to leave the island on account of their health, a mission home, a schoolhouse, and a church testified to the victory of the third angel's message there. Also, the Big Nambus—a raw heathen, cannibal tribe—had been visited.

On Mr. Parker's last visit to Malekula Island, the Big Nambus chief shook hands with him. When Mr. Parker told him that he was going to send a missionary to Malekula and urged the chief to "be good to him," the old man replied, "You my brother. I take care of you. We love God." When workers were sent, however, the commissioner thought it unsafe for a white man to settle on Malekula, urging instead that they open work in Espiritu Santo, the largest island of the New Hebrides. But shortly afterward the chief of the Big Nambus people heard that the teacher had gone to Espiritu Santo, and he sent men there to plead that Malekula also have a teacher. It was in response to this appeal that the young missionaries from Australia, Mr. and Mrs. Norman Wiles, went among the fierce Big Nambus tribe. Mr. Wiles was making good headway in reducing the language to writing when the dread blackwater fever attacked him, and a lonely grave now marks the first efforts to establish a Seventh-day Adventist mission on Malekula.

Solomon Islands.—"Ye shall know the truth, and the

truth shall make you free," is a text that has become real to the Solomon Islanders who have heard and accepted the third angel's message. They have been set free from their terrible custom of head-hunting and from the curse of spiritism. Before they know enough of the truth to emerge fully from heathenism, they find liberty in calling upon the saving name of Jesus. It was in 1914 that Mr. and Mrs. G. F. Jones, long-time workers in the island world, went among the Solomon Islands. They cruised along the coast, living in their launch as the safest place among those savages. Finally a canoe came out to the launch, and with such friendly relationships established, the missionaries located in the Marovo Lagoon on the island of New Georgia.

There are no less than one hundred different dialects spoken in the Solomon Island group, but Mr. and Mrs. Jones gave the word and the Spirit seemed to interpret the message to these darkened hearts. Within three years the work had grown sufficiently to hold a general camp meeting, to which 350 Sabbathkeeping natives came in their little shell canoes over the seas from other islands in the group. About this time a young native went to Australia to plead for more missionaries. At the close of his appeal he said, "You have everything; we have nothing. You live; we are dying. You have light; we are a people of dark minds. O sirs, won't you send us missionaries?"

The Island of Papua (formerly New Guinea).—This is one of the islands where in 1908 a native missionary from Fiji, with a Rarotongan from the Cook Island group, pioneered the way. A tract of land for the mission site was procured about twenty-seven miles from Port Moresby. Even while the missionaries waited in the port they preached the truth, and a European planter accepted it and sent his children to the Avondale school. Actual mission work began with a school for the heathen who had never before heard the gospel, and soon some had taken a definite stand for the truths taught. About 1930 the government offered a small subsidy to the denomination that would establish medical work among the natives, especially training native women nurses to combat the toll of death on the island. Unclean habits of living among the islanders fostered disease to such an extent that it was feared they would soon be an extinct race. Seventh-day Adventists accepted the challenge, and although the work has gone slowly, nevertheless some representatives for Christ are being won.

Nusi, an Island of Primitive Savages.—For years our workers and native believers of Papua looked across the waters toward the island of Nusi. This mound of land in the great Pacific is just south of the equator, off the regular track of ships, so that it has remained untouched by civilization. In 1934, however, workers from Papua raised the glad cry that Nusi had been entered. Missionaries visited the island at the risk of their lives, leaving as the island missionary one, Peter, who himself had been a raw heathen only three years previous. Fortunately, Peter was familiar with the language of the Nusians as well as their customs, but even though he was able to understand their savage welcome, he knew that his life was constantly in danger. As Peter pleaded that he might work on Nusi, he was reminded that he might be killed and eaten, but the brave soldier of the cross replied, "Never mind. What better thing could I do than lay down my life for Jesus? I know how these people live, and their dark heathen practices. I was once like them. Now I want to see them rejoice in the light. Captain," he begged, "allow me to remain at Nusi."

Amid the wild shouts of the savages, Peter, quaking with human fear, unloaded his personal property from the ship. His simple equipment consisted of a saucepan, kerosene, spare loin cloths, a knife, and a lamp; there were no books, not even a Bible, for these were savages whose language had never been written. But Peter was able to tell them the story of Jesus, for he had it written deep within his own heart.

STUDY QUESTIONS

1. What was shown in vision to Mrs. E. G. White relative to Australia years before the third angel's message was carried there?
2. Tell how the first missionaries to Australia were received. What led up to the first regular Bible studies?
3. Where were evangelistic efforts begun? In what kind of meetinghouse?
4. From what classes of people did most of the early believers in Australia come?
5. Where was the first Australian Seventh-day Adventist church organized? How did the members promptly set to work?
6. How was the tithing system received by the Adventists of Australia?

7. Tell how our publishing work began in Melbourne.
8. Name three phases of our work that Mrs. White's visit to Australia put on a stronger basis. Which of these has had a world-wide influence in our work?
9. How was the message of a soon-coming Saviour introduced into New Zealand?
10. Who began permanent work in New Zealand? How was it enlarged?
11. With what island did our work in the Pacific Islands begin?
12. Relate the story that engendered Seventh-day Adventist interest in Pitcairn Island.
13. What efforts do the Pitcairn Islanders make to give the gospel to all they can reach?
14. Which of the Society Islands group was first to receive a visit from a Seventh-day Adventist? Why was it especially appropriate to begin our work on this island?
15. What ambition on the part of the natives has been a help to English workers on the Society Islands ever since those early beginnings?
16. Relate the story of Seventh-day Adventist beginnings on the Cook Islands.
17. What three island groups constituted our first conference organization in the South Pacific?
18. Relate the story of the Fijian, Pauliasi Bunoa.
19. Who was Ambrose? Tell his story.
20. Tell of the awakening among the Fijians at the time of World War I. Why did one chief say they wanted this truth in preference to other religions?
21. By what name is the Seventh-day Adventist church in Fiji known?
22. How was the advent message carried to the savage island of Niue?
23. What opportunities do the islanders of Norfolk find for giving the truth to others?
24. Relate the experiences of Mr. and Mrs. C. H. Parker in winning the hearts of the New Hebrides Islanders. On what island was work first begun?
25. On which island do the Big Nambus people live? What young couple began work among them?
26. Why is the text, "The truth shall make you free," especially dear to the Solomon Islanders?
27. How did Mr. and Mrs. G. F. Jones give the message in these islands of many differing dialects?
28. What island furnished our first missionary to Papua?
29. How did the government assist our work in the year 1930?

South America

Argentina.—A newspaper criticism was the means of lighting the taper of truth in South America. In 1886 a paper ridiculing a baptismal scene of Seventh-day Adventists in Switzerland fell into the hands of a Swiss of Waldensian descent living in Argentina. Something in the criticism made him anxious to know more about this religious sect. Through relatives in Europe he secured Adventist literature, and soon he and his wife had studied themselves into the truth.

The line of workers to enter South America was headed by a group of farmers from the United States. One of them, who had lived in Argentina before he knew about this message, had a great desire to carry it to his former home. Accordingly, he and three other Russian-German believers sold their Kansas farms and launched out with their families to do self-supporting missionary work in the southern part of South America. They arrived in Argentina on a Friday in the year 1890, and their missionary efforts began to bear immediate results. When they landed, a stranger invited them to share his humble dwelling. They could not refrain from speaking to this hospitable man about the good news they had come so far to bring. Their host at once recognized it as the same message he had heard when he was living in Russia. Again it brought conviction to his heart, and he observed the Sabbath the following day with his new friends. The call which finally led to our organized work in the Continent of Opportunity came from this constantly growing little group of Sabbathkeepers.

In 1891 our first colporteurs from North America, E. W. Snyder, A. B. Stauffer, and C. A. Nowlin, entered Argentina. They sold mostly German and English books, but before long a young man in Argentina embraced the truth and began canvassing among the French Waldenses. Three years after these colporteurs had begun to pave the way, F. H. Westphal, our first evangelist to South America, entered Argentina, followed soon thereafter by his brother, J. W. Westphal. Immediately upon arriving, F. H. Westphal sought out the Russian-German families who had voluntarily gone from Kansas. He found

that they had met with a ready response in their adopted country, that a number of persons were interested, and that some were keeping the Sabbath. After only three weeks of labor Mr. Westphal was able to organize a church of thirty-six members in Argentina, the first Seventh-day Adventist church in South America.

It is of interest to note that the same year our first North American missionary evangelist began work in Argentina, 1894, one of our South American believers also began to proclaim the third angel's message among the Spanish-speaking people of that land. John McCarthy, who had been studying for some time in North America, had now returned to work in his native land. The next year J. Vuilleumier, of Switzerland, came to help seek the lost among Argentina's cosmopolitan populace. His linguistic knowledge was helpful. In sixteen places where he conducted public meetings he used French; in nine, German; in six, Spanish; and in two, English.

A Seventh-day Adventist school was recognized as a necessity when a young businessman who had accepted the truth came all the way from Uruguay to a general meeting, announcing, "I have come to go to school." Before that meeting closed plans were laid for the River Plate Junior College in Argentina. The records show an enrollment of twenty-three students the first year. Although the school has had many earnest, consecrated students through the years, special interest attaches to one young man, Pedro Kalbermatter. For years Pedro desired to enter the training school in order to prepare himself for some branch of denominational work, but his father, a wealthy cattleman, refused to give his consent.

At length the way opened; yet hardly had the boy begun when word came that he must present himself for military duty. He answered the call and for a few weeks all went well, but soon the Sabbath tests began. When first he refused to work on that day, he was whipped until he was too weak to stand. After several weeks of detention under military discipline, he was sentenced to seven months' imprisonment on the island of Martin Garcia. Later, because of good behavior, he was granted Sabbaths free on condition that he work on Sunday.

Before this privilege was obtained, however, he had an interesting final test. The captain had given him permission to state to the head officials of the army his reasons for refusing

to work on the Sabbath. Pedro supposed he would meet only two or three officers, but imagine his surprise to find a room full of them, and among them a priest. Difficult questions were asked, but with divine help Pedro answered them all. The priest who attempted to confuse the young man was himself embarrassed. The young Adventist asked the priest to produce from the Bible even one command for the observance of Sunday as the Sabbath. The priest could only reply that there was no such command, but that he was satisfied with the change under authority of the Roman Catholic Church.

As a result of Pedro Kalbermatter's experience, a change was made in the Argentine law, by which Seventh-day Adventist young men may be exempt from military service on the Sabbath. It is not surprising that a young man who would thus witness for the truth should be an unflinching soldier in bearing the banner of the cross into difficult places, as Pedro Kalbermatter has done in South America.

The River Plate Junior College opened its doors in 1899, only five years after the beginning of evangelistic work in the far southland. Two years after the opening of the school, Dr. R. H. Habenicht established a sanitarium on the forty-acre farm which is occupied jointly by these educational and medical institutions. Although the priests made it difficult for Doctor Habenicht to obtain permission to practice, the sick kept coming until his home was a veritable little hospital. It was then that the sanitarium was built, and it was filled even before doors and windows were finished.

Argentina has the distinction of having within its boundaries the southernmost point of our work in the world—the inhospitable land of Tierra del Fuego. In 1914 the Magellan Mission was founded and one worker stationed there. Colporteur work has been done on the island of Tierra del Fuego. The Falkland Islands are also visited from this mission.

The year 1906 marked the opening of a printing office in Buenos Aires, which has developed into a strong base of supplies for other sections of the continent, especially for the Spanish areas. Time has shown that we were rightly led in beginning our South American work in Argentina.

Uruguay.—A. B. Stauffer, one of the three colporteurs who in 1891 went to South America, sold some books in Uruguay a year or two later. This seed bore fruit so that when an evangelist came, a church was soon organized. In 1910 an

effort was made to establish our work in the capital city, Montevideo. Four consecrated nurses undertook to enter by nursing, visiting, and circulating our Spanish health journal. They were successful in winning many hearts; at least in sufficient measure to counteract the prejudice that had prevailed up to that time. When an evangelistic effort was held the following year, a church was organized. Though the message has gone slowly in Uruguay, it is making steady progress.

Paraguay.—When missionaries entered Catholic Paraguay in the year 1898, one or two persons in Asunción had already begun keeping the Sabbath, having been convinced by literature that had found its way to them. It was well that Mr. and Mrs. E. W. Snyder could begin with this encouragement, for Paraguay is one of the most difficult of all the South American countries. The people are very superstitious regarding their saints and idols. A worker who went there from Uruguay remarked, "Though I was reared in a Catholic country, I have been surprised at the superstition in Paraguay." At one time an Adventist was arrested and his Bible seized by soldiers. But the Bible is no respecter of persons or places. A sergeant and his wife were baptized as a result of the stolen word, and later other soldiers became interested. Nurses from the sanitarium in Argentina have done much to win friends for the third angel's message in Paraguay.

Chile.—The man with the book again responds when in the pioneer roll call we come to the Shoestring Republic of South America. Two colporteurs, T. H. Davis and F. W. Bishop, went to Chile from California in 1894, selling "Patriarchs and Prophets" in Spanish. While canvassing in the northern part of Chile, one of these men stayed overnight with a man who knew no English. The colporteur could speak only a few words of Spanish, but with the help of a Spanish Bible he gave a study on the Sabbath. After the seller of books had gone on his way, the host of that night pored over the list of texts that had been given him in the Bible study, and before long he became a Seventh-day Adventist minister.

As the colporteurs neared the superstitious city of Santiago, they prayed that God would go before them. He did in a most impressive manner. A young Swiss, Victor Thomann, had a dream in which he saw two men and heard them speaking to the people of the city. When the canvassers came, the young man recognized them and also recalled the words spoken. Using

their English Bibles, the colporteurs were soon giving studies to an interested group reading from the Spanish translation. Instead of the colporteurs' being isolated in the Catholic city, several new believers kept the first Sabbath with them. Both Victor Thomann and his brother Eduardo became workers, and helped to spread the message of the soon-coming Saviour among their own countrymen.

In 1895 the first evangelistic effort in Chile was conducted in Valparaiso by G. H. Baber from North America. And only five years later our first Spanish paper was published in the printing house in that city, Eduardo Thomann helping with the translating and publishing. We have a training school located at Chillán which is today sending forth laborers into the harvest field of Chile. Many of the people of that country are poverty-stricken, and Catholicism holds them in its grip, but they recognize the riches in the gospel truths, accept them, and live for them.

Brazil.—How the soul-winning page found its way into Brazil is an interesting story. About the year 1884 a tramp vessel left a German paper on the shore of Brazil. This paper fell into the hands of a schoolmaster in Brusque. In this paper he noticed that any one desiring literature could receive the same by writing to the International Tract Society. He immediately wrote, asking for literature. Part of the large quantity which was sent he sold from house to house to earn money for drink. The remainder he traded for drink at the grocery. The groceryman wrapped goods in these papers, and thus they found their way into different homes. A deep interest was aroused, and it was but a little while before people began to observe the Sabbath. Notwithstanding the instrument by which the papers were scattered month by month, the Lord blessed the seed sown. Several families embraced the truth.

The faithful colporteurs who pioneered the way for the third angel's message in Argentina in 1892 and 1893 helped to blaze the trail for our organized work in Brazil. They found evidences of these scattered papers in the form of several groups of Sabbathkeepers. One group had received the Sabbath truth from a family that had come from Germany and had been keeping the seventh day since 1878. Closely following the colporteurs were Mr. and Mrs. W. H. Thurston, laborers from North America, who settled in Rio de Janeiro. This

missionary family had a practical lesson in the way God can make man's extremity His opportunity. For some unknown reason their usual remittance did not come and they were penniless in a strange city. They prayed earnestly, and one day a stranger met Mr. Thurston on the street and handed him some money, remarking, "You may need it; keep it until I call for it." Not only once but several times during those trying days of waiting for their pay the missionaries were thus financed by this man until they owed him about \$100. When Mr. Thurston eventually paid back the money, the man said, "I never did such a thing before in my life. . . . God told me to give you that money because you needed it."

The literature work in Brazil called for a paper in their own Portuguese language. First a small cylinder press donated by Emmanuel Missionary College represented the publishing work at Taquary, but soon a publishing house for the Brazil Union was established in São Bernardo (now Santo André) near São Paulo. This house has issued books and periodicals in the Portuguese, which colporteurs have sold from the Uruguay border to the far north in Brazil.

With a knowledge of the message comes a thirst for learning; so schools soon sprang up in several places, and in 1915 the Brazilian Seminary, which now for several years has been training the youth of that vast field for service in the Master's vineyard, was established near São Paulo.

One of the outstanding features of the work in many sections of Brazil has been the impossibility of keeping up with the seed sowing of the colporteurs. In 1926 the reports from Brazil showed that in one section of south Brazil thirteen million people were being shepherded by only thirteen ministers, but our laborers were thanking God that during 1925 they had been able to win thirteen souls for every worker in the union, including departmental and office workers. The southernmost state, Rio Grande do Sul, organized by Seventh-day Adventists into a conference in 1906, rejoices in the fact that it has always been self-supporting. The sound of the truth has gone northward until calls are coming continually for workers on the northern border of Brazil. Our headquarters for the Brazil Union are at São Paulo.

Bolivia.—A Chilean colporteur was the first Seventh-day Adventist to proclaim the third angel's message in Bolivia. He sold "Patriarchs and Prophets" and "Steps to Christ" there as

early as 1903, but severe persecution prevented him from doing much for the people. Once he was sentenced to death, but escaped. In 1906 the Bolivian Congress granted religious liberty, but persecution continued from the ignorant and fanatical common people. E. W. Thomann, editor of our Chilean paper, prayed that God would send workers into Bolivia to follow up the meager literature that had been distributed. His prayer was answered by a firm conviction that he himself should go. Accordingly he and Mrs. Thomann, in 1907, began work for both the Spanish-speaking white race and the Indians. Soon a Catholic family joined them in keeping the Sabbath.

In 1909 F. A. Stahl, having sold his treatment rooms in Cleveland, Ohio, came to the General Conference quadrennial meeting to offer himself for the "most needy field." Promptly he and Mrs. Stahl were booked for Bolivia. They settled in La Paz, and opened dispensary work among the Indians, also nursing among European families. Mr. and Mrs. Stahl were soon transferred to the Lake Titicaca Mission in Peru, where such wonderful fruitage came; but they saw no fruit from their labors in La Paz. In fact, not one Bolivian Sabbathkeeper was won in that city until the year 1912. Even eight years later only twenty had accepted the message that our workers had labored so earnestly to give them. A mission station for the *Indians* of Bolivia was opened in 1920. Like the Indians of Peru, these people have responded readily. They come from afar, pleading for schools and for pastors to teach them the gospel. So it is a great blessing that in 1931 we were able to establish a training school for Indian workers at Cochabamba, Bolivia.

Ecuador.—Our work in the country of the equator began in 1904 when T. H. Davis, of the United States, who had started the canvassing work in Chile, went to Guayaquil. He sold Adventist literature in all the towns along the Guayaquil and Quito Railway. G. W. Casebeer, an evangelist, came to Ecuador the year following, and in 1907 they were able to report two persons baptized. One of these was an educated young man who belonged to one of the principal families of Quito. He soon entered our training school in Argentina for special preparation to help give the message now dear to his heart.

Although religious liberty had been a part of the Ecuador constitution for years, the people were easily stirred up by the priests. When our workers undertook to enter a town in the

southern part of the country, they sold their literature readily, but an earthquake that day excited the people, especially when the priests declared it was a judgment from God because they had bought the Protestant literature. The fanatical mob demanded that the Seventh-day Adventists leave the hotel immediately. However, the friendly mayor persuaded the people to let them stay until the next day, but that day being the Sabbath, the Adventists stayed in the town three days longer.

As they were studying their Bibles by candlelight, they were startled by stones and brick crashing in at the open door and windows. When these apertures were closed, a number of young men rushed up the stairway, and the Adventists expected to encounter trouble. But the young men had come to offer protection. A number of the principal citizens soon appeared, lamenting the actions of their fellow citizens; but while they offered friendly solicitations, the town outside was being lighted up by the flames from burning Bibles. Later, however, some of those who had added their Bibles to the blaze begged the colporteurs to return to sell them more books. By way of persuasion they added that the two priests who had incited so much opposition had both died. Today it is not unusual for an interested Ecuadorian to stop a colporteur on the street to purchase a truth-filled book. Gradually the most hopeless of all South American countries is being lightened with the gospel.

Peru.—The first representative of Seventh-day Adventists in Peru was a Christian carpenter who in 1898 went over from Chile and combined his secular labor with missionary endeavor. In six years he had twenty believers keeping the Sabbath, in spite of the fact that meetings had to be held behind closed doors and darkened windows. When a worker visited them in 1904, seven persons were baptized, one a Bible Society colporteur who reported that he knew of other Sabbathkeepers in the interior where he had been. Our organized work in Peru, however, did not begin until 1905, when South Dakota volunteered to support a worker there, and F. L. Perry was sent. Within four years he was able to report one organized church, four companies, and some isolated believers. The people responded well, but opposition was bitter.

Missionary Perry persuaded a man who was teaching among the Indians of the Lake Titicaca region to distribute some literature, and it was probably one of these papers that fell into the hands of Chief Comacho, who had learned to read in the

army. The chief had also found a Spanish Bible and had learned to love it. When he had been informed through our papers of the Sabbath truth, he began at once to observe the seventh day.

Receiving news of Chief Comacho's stand, two workers visiting Puno thought to call at his village, but when circumstances prevented their doing this, they asked God to arrange a meeting with the Indian chief. The very next morning Comacho arrived in Puno, saying he had been told in a dream that some men had come who would show him how to give the gospel to his people. It was to this chief's village that Mr. and Mrs. F. A. Stahl were called in the year 1910, at first dividing their time between Bolivia and the Indians of Peru. A year later, however, they were giving their entire time to Peru. Their coming marked the establishment of permanent work by Seventh-day Adventists among the Peruvian Indians, the progress of which has few if any parallels in the annals of missionary enterprise.

Even in the midst of bitter persecution by the Catholics, delegation after delegation of Indians came, always requesting yet another teacher. On one occasion when General Conference representatives visited the Lake Titicaca Mission, delegations of Indians from forty different places pleaded with them for teachers. This plea by an Indian representing a tribe living in the mountains at an altitude of more than 17,000 feet, is typical of the earnest appeals that wrung the hearts of those who had no teachers to send:

"I cannot go back and meet my people and chief without a teacher. I have gone back four times and told them they would have to wait. I cannot do it again. I will stay here until you send a teacher, no matter how long. I will work and pay for what I eat, but I will not go back until a teacher can go with me."

A training school was started eventually at Plateria near Puno, the headquarters of the Lake Titicaca Mission. Later the main school was stationed at Juliaca, where it is conducted on the basis of a training school for Indian workers. A marvelous work is being done by these Indians who, after three or four years of training in the Colegio Adventista del Titicaca, go out to conduct outschools among the Indians. The Juliaca American Hospital also has been a mighty factor in fostering our work in the surrounding community.

So large have been the baptismal classes among the Indians that years ago it was decided to restrict each class to 500 to guard against superficial and hasty instruction. Long ago the article of the Peruvian constitution prohibiting teaching other than the Catholic religion was abolished. The unjust imprisonment of some of our Indian believers started the agitation that led to this repeal.

After many years of service in the high altitudes, Mr. and Mrs. Stahl took up work in a lower altitude, pioneering among the natives on the headwaters of the Amazon, the wild Chunchu Indians. Often the missionary is stopped in journeys through the forests by wild Indians with drawn bows and leveled weapons ready to take his life, but by tactful and prayerful persuasion he is winning these Indians too for God.

Although work among the European population of Peru has not won large numbers, we do have believers from north to south in this land long held captive by Catholicism.

Guiana.—One day in the eighties W. J. Boynton, our tract society worker in New York City, U. S. A., at that time, put a roll of papers aboard a boat sailing south. While the ship was anchored in the harbor of Georgetown, British Guiana, the captain went ashore, and scattering the papers on the wharf he exclaimed, "There, I have fulfilled my promise." One of the *Signs of the Times* fell into the hands of a woman who studied it and began to observe the Sabbath. Others read the paper and joined her in obeying the truths it taught.

Colporteurs carried our books into this section of the vineyard. Yet permanent work did not begin there until W. G. Kneeland, from the United States, settled in Georgetown in 1893. Through the years evangelistic efforts have been held, and believers are being gathered from among Guiana's cosmopolitan population, comprised of aboriginal Indians, Europeans, West Indian Negroes, and East Indians.

O. E. Davis in 1911 pioneered the way far up into the mountains near the joining boundaries of Venezuela, Brazil, and British Guiana. The Indians there had heard something of our truth, and were anxious to know more, for they have a tribal tradition that leads them to look for the coming of a Messiah from heaven. Mr. Davis was instructing these Indians of Mt. Roraima when he was stricken with a fatal illness. The Indians buried their beloved missionary. His death among them impressed them with the message he had

taught—perhaps even more deeply than his words. For at least seven years they met each Sabbath around the grave to worship and sing the one song that he had taught them, "There's not a friend like the lowly Jesus." Refusing the Catholics, they waited on twelve long years for "the Davis man" or "the God man" whom Mr. Davis had said would surely come to them. In 1925 workers visited these Indians, and found them still faithful as far as they understood the message that had been given them so briefly years ago. The next missionaries sent were Mr. and Mrs. A. W. Cott, who braved the dangers and hardships of travel to reach Mt. Roraima, where they were unable to answer all the many calls that came from hungry hearts eager to know more about the soon-coming Saviour.

Other parts of Guiana are still waiting.

Colombia.—In 1895 literature was distributed in Colombia by a Seventh-day Adventist photographer, whose work was later followed up by the faithful colporteur with our books. In one place the Catholic bishop put our publications on the prohibited list. "This is the book that has been condemned and its readers are excommunicated," protested a Catholic when approached by the colporteur. "Yes," he replied, "but you must have a copy." The man bought it. That is the type of people from whom our believers spring in Colombia—willing to search for truth at any cost.

Venezuela.—Many in Venezuela had been praying for light when in 1907 B. E. Connerly disposed of his first allotment of books in the city of Carácas. Colporteurs and evangelists have endeavored to work cautiously in this prejudiced country. Many workers and believers have suffered for their faith. It was in the Andes Mountains of Venezuela that the faithful colporteur Rafael Lopez from Porto Rico fell from his mule, pierced by fourteen bullets from bandit guns. But persecution does not drown hunger for the truth.

STUDY QUESTIONS

1. Relate the experience of the Kansas laymen who launched out in self-supporting missionary work in Argentina.
2. What four languages are needed in order to give the message in Argentina?

3. What brothers were our first evangelists in Argentina?
4. Name two other evangelists who stepped into the work in those early days.
5. Tell the story of the establishment of our first school in South America.
6. Whose story illustrates the sterling worth of students who attended the Argentine school in those early days?
7. Who was the pioneer physician in this "Continent of Opportunity"?
8. How far south has our work gone in South America?
9. Of what importance has the publishing house of the Argentine been to the advancement of the gospel in the entire continent?
10. What two types of workers preceded the evangelist in giving the message in Uruguay?
11. How did the stolen Bible in Paraguay advance the truth in that Catholic country?
12. Relate the experiences of the colporteurs in getting a foothold in Chile, especially in the city of Santiago.
13. Where was our first Spanish paper published?
14. Where are the young people of Chile trained?
15. How did the soul-winning page find its way into Brazil?
16. Where had the colporteurs who blazed the trail in Brazil previously begun our work?
17. What practical lesson of God's care did the first missionaries to Brazil have to learn?
18. What is the language spoken by Brazilians?
19. What two institutions, established early in our history in this land, have been constant agencies for furthering the gospel?
20. In what city are the headquarters for our work in Brazil?
21. From what country did the doctrines of Seventh-day Adventists go to Bolivia? Tell how.
22. What veteran missionaries of South America began their service in Bolivia?
23. What people in Bolivia have most readily responded to the gospel?
24. Tell of the experiences of our colporteurs in selling literature in Ecuador. How has the attitude now changed?
25. What was the trade of the man who first lighted the gleam of the gospel in Peru?
26. Relate the interesting story of Chief Comacho's search for truth.
27. Among what people do we have the most converts in Peru? Tell one story that illustrates how hungry these people are for the gospel.

28. What started the agitation that won the way for Protestant schools in Peru?
29. Name a well-known missionary among Indians of Peru.
30. Tell the story of the "Davis" Indians in British Guiana.
31. What two types of workers introduced the third angel's message in Colombia?
32. What effect did persecution have upon the progress of the message in Venezuela?

Asia, Including Japan and Malaysia

India.—Medical and religious books were the pioneers of the third angel's message in India. In 1894 A. T. Stroup and William A. Lenker began colporteur work among the English-speaking businessmen and the Indians who had learned to speak English. The next year another brave pioneer, Miss Georgia Burrus, went to India to do zenana work (so named from the zenana apartment of the home which is occupied by women). Miss Burrus was sent out by the Mission Board as far as traveling expenses were concerned, but with the understanding that she was to work the first year on a self-supporting basis, meanwhile studying one of the native languages. Her funds ran low, but the God who had called her to go out made temporal provision. A man who had recently accepted Adventist views in Africa sold his billiard table for \$500, which he sent to Miss Burrus in monthly installments, that she might continue her study of the Bengali language. Soon the evangelist followed into India, and public meetings were held in a theater of Calcutta.

The *Oriental Watchman* was started in 1898. The first edition of 1,500 copies was distributed free, but the monthly magazine soon had a paid subscription list of 4,000. The India printing press was first operated in Calcutta, but after several moves it was established in 1924 at Poona under the name of the Oriental Watchman Publishing Association. Denominational books in English were also being sold at this time in the far northern province of Kashmir. From Bengal to Bombay they were scattered; they were sown across southern waters to the island of Ceylon; and H. B. Meyers, an English government worker who had accepted the truth in Calcutta, carried them into Burma and even down into the Malay States.

By this time English churches had been established in various cities. High up in the Himalaya Mountains, at Mussoorie, there was an English school. When the Santal famine in 1895 left many of India's children homeless, our workers opened an orphans' school in Karmatar, about 170 miles northwest of Cal-

cutta. Here the children were cared for and were taught the Christian religion. In 1901 this orphanage at Karmatar was converted into the first Seventh-day Adventist vernacular mission station in India. Within a few years five village schools were in operation, in which Sabbath schools were organized, with an attendance larger than that on weekdays. An English intermediate school was begun in 1913, which soon had an attendance of sixty boys, including children of high-caste Indian parentage. Our medical dispensary was giving physical care to large numbers of natives, at the same time pointing them to the Great Physician.

India has from fifteen to twenty major languages and many dialects. It would have required years for English-speaking missionaries to learn these languages and carry the message to the people; they could not wait for this slow process. God raised up messengers from among the English people who knew the Indian languages and from among the English-speaking Indians. These carried to fellow countrymen the message that had brought such joy to their own hearts.

Among the first Bengali people to be won was A. C. Mookerjee, a descendant of Krishna Pal, William Carey's first convert. Mr. Mookerjee learned the Adventist truth while at our sanitarium in Calcutta, and was the means of carrying it to various members of his family, some of whom became Seventh-day Adventist workers in different capacities. L. G. Mookerjee and his wife began as self-supporting workers at Gopalganj. With their own money they built a home for themselves, a church, a dispensary, and a house for native workers.

In northwest India our work in the Hindi language was carried on for a time by C. C. Belgrave, a young man from British Guiana, South America, who was educated in Mount Vernon Academy, Ohio, North America. This young man had learned the Hindi language in his native land by conversing with some of the many sugar plantation workers there from India.

A missionary's grave is the price of our first efforts in the Punjab section of India. John Last, an evangelist, was beaten by Mohammedans so severely that he died. Two years later, however, in 1913, a call came from a native Christian minister in the Punjab. He and his group of 1,200 natives were not connected with any religious sect, and now he had decided that he wanted to know more about the Adventist doctrines. Already

he himself was keeping the Sabbath, having learned of it from an Adventist minister while traveling.

Bombay Province, the extreme western section of India, is the home of the Marathi people. Here, too, Seventh-day Adventist truths have penetrated. A training school is conducted for the Marathi youth, and medical missionary work is carried on in the dispensaries. A report in 1915 shows that 18,000 patients were treated in the dispensary at Kalyan that year, to say nothing of the work done in other dispensaries.

On the eastern shore of India, bordering on the Bay of Bengal, is the province of Orissa, where the language spoken is the Oriya. On a Sunday morning in 1921 a faithful Adventist colporteur was canvassing in Calcutta. He approached a stranger, who, upon seeing the paper, asked, "Are you a Christian?" "Yes," replied the colporteur. "Then why do you sell papers on the Sabbath?" quickly came the next question. "Oh, I observed the Sabbath day yesterday," answered the book missionary.

The stranger's face lighted up with joy. He was an educated man from Orissa who several years before had renounced Hinduism and accepted Christianity. He was puzzled, however, to find that Christians in general did not observe the Sabbath of the Bible commandment. Finally he heard there was a people that kept the seventh-day Sabbath, and his trip to Calcutta was for the purpose of locating them. Already he had searched ten days, and was almost despairing when he met our colporteur that Sunday morning. Soon he was studying at the Seventh-day Adventist mission and translating literature into the Oriya language.

South India already knew of the seventh-day Sabbath before our workers visited there. It is said that the Tamils, who constitute a large portion of the population in the southern horn of India, are unusually susceptible to the Christian religion. Hundreds of them had been keeping the Sabbath for years when Adventist truths were carried there. But it was found that these people had so much error woven into their system of belief that there was no basis of unity between them and Seventh-day Adventists. Some, however, studied and accepted the third angel's message.

Our school at the Nazareth Mission in this section has been the means of winning many souls. When it opened, the line of workers was so thin that the plan was tried of hiring non-

Adventist teachers to help conduct the school. Most of these teachers eventually became convinced of the truth and accepted it. One Hindu father brought his boy to the school with the injunction that he must not be taught the religion of the school. He was informed that no students were received on such terms; yet he left the boy. Before vacation time the lad had become a Christian, and concern was felt as to what might be the attitude of the father. But he returned with his son and said, "My boy is entirely changed. I did not want him to become a Christian, but when I see what this religion has made of him, I am willing for him to be a Christian."

Other mission stations have been opened in South India until the work is advancing in the Telugu, Malayalam, and Kanarese languages, as well as in the Tamil. It has been carried forward largely by means of literature. A colporteurs' institute in 1912 marked the beginning of aggressive work with literature in South India. During the time of the institute a Hindu printer was busily working on the first issue of our Tamil quarterly, the *Present Truth*, which was completed and distributed on the closing day of the institute. Like the Adventist believers in North America, when the first paper came from the press, the workers in India knelt around the little pile of 3,000 papers and asked God's blessing upon these printed pages as they carried the message to those who would read them. Within nine months 1,250 yearly subscriptions had been taken among an excellent class of people, and altogether almost 10,000 copies had been distributed.

The zenana work begun by Miss Burrus in the time of beginnings of Adventist work in India has gone slowly. The women lead such secluded lives that it is difficult to reach them, but it is a still greater problem for them to step into the light given. However, many lonely lives have been cheered. "Surely God must have sent you to me," said one of these sad-faced women to Miss Burrus. "Do come again." But when next Miss Burrus called, the woman's brother was at home. He did not hesitate to express his disapproval of the whole matter, and to ridicule his sister for wanting to hear the Christian religion. However, the woman of the zenana urged Miss Burrus not to listen to him. She wanted to get at her reading lesson, so she could read the Bible for herself, and be comforted when Miss Burrus was not with her. The first two zenana converts were widows.

Burma.—"The Land of Pagodas," the extreme eastern province of India, also is listening to the story of Jesus' soon return. H. B. Meyers, who had accepted the truth in India, pioneered the way with literature and evangelism. He found one Sabbathkeeper ahead of him, however, a Burmese woman who had read in her Bible about the Sabbath day and had begun to keep it, not knowing that any one else kept the seventh day. With further light that Mr. Meyers was able to give, this woman's brother, Maung Maung, was soon won. He gave up his government position and began self-supporting work for his own people. A company of Sabbathkeepers took their stand, and in 1904 Maung Maung attended a general meeting of workers in Calcutta, where he pleaded that workers be sent into Burma. Accordingly, a mission was soon established in a suburb of Rangoon, and a church was organized. A Burmese paper and other literature were printed. The Burmese people are fond of reading; so this is a good method of spreading the gospel among them. Other denominations, it is said, had worked among the Burmese almost a century before Seventh-day Adventists entered, but we were the first to sell books and papers. The Burmese and Karen languages are the chief ones used in our work for Burma.

Our Meiktila Training School, about 300 miles north of Rangoon, was established in response to a call from Buddhists in Upper Burma. The school occupied a unique position in that it had practically no Seventh-day Adventist constituents, and its maintenance came from non-Adventists. The idea was started really by a telegraph operator who had become interested in our message in Rangoon and carried literature with him to his post at Meiktila. He read and passed on the literature. Among the company of Seventh-day Adventists raised up there was a government official who told his Buddhist official acquaintances about the industrial plan of education carried on by Adventists. Hence the call from the Buddhists that we open a school in Meiktila. But this manner of conducting a Seventh-day Adventist school was not satisfactory, and for years now it has been directed wholly by our Burmese Mission. Most of the pupils are Burmese, though there are some Indians, Chinese, Karens, and Eurasians. In the mornings the boys are taught English and Burmese, and in the afternoons they work at their trades. The Meiktila Training School was for years the only trade school in Burma, and it has done an excellent work.

Turkey.—The humble instrument to bear the third angel's message into Turkey was a Greek shoemaker who had immigrated to the United States, where he attended a Seventh-day Adventist camp meeting in California. With his limited knowledge of English he obtained a clear enough understanding of the truth to make him decide that this was something his fellow countrymen also should know. On that campground Theodore Anthony promised the Lord that if he could sell his shoeshop he would return at once to give the message to his own people. The first person who came to him on his return home was a buyer for his shop, and Mr. Anthony was soon on his way to Turkey. This was in the year 1899. Supposing that every one would be as interested as he in the good news he was bringing, he carried it first to Protestant churches in Constantinople (Istanbul), but he was forthwith reported to the authorities as a disturber of the peace. He was imprisoned, and upon being released began to work for a shoe manufacturer who would pay him only half wages because he had Sabbaths off from work.

While he worked, Mr. Anthony found time evenings and Sundays to spread the message that was so dear to his heart. He was living with a Mr. Baharian, whom he had known before going to North America, and to him he gave Seventh-day Adventist literature. Some of this Mr. Baharian enclosed in letters to his son in college at Aintab. Then the son spent the summer of 1890 at home in Constantinople, and there borrowed from Mr. Anthony "Daniel and the Revelation" and "The History of the Sabbath," which brought to him a final conviction that Seventh-day Adventists had the truth. Some of our workers who heard of this young Armenian student, Z. G. Baharian, encouraged him to go to Basel, Switzerland, to study in the Adventist school. This he did, staying for two years, after which he returned to work in his own country.

When young Baharian returned to Constantinople, he and Mr. Anthony began meetings in a hotel. The first person interested was a Greek colporteur of the American Bible Society. In a few months there were six new Seventh-day Adventists in Constantinople who were baptized in the sea.

But work was carried on under many difficulties. Opposition and persecution prevailed on every hand, and Mr. Anthony and Mr. Baharian were often arrested and imprisoned. When they were liberated, however, they turned again to giving the

message. At one time when forbidden to preach by the chief of police, Mr. Anthony replied, "I cannot comply with such orders, for I am not my own. I gave myself to the Lord, and He commands me to preach, and I must preach. If you put me in prison, I will preach. I can do nothing else than what the Lord commands me."

The workers were anxious to hold a Bible institute, but the government refused permission. Just at that time, however, for some other reason, they were all imprisoned, including Z. G. Baharián, their leader; so they had their Bible institute behind the bars. Sometimes native laborers who had trades, such as carpentry or tailoring, traveled as tradesmen when they were prohibited from doing actual missionary work.

A new era for our work in Turkey began in 1908, when a constitution was proclaimed granting freedom of the press and of speech. For the first time the believers in Turkey could sing and preach and pray without restriction, and plans were laid to advance the third angel's message with rapidity. But even this government proclamation did not stop persecution entirely. Our work was often opposed by both Armenian Christians and the Turks.

During World War I the believers in Turkey were badly scattered. But hardships could not crush God's work entirely. Even during the war the church in Constantinople grew. The publishing plant continued to issue publications. The mission house was turned into an orphanage, a hospital, and a general place of refuge for many in distress. When the war was over, our missionaries took up their work again, drawing even closer to God, thus to close in the ranks of those who had fallen during the conflict.

Syria and Palestine.—In 1898 a European worker who visited Palestine returned to a meeting in Hamburg and called for a volunteer to open up work in the Holy Land. Mr. and Mrs. J. S. Krum responded, planning to canvass among the German colonies at Jaffa (Joppa of Bible times) on the plain of Sharon, by Mt. Carmel, and near Jerusalem. In 1901 a nurse from Switzerland established treatment rooms at Jaffa, and, as in the days of Christ, people came from afar, bringing their sick to be treated and cured. A Syrian converted in North America joined the workers in his native land in 1903. Within the next ten years treatment rooms were opened in Jerusalem.

and two believers were baptized in the brook Cherith, the same stream by which Elijah hid from Jezebel and Ahab.

In 1911 a tent meeting was held in a German colony on Mt. Carmel, near a spot where it is supposed Elijah established one of the "schools of the prophets." Two years later, believers were reported in Baghdad, in the country where Nineveh stood in ancient days, and the next year a visit to the regions east of the Jordan River revealed interest among the Arabs. Though Syria and Palestine are populated with Arabic-speaking peoples of the Mohammedan religion, still they are lands of warring faiths whose members fight over the "holy places."

Turkestan.—Into this country, where Joseph Wolff preached the first angel's message in the years before 1844, a few German-Russian Seventh-day Adventists moved in 1908. Shortly after, a mission worker was sent to help them. The following year one company of believers was reported at Auli Ata and another at Aschabad, a few miles from the Persian border. There was also an interest across the border in Persia.

Persia.—Seventh-day Adventist workers had been in Persia only a few years when the World War I broke out. Maragha, where Mr. and Mrs. F. F. Oster (from the State of Washington in North America) were located, was exposed to the Kurdish raiders, who began to ravage Persia as soon as Turkey entered the war. Our missionaries were in the stream of refugees who had to flee. Mr. and Mrs. O. Staubert, after many thrilling experiences, reached their home in Europe. The Osters fled to Tabriz in northern Persia, a city of refuge, where they labored until their health demanded a furlough. Work was not resumed until long after the war closed.

Transcaucasus.—Our first interests in the Transcaucasus were awakened by two Seventh-day Adventist families who had been banished there from Russia. In 1908 a Seventh-day Adventist church was organized there by H. J. Loeb sack, our oldest minister in the Russian work. Dr. V. Pampaian worked among the Armenians for a time and won some to the truth, but opposition was so strong that the doctor had to flee. Mr. Loeb sack visited a colony of Molokane, a primitive religious sect dwelling high up in the Ararat Mountain range. In 1909 eighty-six Sabbathkeepers came out from among these people. Several believers in the Transcaucasus are Cossacks. Near the

Persian border we have a number of Seventh-day Adventists, the result of seed sown by exiles to that land.

Japan.—When the time had come for the missionary occupation of heathen lands, Japan was still determined to keep its doors barred against the gospel, even though it had opened two gateways for commercial exchange with foreign ports. (One of these, Nagasaki Harbor, the Dutch were permitted to enter.) But the hand of Providence overruled by using one of the very officials who guarded the entrances to the country.

Count Wakasa was stationed at Nagasaki port with strict orders to see that their policies of exclusion and inclusion were regarded. The count faithfully stationed his troops at advantageous points where they could see that "no hungry scholar eager for knowledge, or student hoping to slip out from Japan to see the world, could break the blockade and get aboard the English ships. . . . Wakasa frequently went out by night and day in a boat to inspect personally the means of defense and of guard." The story continues:

"On one of these excursions he saw floating on the water a little book, which, in type, binding, and language was different from anything he had ever seen. Curiosity at once seized him to know what it contained. After much inquiry, conducted with wariness, one of the interpreters, able to talk Dutch and read words printed in European letters, told him that it was about the Creator of the universe, and Jesus, . . . and that there was much also between its pages about morals and religion."

All this only whetted Count Wakasa's desire to know more. He sent one of his men to Nagasaki, professedly to study medicine, but in reality to learn more about this Book. And the Dutch were glad to tell him! Wakasa was overjoyed when he learned that the precious Book could be obtained in the Chinese language, a copy of which he was soon studying for himself. Twelve years later, as soon as opportunity afforded, Wakasa accepted Christianity. When speaking of his Bible he liked to call it "the Moses of his deliverance," because he had drawn the Bible out of the water. When the government heard of his conversion, an order was issued that he should be severely punished, but the only thing done was to burn some of his books.

Count Wakasa died a short time before Seventh-day Adventists carried the third angel's message to Japan, but evidently Wakasa's daughter was like her father, a true seeker for more

light, for by the year 1926 she was numbered among the Adventist believers.

But how did our work actually begin in Japan? In reality it started among the Japanese people who had immigrated to California. In the early nineties Adventist believers conducted a mission school for Japanese in San Francisco. A number of the students were converted, some of whom later attended Healdsburg College.

When the college was closed during the year of 1896, the former president, W. C. Grainger, and Mrs. Grainger sailed for Japan. They were accompanied by T. H. Okohira, a Japanese student from Healdsburg College. Settling in Tokyo, they started the Shiba Bible School and conducted Bible classes in English at such hours as would accommodate those who desired to attend. Most of those who availed themselves of this instruction did so primarily to gain a knowledge of English, but the truth found its way into some of their hearts.

Within one year our first church in Japan was organized at Tokyo, with a membership of thirteen but a Sabbath school attendance of sixty. At about the same time T. H. Okohira opened up work in Kobe. Also, one of the Japanese converts, H. Kuniya, entered the work and in a few years was ordained to the ministry. Reinforcements from North America made it possible to begin another school, and the third angel's message began to spread abroad in the "Sunrise Kingdom."

Its steady growth was accentuated when the advance step was taken to publish a monthly paper of our own in Japanese. Through the years this printed messenger has been sent by mail to representative persons in all parts of the country, and because of it many have been interested in the truth. Among the early publications in Japanese were a series of Bible readings, "Steps to Christ" in pamphlet form, "His Glorious Appearing," and a number of tracts. As in the beginnings of our publishing work in North America, for a time our literature in Japan was printed by private Japanese concerns, but later was taken over by our own printing presses.

The medical work has served as an "entering wedge" in many mission lands, but in Japan it has had to be worked out in a different way perhaps than in any other country that we have entered. The people generally were in need of health education and medical care, but Japan already had an excellent system

of medical schools sending trained physicians into all parts of the country. Instead of beginning with dispensary work, we opened a sanitarium at Kobe, situated at the entrance of the famous inland sea. Among those who welcomed this haven of rest were missionaries of other denominations. Here they could rest without leaving the field of their choice. Later a private sanitarium was opened for the Japanese, with Japanese physicians in charge.

One farsighted step taken by our early workers in the island empire of the Orient has meant much to the work in more recent years; namely, a school for training workers. At first only a three months' term was held, but every worker employed in the mission was called in for the courses offered. The next year the school lasted four months, and among those in attendance were recent converts who were training for definite lines of service. In time this school grew to be the Japanese Mission Training School.

The city of Tokyo was the site chosen for our first series of meetings in Japan. With much apprehension the police gave consent for the tent to be pitched, but perfect order prevailed, and from that time on evangelistic efforts were an established factor in advancing the advent truths in Japan. Usually an effort was held in the summer where colporteurs had covered the territory during the winter months. The Japanese people, however, are not inclined to listen to complete sermons. They gaze in through the doorway, perhaps hear something they are glad to learn, but not always do they remain even for that meeting; so, in addition to the sermons, much effort had to be put forth in the form of personal home visits and Bible readings.

The message has not gone rapidly in Japan, but its progress has been constant, and many there are witnessing to the salvation through Jesus Christ our Saviour.

Chosen (Korea).—The message was carried into Chosen by way of Japan in 1904. A Korean passing a Seventh-day Adventist meeting hall in Kobe stopped out of curiosity to read the sign, which was printed partly in Japanese and partly in Chinese characters. Some one inside beckoned him, and as he entered he was greeted by our Japanese worker, H. Kuniya. Mr. Kuniya could not speak Korean nor could the Korean speak Japanese, but soon they were conversing by means of Chinese characters on a slate. The Korean came again and again, and his interest grew as the Bible studies by the slate method re-

vealed truths new to him. He was bringing with him now a younger countryman, Song Fun Cho.

Finally, the night before the older man was to leave, they studied the subject of baptism. What should hinder them from taking this step, too? That night by the light of lanterns the two men, our first Sabbathkeepers in Chosen, were buried in baptism. The older man sailed to Hawaii with his new-found treasure, and soon Song Fun Cho returned to Chosen. How could he keep such good news to himself! So it came about that on the boat, even before the homeward journey ended, Lim Ki Pao, a Korean missionary returning from Honolulu, accepted the Seventh-day Adventist faith. Two missionaries, instead of one, carried the glad tidings to their homeland.

Within a short time thirty persons had accepted the truth, and they unitedly sent an urgent request to Kobe, Japan, for Mr. Kuniya to come over and help them. Mr. Kuniya went and was joined soon by F. W. Field in the search for souls in Chosen. A few weeks of effort sufficed to organize four small churches with an aggregate membership of fifty, besides a number of isolated believers. For a time Mr. Lim looked after the work, but in 1905 Mr. and Mrs. W. R. Smith made Korea their field of labor. The year 1908 witnessed five recruits in the missionary schedule: Miss Mimi Scharffenberg, Mr. and Mrs. C. L. Butterfield, and Dr. and Mrs. Riley Russell.

With the arrival of the Russells, medical work began. "When we alighted from the train," wrote the doctor, "there were patients waiting for us; and there have been others waiting for us most of the time since." He entitled his first quadrennial report, "Twenty Thousand Patients in a Twenty-Dollar Building." But they worked on, adding bathrooms, a dispensary, an office, treatment rooms, and beds for patients as they could. In the first two years they treated 10,000 patients, and in addition Doctor Russell frequently went out on evangelistic tours, preaching the truth and baptizing believers.

Mr. and Mrs. Howard M. Lee and Mrs. Lee's sister, Miss May Scott, opened the Soonan Industrial School in 1910. One of the first industries in this school of trade was the culture of silkworms. The publishing work for Chosen was also started in connection with the school. Thus began a work that has enlightened the country once known as "The Hermit Kingdom" because of strict boundary guards to keep out strangers—a

custom done away with, however, several years before Seventh-day Adventist truths were known in Chosen.

Malaysia, the largest of island groups, lying off the south-east coast of Asia, includes, among others, Borneo, Sumatra, Java, Celebes, and the Philippines.

Philippine Islands.—The colporteur with his truth-laden books pioneered the way in 1905 on the island of Luzon in the Philippines. R. A. Caldwell sold both English and Spanish books; and when J. L. McElhany followed him with an evangelistic effort, he found a ready interest in the beliefs of Seventh-day Adventists. Our organized work among the Filipinos began in 1908 with Mr. and Mrs. L. V. Finster in the lead. Their first year on the islands was spent studying the Tagalog language and getting out tracts in that tongue. The second year they held cottage meetings, and although they still spoke largely through an interpreter, they had more calls for meetings than they could fill. Later they conducted a Bible school, which was attended by many of the Filipino pastors in Manila. The first church was organized in 1909 with a membership of eighteen, and soon after that a tent effort was held. Within one brief year those keeping the Sabbath in and around Manila numbered 100.

As rapidly as possible the native Philippine believers have been trained to carry on their own printing, colporteur, and evangelistic work. Through the years individuals and groups have begun to keep the Sabbath by reading for themselves.

Occasionally our missionaries learn of instances where persons have been warned in dreams not to oppose but to investigate the message. One such story is told by a native pastor from an inland province. One of his members had come to him impressed by a dream in which he had seen a shining dove descend from heaven and alight upon the fourth commandment. The pastor said, "It may be the Lord has light for us in that commandment." So they began to study the Bible. After a while the member said, "Why, this says the seventh day is the Sabbath, and we keep the first day!" Further search convinced them that the seventh day is the Sabbath. The native pastor then journeyed the long distance to Manila to see if some one there could help him. He spent a week studying with the Seventh-day Adventists, and then went back to preach the coming of Christ and the true Sabbath to his flock.

Sumatra.—The initial year of the twentieth century ushered

in a new era for the island of Sumatra when R. W. Munson opened a Seventh-day Adventist mission at Padang, a pagan and Mohammedan city. The work went slowly, but in 1913 there was a Sabbath school of thirty members and a day school with sixty pupils in attendance. Interests sprang up in the interior of the island where even a few Mohammedans had the courage to accept the Sabbath truth.

About the same time Battakland in northern Sumatra was entered. This land was closed to foreign missionaries, save those granted permission to enter by the Dutch government; but home missionaries could return to their own land, and they took advantage of this right. A man from Battakland, coming south to see about starting a Battak newspaper, was met by Missionary Munson, and after they had discussed the third angel's message, the man of Battakland accepted it. Rejoicing, he turned his steps homeward to tell his own countrymen. Young people from Battakland frequently went to Singapore for an education, and our workers stationed there were able to baptize a number of them. These also returned home. So the message spread. Soon a church was organized, and a Battak believer started a school and obtained permission the following year to bring in a foreign teacher.

Java.—Other workers came and went as the trying climate of Java told on their health, but Miss Petra Tunheim can be termed a real pioneer in that island, having continued laboring from 1906 to 1914. As the white people in Java, chiefly Hollanders, and the island natives were generally indifferent, the work did not progress rapidly. But the literature distributed has gradually penetrated even this island, which, like Sumatra, is guarded against missionaries. In fact, about 1900, even before a Seventh-day Adventist worker set foot on the island, Mrs. E. H. Gates, of Australia, had asked the United States consul in Batavia, Java, for names and addresses of citizens who might like good reading matter. He gladly complied with her request, and soon books and papers were carrying the third angel's message into Java. Later the faithful colporteur scattered literature all over the island. At least some of the people were eager to hear the message, for one Mohammedan woman, listening through a crack in the door to Bible studies being given to others, decided this was the religion she wanted.

Borneo.—Work here was pioneered by a Chinese colporteur from Singapore and followed by evangelists in 1913. In a few

months seven Chinese were baptized, but the native Borneans did not respond so readily. After some years an interest developed among the Dusuns of north Borneo, a people for whom no Protestant mission work had ever been done. Two Battak young men from Sumatra went among those people and established a school. There being no written language, the young men worked out a Romanized Dusun system of writing, and first of all translated the ten commandments into Dusun. In 1926, as the first fruits of the Dusun work, two converts were baptized.

Celebes.—A native of Celebes who accepted the truth while away from his homeland became ill. Longing to see his father and mother once more, he returned to his native island, where his health began to improve. While recuperating, he talked of the truth, and soon twenty-five had begun to keep the Sabbath.

Smaller Islands of Malaysia.—In happy contrast to the comparatively slow progress of the third angel's message on some of the Malaysian islands were the remarkable strides it took among the hungry peoples on some of the smaller islands; for example, in 1924 several families of Amboinese accepted the faith in Sumatra and Java. Some of these returned to their homes on the island of Amboina, near Ceram, twelve days' journey northeast of Java. The home-coming created such an interest that within two years 400 had begun to keep the Sabbath.

China.—The real beginning of Seventh-day Adventist mission work in China dates back to 1887, when Abram La Rue sailed from California (North America) to the island of Hong Kong to do self-supporting missionary work. He sold our English books, dried fruits, and health foods in the city of Hong Kong and on the ships that frequented that great commercial center, and as opportunity afforded he made extended trips to Shanghai, Japan, Borneo, Singapore, and even to Palestine, when he sold our literature on shipboard or in the harbors where the ship stopped.

Most of Mr. La Rue's work was in English, but with the assistance of Mok Man Cheung, a colonial court translator, he was able to translate two tracts into the Chinese language; so it can truly be said that Abram La Rue started the third angel's message in the Celestial Kingdom. Although he was past sixty-five years of age when he went to China, he worked

untiringly for fifteen years, all the time calling for our people to lift up their eyes and behold China's great need.

Some thought was given to this appeal at the General Conference of 1899, but no definite action was taken until 1901, a year memorable among Seventh-day Adventists as marking the beginning of our *world-wide* missionary activity. At that General Conference Mr. and Mrs. J. N. Anderson volunteered for service in China. They were accepted as our missionaries to that needy land, and a little later it was decided that Miss Ida Thompson, Mrs. Anderson's sister, should accompany them.

For the sake of clearness in studying the beginnings of our work in China, we shall consider the country by sections.

South China.—Mr. and Mrs. J. N. Anderson and Miss Thompson arrived in Hong Kong in 1902, and they at once set themselves to the task of learning the language. Here they came into direct contact with the work of Mr. La Rue, who was now almost eighty years old and who died the following year. Indeed a royal welcome awaited these pioneers in South China, for already seven men of the British navy, fruits of Mr. La Rue's labors, were awaiting baptism into the faith of Seventh-day Adventists. Soon the missionaries were following up many interests that had been aroused through the faithful efforts of their forerunner. Before the close of their first year in China, their numbers were increased by the arrival of Mr. and Mrs. E. H. Wilbur, who took over the interests in Hong Kong, leaving the original trio free to move on to Canton. Here they opened the Bethel school for girls and an intermediate school for boys, both under the supervision of Miss Thompson.

Mr. and Mrs. J. P. Anderson joined the work at Canton in 1906, and gave special study to the Hakka dialect, preparatory to taking up work among the Hakka-speaking people who lived in the central and north-central parts of Kwangtung Province. The work spread rapidly. A German missionary, August Bach, who had worked for several years in South China, accepted the doctrines of Seventh-day Adventists by reading the book "Thoughts on Daniel and the Revelation," and by falling in with some missionaries of this denomination who were on their way to Korea. Mr. Bach opened work in the southwestern part of Kwangtung Province.

A native Chinese worker, who had learned of the third angel's message in Singapore, was sent by our workers there to Amoy, China, to learn the language of that province. He

attended the school of the London Missionary Society. While he studied language, he determined that the Lord must give him one good worker in this place. The young men in the school did not seem much interested, but he did win the respect of N. K. Keh, a former ordained minister of the English Presbyterian Church. At first Mr. Keh sought to convince the young student that his views were wrong, but soon Mr. Keh was reading his Bible with a new understanding, and he began to preach for Seventh-day Adventists. Interest grew throughout the Amoy district in southern Fukien. A high school, started in connection with our mission, became a regular intermediate school for the training of workers. Within sixteen years this school had turned out thirty-nine Chinese workers.

An interest sprang up almost spontaneously at Swatow, as the result of a brief visit made by Mr. Keh while en route to Canton. The message sped inland twenty-five miles, until on Mr. Keh's second visit there was a company of adults found keeping the Sabbath according to their best light, some having discarded wine and tobacco.

Central China.—The medical work gained a strong foothold in the Honan Province when Doctors H. W. and Maude Miller, Doctors A. C. and Bertha Selmon, and two nurses went to this section of China in 1903. The work here had been opened two years previously by E. Pilquist, who had gone to China in the service of the British and Foreign Bible Society, but who had withdrawn from that work to join definitely with our mission workers. Dr. Maude Miller was not permitted to serve long, but as she lay on her deathbed she flung this appeal back to the homeland: "I hope others will take up the burden!" And truly they did! These early workers soon won Chinese helpers, who gladly joined them in winning still others. Australia caught the spirit, and sent F. A. Allum as one of our earliest missionaries in this section of China. Within two years after our medical workers entered Honan Province, a small press was printing a monthly paper, and tracts and books, including a hymnbook, were being published. Our training work for Mandarin-speaking workers in China began in Honan.

On the Chinese border lies Hunan, a sort of buffer province, where in time of rebellion armies of the north and the south sway back and forth. Our missionaries there often have been in great danger, but they have kept on bravely, and God has

been with them. This province was first entered in 1905, the heralds of the advent truth and third angel's message being P. J. Laird and his wife, Dr. Emma Perrine Laird. Mr. Laird, a former missionary of the Church of England, knew the language, and thus could enter at once upon evangelistic work. They opened a school and a medical dispensary within a year. Literature was scattered broadcast, and some of it was received gladly. Soon people were calling for further light. In one place the interest was so great following a series of meetings that sixty-five Chinese hired a room in which the native evangelist who remained could continue to study with them. Some who accepted the truth endangered their own lives in order to give it to others.

From Hunan the work spread to Hupeh, the province in which is Hankow, the "Chicago" of China. Chinese believers paved the way for our evangelists by scattering literature. Soon after the evangelist entered this province our medical dispensary was opened there. Forty-four students from the Hupeh Province were in training at our school in Hankow during 1920, exactly one fifth of our church membership in Hupeh at that time.

Shensi, known as "the cradle of the Chinese race," was pioneered by the colporteur. In Shensi was a kingdom named "Chin," whose history in Chinese chronology dates back beyond Isaiah. About two hundred years before Isaiah said of the saved, "And these from the land of Sinim" (China), Chin had a king on its throne. The seed sown by the colporteurs took such firm root that by 1915 pleas for greater light were coming from those who had accepted all the light they had received from the literature sold to them. Dr. Selmon and Frederick Lee responded to the call, journeying for days over a road where travel for a thousand years or more had worn deep ruts in the plains. Finally they reached a community where Christians years before had settled to escape the famines that are so frequent in these sections. Here they found a few Sabbathkeepers. Our missionaries stationed in Shensi have often had to carry on under the very smoke of shot and shell.

East China.—The headquarters of our China Division are located at Shanghai in East China. This city was recognized as early as 1908 as a vantage point for working in China, and the next five years were busy times getting settled. Actual building ensued during 1910 to 1913—first the publishing house

and cottages and Chinese quarters, then the training school building. Miss Bothilde Miller, a nurse and Bible worker, was first to visit among the Chinese in Shanghai. As soon as our workers could master the language, evangelistic work began, and before long a church was established. Miss Miller trained native Bible women to assist her as she extended her labors into the surrounding villages. Chinese evangelists also cooperated, and several companies of believers quickly sprang up.

One of our Shanghai papers was the forerunner into Anhwei Province. Friends in Honan sent it to a D. D. Han, who was leader of the Independent Chinese Church in the city of Yingshan. The result was that Mr. Han and several others in the same place accepted the message. Mr. Han went to Shanghai, and spent some time studying with our workers there, after which he was baptized and returned to his own city, where he entered upon a very fruitful evangelistic campaign. This was the first active evangelistic work to be carried on in East China. Mr. and Mrs. Frederick Lee, on coming to China in 1909, were asked to settle in Yingshan. During the summer of 1910 China held her first National Exposition in the city of Nanking. A company of our evangelists and colporteurs was sent there to improve the opportunity of reaching the large crowds that would attend from all parts of the kingdom.

North China.—Shantung, the birthplace of Confucius, is in North China. At least one of the lineal descendants of that ancient sage has found in the gospel of Jesus Christ the power to transform a life unchanged through devotion to Confucianism, for he has accepted the doctrines of Seventh-day Adventists. Others have joined this convert in looking for the soon return of Jesus, but the work has moved slowly. Our evangelistic work had to be discontinued during the war of 1921, and after that a severe famine further wasted the territory. One year when the crops were scorched for lack of rain, some Chinese believers asked the missionary if they could pray for rain. He told them the story of Elijah's intercession for rain, and led them in an earnest season of prayer. Soon the sky that so long had been cloudless grew black and the rain came down in torrents. This miracle was witnessed by many in a village that had been hardened against Christianity, and soon people there were asking to be taught more about the prayer-answering God.

West China.—When our workers entered the far western provinces of China, it took them thirty-nine days, traveling in a houseboat up the Yangtze River, to reach Chungking, Szechwan Province, though in high water season steamers cover the distance in five days. There F. A. Allum and M. C. Warren opened a mission station in 1914. While locating the mission they wrote:

"We are glad to be here. Since our work is now opened in Szechwan, it will not be a difficult thing to plant a station in Tibet, as the main road into Tibet lies through this province. Then, too, many of the people of Tibet speak the Mandarin language. Thus we can almost say that this last gospel message is at the door of Tibet."—*Review and Herald*, October 8, 1914.

After a footing was gained in Chungking, the line of missionary endeavor advanced westward to Chengtu, eleven days' journey by sedan chair. Here also a mission was located. Some of the young native believers from the church there developed into good workers.

Soon our workers at Chungking pressed on to Tatsienlu, a city often called "The Gateway to Tibet." It is virtually a Tibetan city. Here Dr. and Mrs. J. N. Andrews, who had been engaged in evangelistic and dispensary work in Chungking, established the Tibetan Mission in 1919. Their trip up the Yangtze and Meir Rivers occupied nearly two months, including one shipwreck, in the course of which their books and other belongings were thoroughly soaked. But finally they were settled. A dispensary was opened, and by 1921 buildings for the mission were erected.

The medical work especially is appreciated, proof being in the fact that more than a thousand calls were recorded in one month. Both Tibetans and Chinese patronize the dispensary daily. As soon as Doctor Andrews and his wife were sufficiently acquainted with the Tibetan language to warrant translating, a chart of the law of God, with Bible texts in the border design, was prepared. A copy of this was hung on the dispensary wall, where those who waited for medical help could see and ponder upon these things so new to them. Literature in the Tibetan tongue, printed on a press furnished by the Review and Herald Publishing Association of North America and shipped to Tibet, was distributed in the main by giving it to the dispensary visitors to carry home with them. The seed sowing was long

in Tibet, but eventually a few people had the courage to take their stand for Christ.

Colporteurs had previously been in the provinces of Yunnan and Kweichow, so that when a brief evangelistic effort was conducted there, a few were already keeping the Sabbath. In one place a cobbler was preaching the truth; in another, a man from among the hill tribes, who was already calling others to repentance, accepted the Adventist truths. This earnest believer represents the Miaotsze, a mountain tribe that, like many other heathen people, holds interesting traditions about creation and the flood.

In most sections of China the workers have had to travel and carry on their work in the midst of disorder, banditry, and invasions. They have had to pass in and out of the front lines of military conflict; but they have stood by their post of duty, even to the point of death on the part of a few. God has remarkably blessed their labors, and loyal Chinese workers and believers have been raised up to help finish the work of the third angel in this land of the Orient.

Manchuria.—Korean believers who moved across the border were the first Seventh-day Adventists in Manchuria. While Mr. and Mrs. Bernhard Petersen and Mr. and Mrs. O. J. Grundset were still in language school, God sent a Manchurian to the training school at Shanghai. He had learned about our doctrines through Russian believers from Harbin, a city in Siberia near the Manchurian border, and he had come to Shanghai to prepare himself for evangelistic work. It was in 1914 that our workers entered Manchuria, and within two years twenty-six had accepted the new light brought to them.

STUDY QUESTIONS

1. What types of books pioneered our work in India? In what language?
2. For what class of people did Miss Georgia Burrus prepare to labor?
3. Where is the Oriental Watchman Publishing Association located?
4. How was our work at Karmatar started? Into what was it later converted? Tell of some of the early developments in connection therewith.
5. How did our missionaries succeed in reaching quickly a number of the many language areas of India?

6. Who was one of the first Bengalis to be won?
7. How was a worker provided who spoke the Hindi language?
8. Tell how our work began in the Punjab and Bombay provinces.
9. How did the province of Orissa receive the gospel?
10. Tell how our work began in the Tamil language.
11. Name some of the difficulties under which the zenana work in India was carried on.
12. How many Sabbathkeepers were found by our bookman who pioneered Burma?
13. What habit among these people has made it easy to reach them?
14. What are the chief languages used in our work there?
15. Tell the story of the founding of our Meiktila Training School.
16. Relate how a humble Greek shoemaker carried the third angel's message into Turkey.
17. Who was the first convert in Turkey? What preparation did he make for entering upon work among his own people?
18. Why did Mr. Anthony continue to preach even amid persecution?
19. How was the way opened for the workers in Turkey to hold a Bible institute?
20. What constitutional freedom was finally granted Turkey?
21. How did our work fare there during World War I?
22. In what sections of Syria and Palestine did our work begin? In what year?
23. What is the chief language there? the predominating religion?
24. What message had been proclaimed in Turkestan before 1844?
25. How were Seventh-day Adventist truths carried into that country?
26. Relate the experience of our workers in trying to give the message in Persia. What caused the work to be delayed several years?
27. Who began our work in the Transcaucasus? Tell of its beginnings.
28. In what interesting manner did the Bible enter Japan?
29. Where did our work for the Japanese actually begin?
30. Even before sailing as missionaries, how had Mr. and Mrs. Grainger shown their interest in Japanese students?
31. By what means was the truth first given in the "Sunrise Kingdom"?
32. How long did it take the workers to raise up the first church?
33. Who assisted the Graingers in the beginnings of their work?
34. Tell of the unique conditions for medical work in Japan.
35. What farsighted step did the early workers take that has served to strengthen the work all through the years?

36. Where and under what circumstances was evangelistic work begun in Japan?
37. How were the truths of Seventh-day Adventists carried into Chosen?
38. Tell how Doctor and Mrs. Russell began the medical work.
39. What islands are included in the Malaysian group?
40. What type of worker pioneered the way in the Philippine Islands?
41. What methods did the Finsters use in beginning work strictly among the native Filipinos?
42. Through what avenue had some of the natives gained light even before the Adventist missionary reached them?
43. What was the dominant religion in Sumatra when our workers went there?
44. How did the message spread to Battakland?
45. Of what nationality are most of the inhabitants of the island of Java?
46. Tell how our literature first entered Java.
47. How did the converts from Battakland help to spread the message in Borneo?
48. In what manner were the doctrines of Seventh-day Adventists carried into the Celebes?
49. Tell of the remarkable progress of the third angel's message on the island of Amboina.
50. Who was first to carry the third angel's message into China? Tell how he worked and what he accomplished.
51. What year really marks the beginning of our *world-wide* missionary activity?
52. What encouraging "fruit" did the first regularly appointed missionaries to China reap?
53. In what city did our workers first labor in China?
54. How did they gain contact with the boys and girls in Canton?
55. How was our work begun in Kwangtung Province?
56. How were Chinese workers prepared for service at Amoy?
57. What phase of our work gained first foothold in Central China?
58. What was Mrs. Miller's dying plea for China?
59. In what important dialect were workers trained in the Honan Province?
60. What makes the province of Hunan exceptionally difficult to evangelize? Tell of the progress of the work there.
61. What proportion of the church membership of Hupeh Province were in training at our school in Hankow during 1920?
62. Discuss "the cradle of the Chinese race" and the progress of our work there.

63. What city was early recognized as a vantage point for working China?
64. What type of worker was first to visit the Chinese of Shanghai?
65. Tell how D. D. Han helped to spread the message in Anhwei Province.
66. For what is North China noted religiously? Discuss the entrance of the message in this section.
67. How did the pioneers travel into the western provinces of China?
68. Why were we especially glad to enter West China?
69. What city is called "The Gateway to Tibet"?
70. By what means have our workers there been able to reach the people?
71. What means did Doctor Andrews use to present the law of God?
72. How was our literature carried into Tibet?
73. Who were the first Seventh-day Adventists in Korea?
74. Tell how the first Manchurian evangelist learned of the truth.

Central America and the West Indies

Mexico.—Seventh-day Adventists began their work in Mexico in 1893, when a group of six doctors, nurses, and teachers entered the field and established a sanitarium in the city of Guadalajara. The canvasser had paved the way before them, however, selling "The Great Controversy" in English, since we had no Spanish denominational books at that time. In the summer of 1897 Mr. and Mrs. G. W. Caviness from North America settled in a suburb of Mexico City to do evangelistic and literary work. That same year a Spanish paper was started in the form of the monthly periodical, *El Mensajero de la Verdad* (Messenger of Truth).

Seven years later, in 1904, it was decided to provide our own printing plant. This office supplied Spanish literature for the surrounding countries until the opening of the Pacific Press Branch at Cristobal, Canal Zone, during the World War. The canvassing work in Mexico took on new proportions when in 1908 a group of California colporteurs spread Spanish books and the monthly paper from north to south in that country. In southern Mexico a young Spaniard obtained a copy of the paper and some tracts, and made such good use of the light received that soon there were twenty Sabbathkeepers in his locality. Indeed, within a short time the light had pierced neighboring districts until there were four groups comprising altogether fifty Sabbathkeepers. These persons are descendants of the Zapotecan Indians, and are more religiously inclined than the Mexican natives.

Honduras and British Honduras.—Our first work in Central America was done in British Honduras and in the Bay Islands just off the coast of Honduras. In 1885 a woman who lived in British Honduras visited in California, where she became a Seventh-day Adventist. Upon returning home she carried a good supply of literature, which she scattered far and wide in British Honduras and in the Bay Islands. In addition to this she supplied the International Tract Society secretaries in the United States with names and addresses so that they could send further literature. The reading matter told its story

so well that when Mr. and Mrs. F. J. Hutchins came in 1891 to pioneer the work along the Central American Coast by combining ministerial work, dentistry, and canvassing, they found a live interest already awakened. Eight were keeping the Sabbath on one of the Bay Islands, and people on surrounding islands were under conviction. On Guanaja Island (then Bonacca) the progress of the message was so rapid that a church building begun as a union church was completed as a Seventh-day Adventist meetinghouse, since nearly all those connected with the enterprise had by that time accepted the third angel's message.

"If only we had a boat!" was the frequent comment among workers along this coast region. When the Sabbath schools of the United States learned of the need, the desire was soon a realization, and the good missionary ship, the "Herald," for years plied the Caribbean waters, scattering literature even down the southern coast of Central America.

Guatemala and Salvador.—An English school was opened in Guatemala in 1908. Our denominational efforts in this field have been chiefly among the Spanish, although some work has been done for the West Indian Negroes there. In Salvador the mission school and our medical missionary work soon made many friends, and the work is going forward with God's protecting hand hovering over it. When the earthquake of 1918 came, one of our workers, sensing the impending danger, had her little family near the door, ready for flight. Thus they were saved when suddenly the quake came and houses crumbled.

Nicaragua, Costa Rica, and Panama.—About the year 1899 the "Herald," with F. J. Hutchins in charge, put in at the towns along the coasts of Nicaragua, Costa Rica, and Panama, stopping also on St. Andrews Island just east of Nicaragua, selling books and distributing literature along the way. When in 1900 the ship returned to St. Andrews, bringing a self-supporting medical worker, some were already keeping the Sabbath through reading. Meetings were held and still others accepted this truth. Soon a school was opened on the island.

Following up the literature work, in 1901 the "Herald" visited the coast ports and reported Sabbathkeepers in Prinzapolca (Nicaragua), in Port Limón (Costa Rica), and in Bocas del Toro and Colón (Panama). The workers made their headquarters at Bocas del Toro, where a mission house was pur-

chased with money obtained by the sale of the "Herald," for which a small gasoline launch was substituted.

In 1905 we began efforts to win the thousands of Indians working in the Canal Zone. Churches and companies were organized, but it was not until after sixteen years of straggling work for these people that a school was opened for them.

Believers in Costa Rica are scattered along the coast, working on plantations. On Corn Island, off the coast of Nicaragua, stood one of our churches in those early days. It was in this church that a young man trained in our school in Panama taught church school in 1925. Our headquarters for the Inter-American Division are located at Balboa, Canal Zone.

The Greater Antilles.—The principal islands in the Greater Antillian group are Cuba, Haiti and the Dominican Republic, Jamaica, and Porto Rico. In these islands Seventh-day Adventist truths were first known in *Jamaica*. Literature and the Lord's Spirit were the instruments used to win the first Sabbathkeeper. Mrs. M. Harrison read about the fourth commandment and was convinced, but she decided to put the Sabbath literature out of her sight. One Sunday the minister in her own church read the ten commandments, the congregation responding to each one, "Lord, have mercy upon us, and incline our hearts to keep this law." She became much distressed over this prayer, the answer to which she was endeavoring to stifle. She went home, where alone with God and His word she settled the question.

In 1893 Mrs. Harrison appealed to the General Conference for an evangelist, and Mr. and Mrs. A. J. Haysmer were sent to Kingston that same year. They found that two colporteurs had already entered the territory, and that as a result a small company of believers were waiting to welcome them. The following year a church of thirty-seven members was organized. That this church was active in circulating literature is attested to by the fact that large clubs of the *Signs of the Times* were taken and thousands of pages of tracts given away or lent on the envelope plan.

The young men and women who accepted the message were trained to labor as colporteurs or were enrolled in the training school which was established early in our history in Jamaica. From this faithful group of young people have come many of the workers for their native land. A severe earthquake demolished the main section of the city of Kingston in 1907.

It came during our general meeting there, while church services were in progress. The report is that one hundred persons in Kingston decided for the truth on the Sabbath following the quake.

Haiti, "the Black Republic" (nine tenths Negro), received the third angel's message through the printed page. As early as 1879 J. N. Loughborough, then living in Southampton, England, sent a box of books and tracts to Cape Haitien. The steamship company delivered the box to the Episcopal missionary stationed in the city, and he in turn distributed its contents among other Protestant missions near by. On the following Sunday the Baptist missionary gave out this literature among his congregation. Two young Jamaicans, Henri Williams and his wife, studied the tracts and began to keep the Sabbath. They procured other literature from the publishers and circulated it among neighbors. In time a few others joined them in keeping the Sabbath, one of whom was a young teacher, Nord Isaac. When our first evangelist, W. J. Tanner, arrived from Jamaica, Nord Isaac acted as interpreter. Being a real soul winner as well as an efficient interpreter, he soon won scores to the gospel.

One of the problems of those early days was how to obtain Bibles. The people were willing to read our literature, but they said they must have the Bible to study along with it—and rightly so. Application was made to the British and Foreign Bible Society at Port au Prince, and the response in the form of Bibles was so liberal that some of the Bibles were sold to the Haitiens below cost, and a few given outright to those who had no money.

Dominican Republic, adjoining neighbor to Haiti, and formerly called Santo Domingo, received the truth from the neighboring islands of Porto Rico and Jamaica. C. N. Moulton, a native of the West Indies, thinking to pioneer the way in the Dominican Republic in the year 1907, found a few Seventh-day Adventists who had already read themselves into the truth. The message has spread with unusual rapidity. In the northern part of the republic a native minister of Moca invited Missionary Moulton to conduct revival meetings in that city. As a result of these meetings the minister and the most of his congregation embraced the truth.

Early in 1923 a large church was organized, and a school with an attendance of seventy-five to one hundred was begun.

Aside from this it was reported that more than two hundred Sabbathkeepers scattered throughout the northern part were then awaiting baptism. One day two small boys, both under ten, arrived at Mr. Moulton's home. They had walked fifty miles through the jungles to ask the missionary to come and teach their parents and others who were anxious to know the truth. In all this good work our Spanish paper published at Cristobal, Canal Zone, has been a great aid in awakening interest and instructing believers.

In *Porto Rico* our actual missionary activities date back to 1901, when Mr. and Mrs. A. M. Fischer from North America settled there, determined to learn the Spanish language and thus to reach all the people on that island. Heretofore some work had been done for the English-speaking people only. Within one short year, however, just as these missionaries had mastered the language, Mr. Fischer died, leaving Mrs. Fischer to work on alone until reinforcements came in 1903. Shortly thereafter our first baptism in Porto Rico was held. Not until 1920 did we have a training school on this island, and three brief years later the institution was burned to the ground; but the faculty and board determined to go on with the school, regardless of the hardships in the way. Such was the spirit that characterized the beginnings of the third angel's message in Porto Rico.

Cuba, with its principal seaport only about eight hours by boat from Key West, Florida, was first entered with this message in 1904 by two self-supporting medical missionaries. The next year Mr. and Mrs. E. W. Snyder from Argentina joined them in response to an appeal for help sent by the church organized in the city of Havana. Shortly after they arrived a native pastor invited Mr. Snyder to address his congregation on the subject of prophecy. At the close of this meeting one of the most intelligent members asked for regular Bible readings. When this inquirer entered Mr. Snyder's house, he saw a chart of the ten commandments hanging on the wall, and was impressed with the fourth. He kept the next Sabbath. Moreover, he began at once to labor for his friends and to circulate reading matter. Our first educational work in Cuba was a small, self-supporting institution, but now the Colegio Adventista de Cuba serves the entire field.

Bahama Islands.—Colporteurs had distributed literature on some of the Bahama Islands back in the early nineties, but sev-

eral years elapsed before an evangelist could follow up any interests that might have been aroused. When Mr. and Mrs. W. A. Sweany arrived, they found only two observing the Sabbath of the fourth commandment. However, in a few years two churches were organized with a total membership of ninety-five. Then for three years brief meetings were held on various islands—Nassau, Harbor Island, Rum Cay, and Watlings Island (where it is supposed that Columbus first landed in the Western Hemisphere). Usually a few persons responded to the truths taught, but among the sponge fishermen of Andros Island not one took his stand. In later years, however, several churches have been organized among these small islands.

Virgin Islands.—These islands near Porto Rico were pioneered by a self-supporting canvasser. In 1901 evangelistic work was begun and has continued until in 1922 believers were to be found in all the main islands of the Virgin group.

The Lesser Antilles.—This island group includes the Windward and Leeward Islands. The first of the group to receive the good news of this gospel that is to go to every "kindred, and tongue, and people" was Barbados. The woman in British Guiana who learned the truth by reading one of the papers that was scattered on the Georgetown wharf, sent that same worn paper to her sister who lived in Barbados. Before it was entirely worn out, several in that place had been brought to a knowledge of the advent message.

But even before this *Signs of the Times* came to the inhabitants of Barbados, God had been preparing hearts to receive His truth. Back in the days of slavery a devoted black mother said to her children one day, after reading the fourth commandment, "My children, God made the seventh day holy and it is the Sabbath. Men have changed it, but someday the true Sabbath will be restored. I may not live to see it, but you will." Those words never faded from the minds of the children, and when in their old age the *Signs* came bringing the truth, they accepted it fully, saying, "Mother told us so."

Antigua Island (a British possession), on which one of the first companies of believers was organized, became the headquarters of our Leeward Islands Mission. This particular company learned the truth through a woman who found it while visiting in London in the year 1888. She returned to Antigua and organized a Sabbath school. D. E. Wellman established our church on that island. We now have believers on Mar-

tinique, on Guadeloupe, and on all the main islands of the Lesser Antilles group.

Trinidad.—Service and sacrifice have been the watchwords in planting the gospel seed on the island of Trinidad just off the northeast coast of Venezuela. Four of the early workers there paid the supreme price by laying down their lives, at least three of them through that dread disease, yellow fever. But always other loyal workers took their places and the work progressed, so that in 1903, nine years after we had first entered the field, they began publishing their own missionary paper, the *Caribbean Watchman*. In British Guiana and Trinidad are thousands of East Indians (Hindus and Mohammedans), some of whom have accepted the truth. Trinidad has developed into a good working base for our Caribbean Union Conference.

STUDY QUESTIONS

1. What three types of workers first penetrated Mexico with the advent message?
2. What publishing house do we now have in the Inter-American Division which was begun in the early days of our history in Mexico?
3. Relate the story of the manner in which Adventist truths traveled to British Honduras.
4. How rapidly did the message spread on Guanaja Island?
5. How did they obtain a missionary ship for coast and island work?
6. What countries comprise Central America?
7. How did God protect a worker's family in Salvador during the earthquake of 1918?
8. What ship carried Seventh-day Adventist literature to the coasts of Nicaragua, Costa Rica, and Panama?
9. What was done with the proceeds from the sale of this ship?
10. Where are our Inter-American Division headquarters?
11. What are the main islands in the Greater Antilles group?
12. On which of these islands were Adventist truths known first?
13. Relate the story of the winning of the first Sabbathkeeper on Jamaica.
14. What effort did this Jamaican convert make to get an evangelist to come to her island home?
15. What two means of training for the youth did the Jamaicans promptly begin to foster?
16. What Seventh-day Adventist pioneer had a hand in sending our literature to Haiti?

17. What part did young people have in establishing the truth in Haiti?
18. What logical request did the Haitiens make before accepting Seventh-day Adventist literature at full value?
19. How did the West Indians themselves foster the truth in the Dominican Republic?
20. What paper played an important part in awakening interest and instructing believers in this Dominican Republic?
21. What spirit characterized the early workers in Porto Rico?
22. In spite of the fact that Cuba is within eight hours' travel from a North American port, where did some of the first workers on that island come from?
23. Tell how Mr. Snyder's first Bible reader accepted the message.
24. Tell of the beginnings of our work in the Bahama Islands.
25. On how many of the islands in the Virgin Island group have we had believers?
26. What two groups of islands are included in the Lesser Antilles?
27. What well-worn paper carried the old, old story to Barbados? How had God been preparing hearts even before this paper came to them?
28. What island became the headquarters of our Leeward Islands Mission?
29. What East Indian religions are found on the island of Trinidad?
30. What was the price paid in beginning our work in Trinidad?

Africa

God's Spirit was speaking to the hearts of the people of Africa before Seventh-day Adventist mission workers ever went to that land. Peter Wessels, a European living in South Africa, became concerned over the question of baptism. He appealed to a deacon of the Dutch Reformed Church, and was assured that if he meant to follow literally what the Bible said, he should also be resting upon the seventh day of the week. Whereupon Mr. Wessels diligently searched the Scriptures, with the result that he stepped out into the light, not knowing that another soul on earth was keeping the seventh-day Sabbath.

Another European, G. J. Van Druten, took his stand in much the same manner, though it was not long until Seventh-day Adventist literature fell into his hands. How did our denominational literature come to be in Africa? Back in the seventies a miner by the name of William Hunt, who had heard J. N. Loughborough preach in California, had his interest awakened to such an extent that when he left for the Australian gold fields he carried with him a plentiful supply of our literature. When Kimberley became famous as a diamond region, he went there. By this time he had accepted the views of Seventh-day Adventists, and had written to North America for a further supply of literature. So while Mr. Hunt gathered diamonds in South Africa, he gave out literature that told of the "pearl of great price."

Soon after Mr. Wessels accepted this truth, he and Mr. Van Druten met, and the two began a search for William Hunt, that they might obtain literature and learn more. What joy must have filled the old miner's heart when they found him and he had the privilege of telling them the story of the advent message!

These new Sabbathkeepers sent a letter to Battle Creek, Michigan, appealing for workers for Africa, enclosing with the letter \$250 to help pay traveling expenses. Here was a real call to far Africa. Men assembled in General Conference session when the letter arrived, wept for very joy over such good news from the Dark Continent. As soon as all necessary

arrangements could be made, our first missionaries to Africa set sail, the six of them arriving in Cape Town in July, 1887. Within a month a church of twenty-one members was organized near Kimberley, South Africa. Before many more months passed, a tent was pitched for evangelistic purposes, perhaps the first one ever so used in Africa. The third angel's message was gaining a foothold in the Dark Continent!

The Matabele People: Our Solusi Mission.—The first real Seventh-day Adventist mission work for *heathen* people was begun among the Matabeles in Southern Rhodesia, Africa. The Matabeles are related to the Zulus, a strong, warring tribe. Attempts to open work among them were of no avail as long as the hostile native rulers held sway, but in 1893 the British government took possession of the country. Our Foreign Mission Board felt that this was the opportune time to act, and plans were laid to begin mission work. European believers in the Cape Colony quickly raised a fund of \$2,500 to assist in this mission work, and negotiations were begun to secure a location for the mission.

At that time the Honorable Cecil J. Rhodes was prime minister of Cape Colony and managing director of the British South African Company, which controlled the territory of Southern Rhodesia. Our workers (among them Peter Wessels) interviewed Mr. Rhodes about land for a mission station. Mr. Rhodes calmly wrote a note, put it in a sealed envelope, and directed them to hand it to Doctor Jameson in Bulawayo. They knew not a word of its contents, but were encouraged to go ahead with their plans by Mr. Rhodes's comment that he was "glad to give the land for opening an industrial mission in Rhodesia." He said, "I have learned that missionaries are better than soldiers for keeping peace among the natives, and it is much less expensive." After six weeks of travel in a covered wagon drawn by mules, our workers presented the sealed envelope to Doctor Jameson.

"How much land do you people want?" asked Doctor Jameson.

"Well, Doctor," Mr. Wessels hesitatingly replied, "the facts are, we ought to have 12,000 acres, but it will depend on the terms upon which we get it."

"Terms!" exclaimed Dr. Jameson. "Rhodes commands me to *give* you all the land you can make use of. Do you want better terms than that?"

Soon our first mission station among the heathen was opened about thirty-five miles from Bulawayo. The missionaries named it "Solusi," after the head chief of the largest krall, or village, on the place. Here they began work with 150 head of cattle, a wagon, and some tools.

The work was only well begun when the Matabele rebellion broke out in 1896, forcing our workers to flee for safety. W. H. Anderson had walked to Bulawayo on business, where he learned that the Matabeles had rebelled and had killed forty white men. At once he returned to warn his fellow laborers, walking seventy-five miles in about thirty-six hours. All Europeans were ordered to Bulawayo, but when our workers arrived there, they found rooms held at prohibitive prices. So from March until September the three families and one single man camped in and under their wagon. At the end of ten weeks the food supply was exhausted, and they had to buy food in Bulawayo at war prices,—\$6 a dozen for eggs, flour at \$37 a hundredweight, and cabbages at \$5 a head. Within a few months they decided to risk the dangers of trips to the mission farm for garden stuff. Many were the narrow escapes which the men experienced on those night trips to the farm, but God protected them.

When it was at last possible for them to resume their work at the mission, a famine swept the country, bringing with it pests that carried away the mission cattle, so that when the time came to put in the next crop, the workers with native helpers had to dig by hand thirty acres of land. The most severe blow to their faith fell in 1898 when within a few months five of them were laid to rest as a result of fever, the after-effects of the exposure and privations of the war and the famine. Other valiant soldiers for God came forward, however, and mission work in Africa went on.

Even out of the famine came progress. Our missionaries had taken in as many of the starving native children as their limited supplies permitted, and these children formed our first mission school. As the work grew, a regular school system was developed, with the main station a training center for teachers for the outschools around it. Under God's blessing the Solusi Mission with its many schools today is a strong factor in the winning of souls and in the training of workers for Africa.

Nyasaland, "**The Land of Livingstone:**" **Malamulo Mission.**—Our first representative in Nyasaland, "the land of Liv-

ingstone," went there in 1892. He was George James, a student from Battle Creek College. He soon died of fever in the far interior. Some of the natives long remembered George James, the man who "kept the right day for rest." Ten more years elapsed before Seventh-day Adventists actually entered Nyasaland and established our Malamulo Mission forty miles south-east of Blantyre.

The Malamulo Mission occupies ground close by the spot where the natives say Livingstone once pitched his tent for a few days of rest. The station is name "Malamulo," which means "The Commandments." Five years after we were really established in Nyasaland the Missionary Volunteers of College View, Nebraska, arranged to support a North American family in that section of Africa, and for several years they supplied the money for maintaining these additional workers of our mission.

A school was founded which in 1907 had an enrollment of about sixty, the students consisting mostly of middle-aged married people, the women coming to school with their babes on their backs. Hampered as they were by their duties at home, their progress in school was slow. They could not be looked upon as prospective teachers of fellow natives. Our workers carried the matter to God in prayer, asking that God would lead young men of impressionably years to come there for training.

And come they did! At the beginning of the next school year more than two hundred young people flocked to the school. The little grass-and-wattle shed that served as church and schoolhouse was entirely inadequate. Classes found recitation rooms under the shade of trees. Most of these young people had come as boarding pupils, paying their expenses by working on the school farm. This gave the missionaries a better opportunity to mold their characters.

When vacation time came, a burnt-brick church was erected by student help. The bricks were made from the clay of ant-hills apparently a thousand years old, trod into mud by willing native feet, shaped into brick by native hands, and burned in fires made from wood on the farm. The furniture, too, was made by the natives, who constructed it from mahogany wood grown, cut, and polished right there at the mission. When the church was finished, just three items had not been furnished by the work of brown hands,—the glass of the windows, the

linoleum of which the blackboards were made, and three wall maps.

One of the early industries of the Malamulo Mission was dairying. The "Malamulo" butter brand became known in that part as good butter—the best!

Several lines of industry are taught at the school—mechanics, carpentry, and building and field operations. Whatever the line of work followed, "faithfulness" is the watchword. Special attention, of course, is given to training evangelistic school teachers, since these are the ones who will establish like training centers in that needy land.

In 1913, eleven years after the founding of Malamulo Mission, the school could send out the cheering report that 2,000 young people were in attendance at native village schools. Six years later 132 were baptized at the Nyasaland camp meeting.

The Batonga People of Northern Rhodesia: Rusangu Mission.—In 1905 the Adventists in South Africa decided to send missionaries to the Batonga people in Barotseland, Northern Rhodesia. No other denomination had then begun work among these people. W. H. Anderson and a few others, together with native teachers from the Solusi Mission, pioneered the way. When they reached the end of the railway, they began the 800-mile trip through the country. The first day out a hired native ran away with his load, which was the supply of fruit, salt, and sugar. For the next three months those items had to be omitted from the bill of fare.

About 200 miles beyond Victoria Falls, near Pemba, the men decided to locate, and purchased 5,000 acres of land at eighteen cents an acre. Here they founded our Rusangu Mission, first known as the Pemba Mission, along the side of which now runs the Cape-to-Cairo Railway. Though a famine was ravaging the land and only half rations of food could be given to the Solusi Mission native teachers, there was no complaining and not one thought of turning back.

"Teacher, I have come to school," announced a native boy. He had come upon the missionaries cutting poles for their temporary homes. "To school!" Chitonga, the language spoken by these Batonga people, had not even been reduced to writing. No books! But the natives were eager to learn, and the missionaries were just as anxious to teach them; so they all did the best they could. Their equipment consisted of an ox wagon,

a small blackboard, some chalk, slates, and pencils. But soon forty pupils were in attendance. After a year a series of lessons had been prepared. The work grew; further equipment was provided, and those who had learned the better way were eager to tell others. Soon the Rusangu Mission also was establishing outschools.

Basutoland: Kolo and Emmanuel Missions.—The beginning of our mission work in Basutoland dates back to 1896, when S. N. Haskell visited Africa. Three people who were to play a part in spreading the message in that land heard Mr. Haskell speak. At a series of meetings held in Kimberley a Kafir teacher, Richard Moko, accepted the truth. The second convert was David Kalaka, a Basuto, who acted as guide for Mr. Haskell in Basutoland. They read the Bible and prayed together, and although each understood but little of what the other said, the Basuto man was much impressed. The third man in this story was a Basuto chief whose name we do not know.

Later Richard Moko worked in Kimberley with Mr. and Mrs. J. C. Rogers. When they were sent elsewhere to labor, he continued to sell books and papers and to teach. O. A. Olsen visited Kimberley some months later, and found four natives ready for baptism, one of whom was David Kalaka, Mr. Haskell's guide in Basutoland. Now he was being guided into a new and wondrous truth, and loyally he worked for his new-found faith. Returning to his native land, he joined J. M. Freeman in 1899 in founding our Kolo Mission near Mafeteng on the southwestern border of Basutoland. The Basuto chief mentioned above had invited Mr. Haskell to open a mission in his land, but when Mr. Freeman asked for land, the counselors opposed. However, the old chief remembered Mr. Haskell's words, and he maintained that the Seventh-day Adventists should be permitted to enter. They were given eight acres, and in a one-room house they lived and held meetings. Before four years had passed, David Kalaka had translated "Steps to Christ" into the Basuto language.

Emmanuel Mission, about 100 miles northeast of Kolo, is our principal station in Basutoland. It is in a healthful and beautiful mountain region. In fact, Basutoland is called by some the "Switzerland of South Africa." Emmanuel Mission was founded in 1910, and within nine years an organized work for the Basuto people had been established.

Kafirland: Bethel Mission.—The people of Kafirland also have heard the third angel's message, but strange as it may seem, these natives of a territory lying comparatively close to where our first missionaries to South Africa landed, did not hear the message until 1905. At that time the Maranatha farm of 400 acres, near Grahamstown, Cape Province, was leased on a long term. Our Kafir convert, Richard Moko (mentioned in connection with Basutoland), was an asset in beginning the work, since he had a good English education. The Kafirs were not very approachable, but every worker connected with the Maranatha Mission contributed his best by working on the farm, giving treatments, preaching, or distributing literature.

A "Gospel Wagon Mission" was conducted. The stereopticon and the chart caught the eyes of the natives, but it was the medical work which overcame prejudice most readily. An educated native girl exclaimed: "I have heard of the love of God, but I never saw it before."

After fourteen years it was thought best to move our mission nearer to the heart of Kafirland. The new station, known as Bethel Mission, was established at Butterworth, Cape Province. During the first year in this new location seven fine young Kafir lads finished the eighth grade. This was indeed an excellent record for Africa, for when our outschools were first started there, teachers who had completed only the third or fourth grade were frequently in charge. Perhaps in no other tribe of Africa has the transforming power of the gospel been more evident than among the red Kafirs, where the gospel story has lifted them out of the miseries of heathenism into the joy of true Christian living.

Natal (Zululand) and Swaziland.—A mission for the Zulus was opened by F. B. Armitage near Ladysmith, Natal, in 1910. Much of the first two years was spent negotiating for a permanent home for the mission, which was finally founded on a farm, a part of which is Spion Kop Mountain. It was on Spion Kop that a terrible battle was fought between the Boers and the British during the Boer War. A monument to the British who fell in that battle is on the mission farm, but greater monuments are being erected in the lives of the once heathen Zulus as they receive and live the gospel of Jesus Christ.

In 1920 Zulu Seventh-day Adventist publications began to penetrate Swaziland. A government employee and his wife,

a sister of the Swazi queen, soon accepted the truth. The man became a colporteur and Bible worker among his own people.

Bechuanaland and Transvaal.—In 1920 W. H. Anderson went on a missionary expedition into British Bechuanaland and the Transvaal. Somehow God's saving message had penetrated those dark regions before the white man reached it, for here and there Mr. Anderson found native Sabbathkeepers. The story was told to him that a young Basuto, who was a Christian, became critically ill. Some Christian native women of the village prayed for him, and he was healed. The following Friday he surprised them by announcing, "Tomorrow is the Sabbath, and we must keep it." They laughed at him, but that did not change his purpose. When he at last learned of Seventh-day Adventists, he sought them out. The year before Mr. Anderson's visit this young man died of influenza, but tangible evidence of his influence in the form of Sabbathkeeping companies greeted the visitor. Our work was started with headquarters in Mafeking, where a native paper soon opened its columns for the gospel.

In the world-famed gold-mining district of the Johannesburg reef the third angel's message is being preached among the thousands of natives who are digging treasure from the earth.

The West Coast.—Seventh-day Adventist missionaries went to the west coast of Africa in response to requests from a few believers there who had accepted the third angel's message through reading literature sent out by the International Tract Society. Some had been keeping the Sabbath five years when our workers arrived in 1894. Cape Coast Castle in the *Gold Coast* region was chosen for our first headquarters. Prospects were bright for a great work; but soon we were forced to realize that the country had been properly termed "the white man's grave." Within twenty days after arriving, one worker after another came down with the terrible fever. Some retreated from the field, but many laid down their lives for Africa. New recruits took their places, but they, too, were besieged by the fever.

So the work was retarded until in 1905 it was decided that *Sierra Leone* was the proper place to establish headquarters for our work in West Africa. Accordingly, the following year a mission house was built on the mountainside in the suburbs of Freetown. From the time that our workers moved into this house, health conditions improved and the work advanced. In

1906 a school for children opened and the enrollment ran up to 125. On the evening of January 10, 1907, a six weeks' tent meeting began, in which there was a continually increasing interest, as was evidenced by the growing attendance of from 600 to 1,500. At its close a church of thirty-one members was organized.

At the General Conference session of 1913, when the European Division (now Northern, Central, and Southern European Divisions) was organized, all of West Africa was assigned to that division. It was decided to make Waterloo, twenty miles from Freetown, capital of Sierra Leone, the headquarters.

In 1914 another attempt was made to establish a mission station in the Gold Coast region. That same year D. C. Babcock, former pioneer and director in the Sierra Leone field, went to *Nigeria* to open a new work. His trip carried him first through the country of the Yorubas, a people strong in agriculture and native manufacturing. Next in turn came the Fulah country, where the industry is herding sheep and cattle. Large towns abound, some of 10,000 to 50,000 population, the city of Ibadan having more than 100,000.

A young man who had lived in Mr. Babcock's home in Sierra Leone accompanied our missionary to Nigeria. When they first entered the Yoruba territory, this young man began studying earnestly the language, and within five months he was conducting a school among that people. The son of a local chief accepted the Sabbath through his contacts with our workers as he taught them the Yoruba language. Thus Seventh-day Adventist mission work progressed in Nigeria.

Northern Africa.—In *Algeria* as early as 1886 a Spanish Protestant accepted Adventist views through reading our French periodicals. Having found the light, he told others, until when a Swiss worker arrived three years later, a little group was ready to be organized into a church. However, persecution was bitter and the little company was soon broken up and scattered, eleven of them going to South America. It was not until 1909 that anything definite was done in that territory, at which time France sent out an evangelist. The work has progressed slowly, but surely this land, too, is being lightened with the third angel's message.

Egypt, the land of the rich Nile River, has not been a fertile territory for the advancement of God's truth. Some of the first messengers to carry the gospel there were Armenians who

went to Egypt in the late nineties and preached the Sabbath truth to their own race. In 1898 an Italian went to Port Said as a ship missionary. Repeated calls were sent in 1912 to an English worker in Cairo, asking for help at Beni Addi, near Assiut, on the Nile. The correspondents said some were keeping the Sabbath and wanted to learn more. Impatient with the delay, they inquired how many letters Peter wrote to Cornelius before he went to Joppa to instruct him.

A native minister, a Copt, working for the Presbyterians in Upper Egypt near ancient Thebes, found the tract, "Is the End Near?" He thanked God upon his knees for the light, sent to Cairo for more literature, was visited, accepted the Sabbath, and entered upon work for Seventh-day Adventists.

Our membership in Egypt includes Armenians, Copts, and Greeks. We have also found favor with the Moslems. After the World War, when a number of Europeans were slain, the Bedouins left one of our workers unharmed, saying, "Oh, you are the Sabbath teacher! We will not hurt you."

East Africa.—Our message was first established in East Africa in 1903. Missionaries from Germany landed at Dar-es-Salaam, twenty-five miles south of Zanzibar, *Tanganyika*, and within a month had secured a mission site among the native people in the Pare Mountains. Soon suitable buildings were erected on the allotment, thirty acres of cultivated land in a healthful region 3,600 feet above sea level. Within four years we had eight German workers there giving diligent study to the language. There was no written language, but at the end of seven years our workers had in print a grammar, a hymnbook, a primer, a reader, and the Gospel of John. Schools were established, and before World War I more than 2,000 were enrolled as students. Though the war broke up our work for a time, the mission was reopened and the message sped on. Within a few years after the war closed, the entire New Testament was printed in one of the native dialects in that territory.

The first worker to enter *Kenya* was sent out by the British Union Conference in 1906. A site was selected near Kisumu, Kavirondo Bay, on the northeastern shore of Lake Victoria, and here Gendia, our first mission station, was begun. After purchasing 320 acres of land at a price of \$244, our workers erected a stone mission house, as well as a schoolhouse and blacksmith and carpenter shops. From this first mission could

be seen a hundred Kavirondo villages. These people had no written language. They were dire heathen. Although the work had to begin from the very bottom, within five years sixteen natives had been baptized. Outstations were soon established and new interests sprang up. Communication between the various stations was by means of the mission schooner "Kavirondo" which plied on Lake Victoria.

The missionaries who were established in the Pare Mountains opened up another mission in 1909 at Majita, on the southwestern shore of Lake Victoria. No sooner were their presence and plans made known at Majita than a troop of boys, sons of the chief in that region, marched in, presented front, and saluted like soldiers. "We've come, Mr. Missionary," they announced, meaning that they had come to go to school. Gladly they consented to work to earn clothing. The first worker there tells the story of the planting of this station:

"In January we reached Majita. As soon as the location was decided upon we set out to get plants for fruit trees and some fast-growing trees for wood supply. In February we were able to start the school. The building is 50 x 16 feet. It holds but 160 children sitting close together, but I was somewhat startled on the fourth day after opening the school to find that I had applications from 600 boys and 175 girls who wanted to learn. So I had my school filled, and 600 running over. These I had to turn away."

World War I helped to start our work in the eastern part of the *Belgian Congo*. One of our missionaries in Africa, D. E. Delhove, a Belgian citizen, was drawn into civil service in what was then Belgian East Africa. While doing clerical work he studied the native language, so that after the war closed he was able to assist in starting a mission among those people. (This is the field where, in 1934, nearly 7,000 people attended their general meeting.)

The country of *Ethiopia*, known to many as Abyssinia, is an interesting study on the preservation of the true Sabbath. Sometimes Seventh-day Adventists are inclined to think that they alone are upholding this day of rest, but in 1923 L. H. Christian, after visiting Ethiopia, reported that more than 4,000,000 people were in their own way observing and defending this commandment which is a sign of loyalty to the true God.

In 1907 Seventh-day Adventist workers entered this coun-

try, J. Persson and P. N. Lindegren being sent by the Scandinavian Union. They hoped to locate at some point where there were no other missions, but on account of the unsettled political conditions along the border the governor would consent to grant a place only in Asmara, in the Italian colony of Eritrea. A homestead of seventy-five acres was purchased one mile out of the city, and in 1910 our mission home and school were built. Four years later the first converts were baptized,—an Abyssinian priest and two deacons.

In 1913 our little mission had a signal indication that God's hand was with them when the mission farm experienced a remarkable deliverance from swarms of locusts, clouds of which were eating up everything in their path. As the pests fell upon the mission farm, our workers prayed to God to stay the destroyer. Then in astonished gratitude they looked on while great flocks of birds came in and quickly destroyed the locusts.

In more recent years, as late as 1934, Haile Selassie I, king of Ethiopia, took a marked interest in the work of Seventh-day Adventists in Ethiopia. He donated the model hospital which His Majesty built near the hot springs on a knoll overlooking a part of the city of Addis Ababa, the capital of Ethiopia, to be operated as a sanitarium-hospital. The original gift of the hospital completely equipped, together with 12,000 thaler for special sanitarium equipment, was estimated at \$100,000. Moreover, the king and his tribal chieftains offered to build additional units as the need might arise. Truly the scripture is being fulfilled, "Ethiopia shall soon stretch out her hands unto God." Ps. 68:31.

Mauritius and Madagascar Islands.—Our work on the little island of Mauritius, just northeast of Madagascar, began in this manner: Mlle. R. Le Meme traveled from Mauritius to Switzerland to recover her health. For years she had been interested in the Bible prophecies of Daniel and the Revelation. In Switzerland she attended our meetings and accepted the third angel's message. Upon returning home she soon had three others keeping the Sabbath with her, and together they appealed to the Latin Union for a French missionary. Paul Badaut responded in May, 1914. By the close of the year there was a church of twenty-eight members. And from the earnest believers on the tiny island of Mauritius this truth is spreading to its larger neighbor, Madagascar.

STUDY QUESTIONS

1. Who was the first Sabbathkeeper in Africa? How was he convinced of this truth?
2. By what route was Seventh-day Adventist literature carried to Africa?
3. What accompanied the request for a worker that these African Sabbathkeepers sent to Battle Creek?
4. Where was our first church in Africa organized?
5. Among what people was our first real mission work for the *heathen* done?
6. Where was this mission station for the heathen situated? What name did they give it?
7. Who was Cecil J. Rhodes? Relate the story of his services in establishing our mission work in Africa.
8. How did the Matabele rebellion affect our work?
9. Tell of the severe tests that came to the faithful missionaries just at the close of this rebellion.
10. What came out of these tests that has been a strong factor in training workers for Africa?
11. What does the name "Nyasaland" mean?
12. What did the natives call our first missionary to Africa?
13. What name was chosen for our mission in Nyasaland? What does it mean in the native language?
14. Who supported a mission family at Malamulo for several years?
15. Tell of the building of the church at Malamulo.
16. Name several industries carried on at the mission school.
17. What mission supplied the pioneer missionaries to Barotseland, Northern Rhodesia?
18. Near what famous falls is our mission for the Barotse people located?
19. Tell of the short rations, the meager school facilities, and the spirit of the workers in the Rusangu Mission.
20. What native pioneer worker in Basutoland really learned the gospel through a Christian influence and not through spoken word? What book did he translate into the Basuto language?
21. What two mission stations do we have among the Basuto people?
22. What methods were used to win the unapproachable Kafirs?
23. How did one native girl express her opinion of the medical work?
24. What two kinds of monuments may be found on Spion Kop Mountain?
25. Through what people did the gospel spread to Swaziland?

26. How did a knowledge of the true Sabbath come to the natives of Bechuanaland and the Transvaal?
27. What is the Gold Coast region of Africa sometimes called?
28. What place became our headquarters when the health problem drove our workers from the Gold Coast?
29. What two methods were used to make contacts and win souls there?
30. Tell how our work was established in Nigeria.
31. In what language was Northern Africa first evangelized?
32. What nationalities comprise our church membership in Egypt?
33. How many books were written in the native language within a few years after our workers entered East Africa?
34. Near what lake was our first mission for the Kenya people located? What aid did they have for communication between stations around the lake?
35. Tell how the school established near Lake Victoria progressed.
36. How did World War I start Seventh-day Adventist work in the Belgian Congo?
37. In what African country has the Sabbath always been kept in some degree?
38. What signal indication of God's favor did our early workers in Ethiopia experience?
39. How has His Majesty Haile Selassie I manifested his interest in our work in Ethiopia?
40. How did the third angel's message travel to the island of Mauritius? to Madagascar?

Counting the Cost

THOSE of us who today look back upon the pioneer period of our denominational work should pause to count the cost of laying the foundation so securely and so well. Those were days of real self-denial and self-sacrifice. The pioneers counted not the cost of service if they could earn or save a dollar to advance the message. Frequently they suffered actual hunger for the want of food, and cold for lack of adequate clothing.

One minister worked three winters and received only his board, a \$10 buffalo coat, and \$10 in cash. When no funds came in to print the *Review and Herald*, the workers in the office met the expense personally. Often they received no wages except their board and lodging.

For some time Mr. and Mrs. White devoted themselves to the Lord's work on a self-supporting basis. In 1848 they were urged to attend a conference near Middletown, Connecticut, and they decided to go if they could obtain the necessary money. Mr. White had been hauling stone on the railroad, but for this hard work he was not able to collect his pay. He did have, however, \$10 due him for cutting cordwood, and with this they determined to attend the meeting. Five dollars was spent for much-needed clothing, and the rest was used for carfare to Dorchester, Massachusetts. There one of the brethren gave them \$5, which took them to Middletown.

Shortly after this they were urged to attend a meeting in Volney, New York, but they had no money for traveling expenses. However, the way opened for Mr. White to work in a hayfield; so although he was in poor health, he decided this was the Lord's way for him to attend the meeting. Of this experience Mrs. White later wrote:

"It seemed then that we must live by faith. When we arose in the morning, we bowed beside our bed, and asked God to give us strength to labor through the day, and we could not be satisfied without the assurance that the Lord heard our prayers. My husband then went forth to swing the scythe in the strength that God gave him. At night when he came home we would again plead with God for strength with which to earn means to spread the truth."—*Life Sketches*, p. 109.

Mr. White, in writing to friends, said of the experience: "It is rainy today, so I do not mow, or I should not write. I mow five days for unbelievers, and Sundays for believers, and rest on the seventh day. . . . God gives me strength to labor hard all day. . . . Brother Holt, Brother John Belden, and I have taken one hundred acres of grass to mow, at eighty-seven and one-half cents per acre, and board ourselves. Praise the Lord. I hope to get a few dollars here to use in the cause of God."—*Ibid.*

Truly, theirs was a life of sacrifice and of faith.

In the days of pioneer work in North America's Middle West, workers who were obliged to be absent on long trips often did not have the means to make it possible for them to provide adequately for their loved ones. A young licentiate minister returned home in the midst of a Northern winter to find his wife and child living in a summer kitchen, built of a single layer of rough boards, with no provisions on hand except a little corn meal and some frosted potatoes. Yet that faithful wife had not a word of blame to offer. She was praying daily that her husband might be successful in winning souls.

Providence, it would appear, permitted the foundation of this work to be laid in obscurity, in poverty, and in self-sacrifice, that we who come after might not forget that its success depends, not upon imposing buildings and costly equipment, but upon wholehearted devotion to God and faith in the ultimate triumph of His message.

The consecration of those early workers backed their self-sacrificing efforts. Their power lay in their acquaintance with the Scriptures, their sincerity, their conscientiousness, and their implicit belief in the doctrines which they preached. There was no better way for them to decide whether or not a practice should be continued, than to ask, "Is it in harmony with the profession of one who is looking for the return of his Lord? Is it a help toward the higher life? Does it make for purity and holiness? Or is it a mere means of gratification to me?" Such sterling principles linked with the truths of the word of God caused many a friend and neighbor to pause and to investigate the doctrines advocated by these humble people.

The entire pioneer and mission story of Seventh-day Adventists constitutes a mighty challenge to every earnest seeker for truth in the present time. New territory is constantly being taken, and sacrifices are still being made for the sake of the

Master who is pointing, as it were, for us to "Go" until "every nation, and kindred, and tongue, and people" shall realize that the Son of God came to earth to save humanity, and that He is coming again soon!

The sacrifices that we shall be called upon to make may be in the form of money, but it is even more probable they will be the sacrifices of cherished dreams, of fond plans. They may be sacrifices of loneliness among a people whose customs and habits are so foreign as to leave an aching void for companionship. Some may be called upon to suffer physically, others to feel the sting of persecution. "God tries the faith of His people to test their character. Those who in times of emergency are willing to make sacrifices for Him are the ones whom He will honor with a partnership in His work."—*"Testimonies," Vol. VI, p. 104.*

The Spirit of prophecy has pointed out that this work began in sacrifice, and it will be finished at equal cost. Are we willing to make the sacrifice required and to do it gladly, knowing that nothing can outweigh the supreme price that our Saviour paid for us?

FACTS SEVENTH-DAY ADVENTISTS SHOULD KNOW

NOTE.—Sources of information: The Year Book, the *Review and Herald*, the *Youth's Instructor*, division and union papers, and conversation or correspondence with your local conference workers.

1. THE present General Conference officers (president, vice-presidents, secretaries, and treasurers).
2. The secretaries and associate secretaries of the General Conference departments.
3. The officers in your own union conference (president, secretary, and treasurer).
4. Your union conference departmental secretaries.
5. The officers of your immediate local conference (president, secretary, and treasurer).
6. Your local conference departmental secretaries.
7. At least one missionary in each of the world divisions.
8. Missionaries who have gone out from your home church or school.

IMPORTANT DATES IN SEVENTH-DAY ADVENTIST HISTORY

- 1844 The great disappointment.
The seventh-day Sabbath first brought to the attention of the Adventist believers.
First Seventh-day Adventist church formed at Washington, New Hampshire.
- 1848 First general meeting of Sabbathkeepers, held at Rocky Hill, Connecticut.
- 1849 First paper published by Seventh-day Adventists, *Present Truth*, dated July, printed in Middletown, Connecticut.
- 1850 First number of the *Second Advent Review and Sabbath Herald*, dated November, printed in Paris, Maine.
- 1852 *Youth's Instructor* first published.
James White equipped our first printing office with money received in donations. The first press was a Washington hand press.
- 1853 First laborers sent out at expense of the Seventh-day Adventist Church.
First Sabbath school organized at Rochester and Buck's Bridge, New York.
- 1854 First tent purchased for gospel work. Meeting conducted by J. N. Loughborough and M. E. Cornell at Battle Creek, Michigan, June 10-12.
- 1855 Seventh-day Adventist headquarters moved to Battle Creek, Michigan.
First publishing house built at Battle Creek, Michigan.
- 1860 Name *Seventh-day Adventist* adopted for the denomination October 1.
- 1861 Review and Herald Publishing Association organized to take the place of the Advent Review Publishing Association.
Seventh-day Adventist churches first formally organized. Michigan organized as our first State conference.
- 1863 General Conference of Seventh-day Adventists organized and its first meeting held.
- 1866 First denominational health journal published—the *Health Reformer*.
Health Reform Institute (Battle Creek Sanitarium) opened for patients.
- 1868 First general Seventh-day Adventist camp meeting held at Wright, Michigan, September 1-7.

- 1869 First local tract and missionary society organized in South Lancaster, Massachusetts, known as "The Vigilant Missionary Society."
- 1870 First conference tract society formed, called the "Missionary and Tract Society of the New England Conference of Seventh-day Adventists."
- 1874 First denominational college opened at Battle Creek, Michigan.
J. N. Andrews, our first foreign missionary, sent to Switzerland.
- Seventh-day Adventist Educational Society incorporated.
- 1877 First State Sabbath school association organized.
- 1878 General Conference Sabbath School Association organized.
First Sabbath school contribution given for local work.
First camp meeting Sabbath school held.
- 1879 First local Young People's Society organized at Hazelton, Michigan.
- 1882 International Tract Society organized.
- 1884 First denominational training school for nurses opened at the Battle Creek Sanitarium.
- 1885 Sabbath school made first gift to missions.
- 1889 National Religious Liberty Association (later changed to International Religious Liberty Association).
- 1890 "Pitcairn," our first missionary ship, built.
- 1898 Southern Missionary Society organized (work for North American Negroes).
- 1901 Organization of departments in the General Conference begun.
Young people's work organized in connection with the Sabbath School Department.
Marks the beginning of the *world-wide* missionary activity of Seventh-day Adventists.
- 1903 Seventh-day Adventist headquarters moved to Washington, D. C.
- 1905 Bureau of Home Missions organized.
- 1907 Young People's Department of Missionary Volunteers created at Gland, Switzerland, meeting.
- 1912 Sabbath schools began giving all donations to missions.
Press Bureau established.
- 1913 General Conference organized into divisions.
Home Missionary Department of the General Conference organized.
- 1915 Mrs. E. G. White died July 16 at St. Helena, California.
- 1919 First definite step in organization of the Home Commission.
- 1922 Ministerial Association organized, first as a Ministerial Commission.

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