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THE STORY OF OUR CHURCH

Prepared by and Published for the Department of Education, General Conference of Seventh-day Adventists



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archa Dart

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PREFACE

The Story of Our Church was written by teachers for use in a one-semester course in Seventh-day Adventist secondary schools. It describes in lesson units suitable for daily assignments the origin, growth, and organization of the Seventh-day Adventist Church. Its objective is to lead the student into a clear understanding of the mission of the church and a confidence in its message.

Though by no means an exhaustive coverage of the history of the church, this volume will provide the general reader with a brief, authoritative account of the development of the church and its beliefs.

The Department of Education gives credit to Archa O. Dart, co-ordinator of the project; to H. E. Weaver, C. E. Perry, Vernon Koenig, J. C. Turner, R. J. Hammond, K. R. Davis, and A. W. Millard, authors; to D. E. Rebok, A. L. White, E. W. Dunbar, J. I. Robinson, and T. E. Unruh, critical readers; to Mrs. Mable Mitchell-Joiner and Mrs. A. L. White, typists; to the General Conference Committee; and to the Pacific Press Publishing Association.

Department of Education, GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS.

KEY TO PRONUNCIATION

In order to record pronunciation graphically, the method of respelling is followed. Each sound is represented by a familiar and commonly understood spelling, and is *always* represented by the same spelling.

"Uh" is used to represent the accented vowel in "up" and the unaccented neutral vowel as in the first syllable of "above" or the last syllable of "sofa"; whenever desirable the apostrophe (') is used in place of "uh" to represent the unaccented vowel, which is little more than a grunt.

In this key there is little attempt to represent exactly sound peculiar to non-English languages. Non-English sounds are represented, for the most part, by their simplest and nearest English equivalents.

Primary accent is indicated by CAPITALS. Secondary accent is indicated by *italics*.

Spelling		Sound of		Spelling	···	Sound of
of Sound	$Key\ Word$	Key Word		of Sound	$Key\ Word$	$Key\ Word$
a ah	hat alms	hat ahmz		m	me	mee
air	fair	fair		n	no	noh
aw	saw	saw		ng	sing	sing
ay	say	say		oh	old	ohld
b	' bat	bat	. •	00:	you	yoo:
ch	chat	chat		ow	how	how
d	do	doo:		p	pine	pighn
е	set	set		r	race	rays
ee	see	see		•	race	Luys
\mathbf{er}	hurt	hert		s	so	soh
f	fit	fit		sh	shall	shal
g	go	goh		t th	to think	too: thingk
h	hat	hat				
hw	when	hwen		uh	up	uhp
i ie	hit ear	hit ier		v	vine	vighn
igh	high	high		w	well	wel
j	jet	jet		У	yes	yes
k	kiss	kis		z	zeal	zeel
1	let	let		zh	rouge	roo:zh

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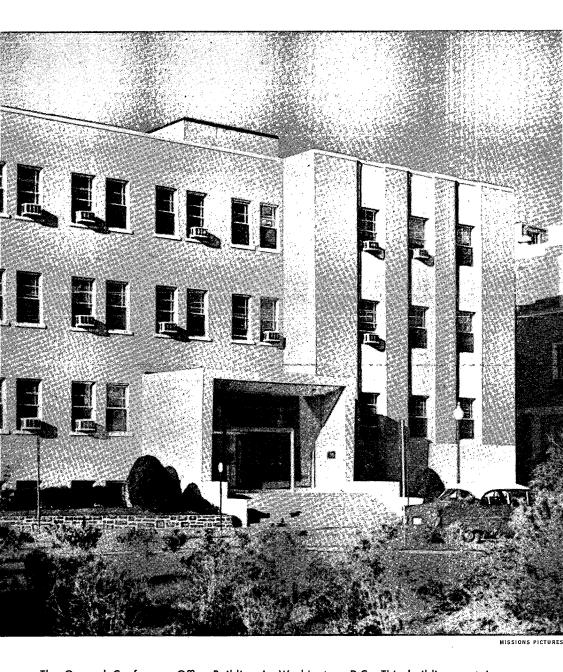
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The General Conference Office Building in Washington, D.C. This building contains 166 office rooms; a chapel, seating 194 people; two committee rooms; a telephone switchboard room requiring 500-600 square feet of space; a "post office" with three full-time postal clerks; and a print shop, for office work only, with six regular employees.

OUR CHURCH TODAY

The Seventh-day Adventist Church is challenged to carry God's message to all the world. The urgency of the need and the immensity of the task require every conceivable method of transportation—jet plane, dog sled, ricksha, ocean liner, bicycle, and transcontinental streamliner. Every minute of the day and night some of God's messengers are speeding on their way by land, sea, or air.

Since we serve a God of order, His work on earth must be well organized. Each company of believers is organized into a church; a group of churches is organized into a conference; the conferences are formed into union conferences, the union conferences into divisions, and the divisions into the world-wide General Conference. There is unity and strength in organization. When a worker on the "battle front" needs help, he can easily and quickly get in touch with his headquarters. Thus, through organization, the worker, no matter where he may be or what his problem is, has immediate access to the resources of the denomination.

Within a few hours after a crisis has developed in some part of the world, the General Conference officers are working on the problem. How can they do this? Modern methods of communication help the officers keep in touch with conditions and situations all over the earth. It requires the full time of three individuals to handle the thousands of letters—regular, air mail, special delivery, and registered—that go through the General Conference mailing room every day, to

say nothing of the telegrams and the cablegrams received, and the messages that go over teletype machines. The trunk lines of telephone service are continually used to talk with workers in North America and, when occasion demands, with those on other continents like Europe, South America, Inter-America, Africa, Asia, and Australia.

Not all of the communication is in English—far from it. Therefore be assured that when you write in French, German, Chinese, or whatever other language you understand best, your letter will be read and you will receive a reply in that same language.

Seventh day Adventists have a message that must go to all the world. Pastors, evangelists, teachers, doctors, nurses, mechanics, typists, artists, conference workers, institutional employees, and laymen alike are united today in accomplishing the greatest task on earth in the most critical period of world history.

The World About Us

George Washington, the first President of the United States of America, never saw a television set, he never heard a radio program, he never flew in an airplane, he never rode in an automobile, and he never saw a train. The first President did not have a telephone in his house, and he did not use a typewriter for his correspondence. State officials in his day were still using much the same kind of transportation that Joseph had while he was prime minister of Egypt.

THE STORY OF OUR CHURCH

Important government messages were carried to the far corners of the colonies in the same way Ahasuerus "sent letters by posts on horseback." Washington's home at Mount Vernon, Virginia, was lighted in much the same manner as were the homes of the children of Israel the night they left Egypt. The food on Martha Washington's table was prepared in a kitchen that resembled the ones of Bible times more than the kitchens found in the average home today. Thus for centuries the life and habits of men were much the same.

Suddenly a change came. One invention appeared, then another, and another until today "the latest out" is considered a "necessity." Daniel had prophesied that at the time of the end, "many shall

run to and fro, and knowledge shall be increased." Daniel 12:4.

Yet in spite of modern inventions and the great increase of learning, people everywhere are restless, unsettled, and unsatisfied. They long for "something better." Millions of men and women are anxious and distressed, and their hearts are "failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26.

Waiting for light and hope, many sincere persons are ready to hear God's message that can bring them hope and peace and comfort. This is the greatest hour for the church. It is the time when God will "show Himself strong in the behalf of them whose heart is perfect toward Him." 2 Chronicles 16:9.

PROJECTS

ELECTIONS

As a class you might like to elect the officers and the departmental secretaries for your local conference.

Elect members of your class to fill these posts of responsibility. Be certain you follow the denominational procedure in every step from electing the delegates in the local churches to electing the officers in the conference session. Fill all the elective positions. Does the nominating committee select the conference evangelist, the conference builder, the auditor, the stenographers? If you prefer, you might be the academy board and elect the faculty.

For further information see—

Church Manual
The Seventh-day Adventist Yearbook

1

THE CHURCH

"The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world." "Wonderful is the work which the Lord designs to accomplish through His church, that His name may be glorified."—The Acts of the Apostles, pages 9, 13.

God does a wonderful work of salvation through His church. When the church is prosperous and successful, the members are in danger of losing their faith in God. To safeguard us from this pitfall, God has sent us a special message in Revelation 3:14-22. The phenomenal growth of the church is the result of God's power in the lives of men and women who love Him and serve His cause, and to Him belong all the praise and honor and glory.

Here are the important points to look for in this chapter:

- 1. The Church in All the World
- 2. The Place of Evangelism in the Church
- 3. The Importance of the Publishing Work
- 4. Our Many Institutions
- 5. Our Varied Activities

The Church in All the World

The Seventh-day Adventist denomination is represented in the largest cities of the world by as many as ten, twenty, or thirty churches each, such as New York, London, Berlin, Chicago, and Los Angeles. But these large cities, with their teeming millions, are not the only places where our churches are found. In small towns, in villages, in quiet rural retreats, there are neat chapels erected to the glory of God and the salvation of man.

Whether you speak Russian,



STANLEY HALL

The Sligo Seventh-day Adventist church, one of more than a score of our churches in the Washington area, is one of the largest in the nation's capital.

Hungarian, Spanish, Italian, or English, you will find a church where your language is spoken and there will be literature you can read. Indeed, Seventh-day Adventists are using every extensively used language in the world to give the message in oral or written form.

Go as far north as a city exists and you will find a Seventh-day Adventist church. In the Land of the Midnight Sun, in Hammerfest, Norway, a warm welcome awaits you. If you should visit this place in the summertime, you could read your Sabbath-school lesson at midnight by the light of the sun. But

if you should leave the church at noon in the dead of winter, you would trudge through the snow in the darkness. No matter what time your watch might say, it would be a long time before sunup!

Go to the most southern inhabited part of the globe, Punta Arenas (called also Magallanes), at the extreme southern tip of South America, and you will find a group of Adventists singing, praying, and worshiping God as they do in other parts of the world.

Go up into the majestic Andes, to the "roof of the world," and at La Paz, Bolivia, elevation almost 12,000 feet, you will find a Sev-

enth-day Adventist church. Climb several hundred feet higher and you will find many more churches around Lake Titicaca.

Descend again to the plains, to the lowlands, and glide quietly in a canoe along the riverbanks. Here, too, you will find our churches. In the thick of the jungle, on wideopen spaces, in densely populated areas, and in sections sparsely settled, you will see a Seventh-day Adventist church. On the island of Jamaica if all of our churches were placed in a line the length of the island, they would be a half mile apart on the average.

In Washington, D.C., the Sligo Church, with a seating capacity of 2,611, is among the largest churches in the nation's capitalbe they Protestant, Catholic, or Jewish. This building is usually filled to capacity on Sabbath, notwithstanding the fact that across the campus is the Washington Sanitarium and Hospital church that cares for its large staff of workers. One mile southwest is the large Takoma Park church. In fact, the Sligo Church is only one of more than a score of Adventist churches in the Washington area.

Checkup

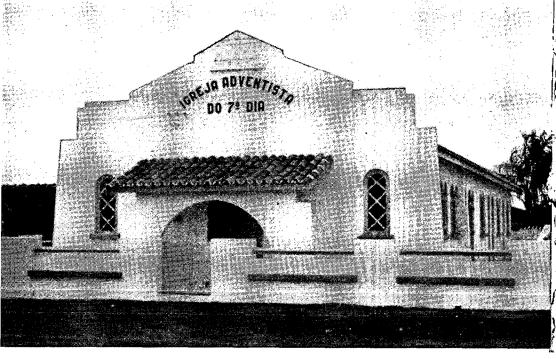
- 1. Where is our most northern church located?
- 2. Where is our southernmost church located?
- 3. What is God's agency for the salvation of men?
- 4. What warning is given men in Revelation 3:14-22?

The Place of Evangelism in the Church

In halls, theaters, tents, auditoriums, and the open air, evangelists are proclaiming the gospel message. Between three and four thousand Seventh-day Adventist sermons are preached every day, or between one and one and a quarter million for the entire year. If one preacher had started his evangelistic effort the day Ruth and Boaz were married and had preached every day to the time Solomon built his temple, and continued preaching through the days of Daniel to the time of Christ, and on through the Dark Ages until the present day, he would still be short in the number of sermons that are preached every year by our evangelists. Or, if all the sermons for one year's time should be combined into one continuous meeting, the service would have had to start July 4, 1776, in order to have the benediction pronounced before the close of the twentieth century!

Some sermons are preached to small groups, while others are proclaimed over public-address systems to large crowds. From powerful stations the advent message is radioed and televised regularly in programs available to almost four fifths of the world's population.

Pastors, local elders, and lay evangelists are conducting Sundaynight meetings, home studies, Bible readings, and house-to-house visitations. This is not all. Every de-



Located on the equator at the mouth of the Amazon, the Brazilian town of Macapá is served by this Adventist church in the Lower Amazon Mission.

partment of the church, whether it be the publishing, the medical, or the Sabbath school, has evangelism as its chief objective. Evangelism is the heartthrob of the Adventist Church. If its heart should stop beating, the church would die.

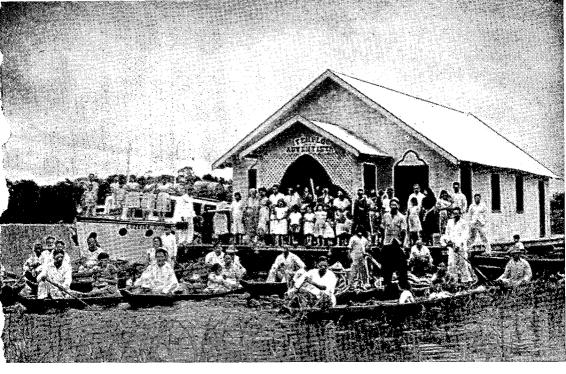
Checkup

- 1. What is the heartthrob of the church?
- 2. What would be the total length of the sermon if all the sermons preached in a year were added together?
- 3. How much of the church is devoted to evangelism?
- 4. To how much of the world do radio and television programs go in our modern evangelistic endeavors?

The Importance of the Publishing Work

The Empire State Building, in the heart of New York City, is the tallest building in the world. Everyone, from the most menial laborer to the chief architect, who had anything to do with the construction of that building, is happy to point to this monument of man's wisdom and engineering skill.

But did you know that the Seventh-day Adventist Church produces enough books to erect many stacks as tall as the Empire State Building every year? In fact, the sale of one book in one year's time would have made nineteen and one-half stacks as high as this giant of skyscrapers. This was a special



Along the great Amazon River in Brazil are many national people who have become Adventists. Here is a group that meets in a floating church.

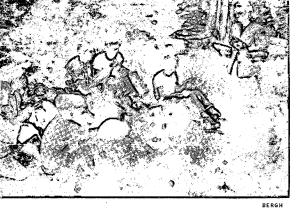
missionary edition of *The Great Controversy* printed in English. To help prepare this literature is an honored part of God's work.

Now we shall take a glance at the circulation of some of our magazines. If the paper used in printing the *Signs of the Times* were in one continuous strip and this strip should be carried eastward as fast as it rolled from the press, it would encircle the globe in fewer than 152 days or go around the earth 2.4 times in one year. More than a hundred years ago Ellen G. White said concerning the publishing work, "It was shown to me to be like streams of light that went clear round the world."

Do you have any idea how much literature is used in connection with our annual Ingathering campaigns? Well, the amount of ink used might help us to understand. How much less would this textbook weigh if it had only blank pages without any printing on them? Not enough difference to notice. The Southern Publishing Association uses from eight to ten tons of ink on *one* issue of the Ingathering paper. One issue requires twenty-two carloads of paper weighing a total of 396 tons.

Checkup

- 1. How many "skyscrapers" of *The Great Controversy* were sold in one year's time?
- 2. How many times will the *Signs* reach around the world in one year?



Bird study is a prominent feature at the summer camps, where wildlife is abundant.

3. How many tons of paper are needed for the Ingathering paper?

4 Our Many Institutions

The ministers and other denominational workers frequently move from one church or mission field to another. They must "blaze" new trails and act as pioneers for God. The church also builds and establishes permanent administrative centers and many institutions. such as colleges, sanitariums, and publishing houses.

The United States, which is above the world average in providing medical care for its people, has one hospital to every 21,400 of its population. Seventh-day Adventists have a hospital or sanitarium for every 7,700 of its membership for the world field. addition, the church has clinics, treatment rooms, leper colonies, and nursing homes.

In the United States, for every 1,000 of the population there are 141 children in the elementary public schools. We have 213 children in our church schools for every 1,000 Adventists.

Checkup

- 1. What helps to give permanency to the work?
- 2. How does the number of Adventist hospitals compare with those in the U.S.?
- 3. How does the church-school enrollment compare with enrollment in U.S. public schools?

5 Our Varied Activities

Jesus Christ, the head of the church, came to this earth to demonstrate what it means to be a Christian. Activity filled His life from morning until night. Whether He was preaching to the multitude, healing the sick, feeding the five thousand, or blessing the little children, His supreme desire was to bring people to the kingdom of God.

His followers today are to be like Him. His church will care for the children, instruct the young, and provide for the needy. It would be difficult to enumerate all the activities of the Seventh-day Adventist Church, but here is a sampling:

We conduct Vacation Bible Schools for children in the community.

We have summer Training Camps, Senior Camps, and Youth's Congresses for our children and young people.

We have a publishing house that prepares books and magazines for the blind.

We offer employment in vocational enterprises, such as the Harris Pine Mills.

THE CHURCH

We operate a world-wide sales service known as ESDA.

We manufacture and distribute health foods.

We encourage adult education by offering secondary and college courses through the Home Study Institute.

We counsel parents in our Home and School Association.

We offer Bible correspondence courses in many languages.

Checkup

- 1. Name some of the activities of the church.
- 2. What is the main purpose of all these activities?
 - 3. Who is our pattern?

CHAPTER 1 REVIEW

Terms to understand:

the gospel

the message

evangelism

agency

Are they people, places, events, or what?

Punta Arenas

Los Angeles

Takoma Park

Jamaica

Berlin

Boaz

July 4, 1776

Hammerfest

Dark Ages

Pronounce it this way:

Adventist

AD ven tist

Jamaica

j' MAY kuh

La Paz

lah PAHZ

Punta Arenas

POO: N tah ah RAY nahs

Titicaca

ti ti KAH kuh

What is your opinion?

- 1. How may modern inventions be a blessing or a curse?
- 2. Why is the work of the church more important than any other task on earth today?

THE STORY OF OUR CHURCH

- 3. Which would bring you more satisfaction: to work for the church and receive a living wage, or to work for the world and receive a fabulous salary?
- 4. Why is the church making remarkable progress in spite of world conditions?

WE SERVE THE WORLD

"And He said unto them, Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

The church is organized in thirteen divisions, and its chief purpose is to carry out Christ's commission to go "into all the world." Let us imagine that we have a tape recording from a representative of each division who will tell us something about the geographical, political, religious, and social conditions in his field. He will mention some of the peculiar problems and the special opportunities that are found in his division.

High lights of this chapter are:

- 1. The Three Divisions in the Western Hemisphere
- 2. The Four Divisions in Europe
- 3. The Three Divisions in Asia
- 4. The Three Divisions in the Rest of the World

The Three Divisions in the Western Hemisphere

The North American Division is a link in the chain that binds the Seventh-day Adventist Church together around the world. The territory of this division is the United States, the Dominion of Canada, the territories of Alaska and Hawaii, and the island of Bermuda. There are some 200,000,000 people in this division.

The North American Division is known as "the home base." Each year scores of young men and women leave the United States to serve in lands afar. Approximately two thirds of all the money raised by the church comes from the members of this division.

While assisting in the expense of the world mission program, the North American Division must raise funds to construct buildings to meet the needs of our educa-



The Inter-American Division offices are housed in this building in Miami, Florida.

tional and medical institutions. We must erect new church buildings for our growing membership. Our publishing houses must supply the church members with the literature that can be sold or given to friends and neighbors.

The Inter-American Division. When you look at a world map you will find no geographical area called Inter-America. The Inter-American Division includes Mexico. Central America (Guatemala, El Salvador, Honduras, Nicaragua, Costa Rica, and Panama), part of South America (Colombia, Venezuela, British, French, and Dutch Guiana), and the islands of the Caribbean Sea (Trinidad, Barbados, Jamaica, Cuba, Haiti, the Dominican Republic, Puerto Rico, the Bahamas, the Windwards, the Leewards, and a host of others).

Sometimes these nations, colonies, and islands are called "The Lands of the Conquistadors." The conquistadors were those daring adventurers who came to the New World from Spain and Portugal to conquer and colonize the lands that Christopher Columbus discovered. These daring men took possession of most of the New World lands in the name of the Roman Catholic

kings of Spain and Portugal. They had a motto: "Gold, glory, gospel." The conquistadors took the gold; Spain got the glory; and the Roman Catholic Church became the chief teacher of religion in these countries. From the earliest days Catholicism has decreed the religion, molded the attitudes, directed the education, and shaped the social life in Inter-American lands. Today nearly 70,000,000 people live in these tropical and subtropical countries. Most of the people speak Spanish: but English, French, and Dutch, as well as numerous Indian dialects, are also spoken.

Today there are millions of persons in Inter-America who have not heard the advent message. Inter-America needs more preachers, teachers, doctors, nurses, technicians, printers, builders and other types of workers.

The South American Division is composed of eight republics: Argentina, Bolivia, Brazil, Chile, Ecuador, Paraguay, Peru, and Uruguay. These countries have five million square miles of territory, or one and two thirds times the area of continental United States. One half the 10,000,000 population is in Portuguese-speaking Brazil, and the other half is in the seven Spanish-speaking republics.

Rivers and streams are numerous. The great Amazon River starts from the Andes, eighty-five miles from the Pacific, and travels more than 3,000 miles eastward to empty its waters into the Atlantic Ocean.

As in other countries, many of

the people enjoy the comforts of electricity. Television and radio have already caught the imagination of millions of South Americans.

The Roman Catholic Church has molded the thinking of the people for centuries. There is a growing desire among the citizens for a religion based on the Holy Scriptures, for men are losing faith in tradition. There are many Indians in areas that are as yet unentered. Schools must be established here, and new church members must be instructed and trained to tell others of Jesus. Large cities need preachers and evangelists.

Checkup

- 1. Name the three divisions in the Western Hemisphere.
- 2. Why is the North American Division called "the home base"?
- 3. Which division is sometimes called "The Lands of the Conquistadors"? Why?
- 4. What is the common cultural problem in Western mission fields?

The Four Divisions in Europe

The Northern European Division stretches from the arctic to the equator. The countries include Sweden, Finland, Denmark, Norway, Holland, Iceland, and the British Isles. It was in these countries that the Reformation movement found some of its most stalwart followers. These countries form a home base from which many missionaries go to West Africa and Ethiopia.



The headquarters of the South American Division, located in Montevideo, Uruguay.

As a part of the Northern European Division the mission fields of West Africa and of Ethiopia offer a peculiar and challenging opportunity. These lands are awakening to the new times, and they have tremendous needs educationally, medically, and spiritually.

The encouraging results of recent years, both in the homelands and the mission territory, prove that great days for the advent message and its messengers are ahead for the Northern European Division.

The Southern European Division stretches from the Black Sea in the east of Europe to the Azores

Northern European Division headquarters are located at Edgware, Middlesex, England.





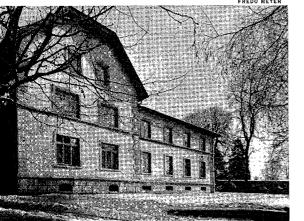
MISSIONS PICTURES

The Central European Division offices are in the American sector of Berlin, Germany.

in mid-Atlantic, and from Belgium and Czechoslovakia southward through all the French, Portuguese, and Spanish territories in Africa, including the islands of Madagascar, Reunion, and Mauritius. Here live more than 250,000,000 people, who speak twenty-eight basic languages. They form forty-three political units, and profess all the major religions: Roman and Greek Catholicism, Protestantism, Judaism, and Mohammedanism.

There are many problems for the church in the Southern European Division. Opposition and distress,

The Southern European Division is directed from this building in Berne, Switzerland.



closed national boundaries, and unhealthful climatic conditions in sections of Africa must be faced. In spite of difficulties there are unlimited possibilities for the giving of God's message. Men of courage and vision lead the church in this great division.

The Central European Division territory of today is Germany. Because of the peculiar political conditions, Germany is divided: the Federal Republic of the West, and the Russian zone, or East Germany. The city of Berlin is further divided into zones requiring many adjustments in the administration of the church. Germany lost 28 per cent of her farms during World War II. She is forced to buy raw materials for her industries, and much food for her people.

Seventh-day Adventists have made progress, and we look with hope to the future. Our training schools in the Russian zone and also in the Federal Republic supply ministers and other workers for our organization.

The U.S.S.R. Division. The federation of Seventh-day Adventists in the Union of Socialist Soviet Republics Division comprises the following territory: Soviet Russia proper, Ukraine, Byelorussia (White Russia), Armenia, Georgia, Azerbaidzhan, Uzbek, Turkmen, Tadzhik, Kazakh, Kirgiz, Karelo-Finnish Republic, Moldavia, Lithuania, Latvia, and Estonia. The population of this territory stands at about 250,000,000, with an estimated membership of 40,000.

Checkup

- 1. Name the four divisions that have headquarters in Europe.
- 2. What mission fields belong to the Northern European Division?
- 3. Which division was most affected by World War II?
- 4. Which division has the cities of Rome, Athens, and Paris?

The Three Divisions in Asia

The Middle East Division includes the Bible lands where Abraham, Isaac, Jacob, Joseph, Daniel, Esther, Paul—and even Jesus Himself—lived. The territory extends from Turkey in the north to the Sudan and Aden in the south, and from Iran in the east to Libya and the island of Cyprus on the west.

Mohammedanism is the dominant religion of the Middle East. Protestantism is distinctly in the minority.

The Seventh-day Adventist Church must witness before the people of villages and cities largely through the literature ministry, medical evangelism, and the temperance work. Personal evangelism, home meetings, and the Bible correspondence courses are good methods of reaching the people, for in some areas public evangelism is prohibited.

The Southern Asia Division, containing more than one fifth the population of the world, is a vast territory including India, Pakistan, Burma, and Ceylon, as well as the unentered countries of Afghani-



The Middle East Division office building, overlooking the Mediterranean Sea, Beirut.

stan, Bhutan, Nepal, Sikkim, and Tibet. There are also the Nicobar, Andaman, Maldive, and Laccadive Islands. These are lands of contrast. Here we find the highest mountains and deepest rivers; the heaviest rainfall and the driest deserts. Here is the greatest wealth and direst poverty; beautiful buildings and wretched hovels.

To reach the millions of Hindus, Mohammedans, Buddhists, Animists, and other non-Christian sects, speaking more than 200 languages, is a gigantic task. Today millions of people in these lands are hearing by radio of Jesus and His soon coming. Thousands are enrolling in the Bible correspondence schools. The distribution of

The Poona, India, headquarters of the vast, complex, and populous Southern Asia Division.





MISSIONS PICTURE

In Claremont, Cape Province, is the central office of the Southern African Division.

books and the message of the preacher are also winning many to Christ.

The China Division, with a population of more than 450,000,000, is a third larger than continental United States. The country is mainly agricultural, but it also has great resources of coal, iron, and other minerals.

Many of the Chinese people are Buddhists, a religion which came to China from India. There are about 50,000,000 Mohammedans in China. Christian missions have brought about four million Chinese to Christianity, of whom less than one million are members of Protestant churches, and the others are Roman Catholic.

The problems met in carrying the gospel in China are great. First, a period of peace and liberty to evangelize is needed. There are famine or near famine, difficulties of transportation, and the natural resistance of the prevailing religions to Christianity. The Chinese have a high respect for learning, and many are learning to read. The Chinese Christians are taking more responsibility in the work of the church.

Checkup

- 1. Name Asia's three divisions.
- 2. In which division are the "Bible Lands"?
- 3. Which division has the greatest contrasts in climate, geography, and condition of the people?
- 4. In what country do people have a particularly high respect for teachers and for learning?

The Three Divisions in the Rest of the World

The Southern African Division comprises most of the continent south of the equator. A majority of the population is made up of people in varying stages of advancement toward civilization under the guidance of white governments. Scores of Christian missions, including Seventh-day Adventists, labor to evangelize the millions of Africa, backing up their message of Christ with educational and medical endeavor.

In recent years a strong anti-Christian attitude, seeking its strength in the old paganism, has revealed itself in various forms and places. Mau Mau, in Kenya, went to unbelievable and horrible lengths. The recurrence, on a large scale, of ritual murders in Basutoland is another example.

In such an hour of crisis the church in Africa needs to develop strong leadership. It must defend the members in the midst of multiplying perils, educate the youth, provide Christian literature for a book-hungry public, and advance

into unentered areas where there are millions who know nothing of Jesus and His love.

The Far Eastern Division is made up of the Republic of Indonesia, Japan, Korea, the Philippines, Borneo, Indo-China, Thailand, Federation of Malaya, Colony of Singapore, Hong Kong, Taiwan, and other island territories. Several wars, local and international, have been fought in the Far East since World War II. The Philippines, Korea, Japan, and Indonesia have gained their independence. In the Far Eastern Division 270,000,000 people live. The highest Christian population of any one country, except the Philippines, is only about 4 per cent. Buddhism, Islam, and Shintoism are the chief non-Christian religions.

The Australasian Division embraces Australia, New Zealand, New Guinea, the Solomon Islands, the New Hebrides, Fiji, Tonga, Samoa, and other minor groups of islands scattered in the Pacific Ocean. Most of this territory is a part of the British Empire. The total population of this division is approximately 13,000,000.

This area, except for some parts of New Guinea, has been under the influence of Christian missions for well over a century, with the Anglican, Catholic, Presbyterian, Methodist, and Congregational churches predominating.

During World War II American soldiers had contacts with the island fields of this Division, sometimes meeting with Adventist islanders.



STRAITS PHOTOGRAPHERS, LTD

Headquarters of the populous Far Eastern Division in Singapore, a British Colony.

There were many instances of rescue work by these Christians on behalf of allied service men, impressing them with the value of foreign missions.

In some areas of New Guinea there are hundreds of thousands of nationals who have never seen a white man. Hidden away in the mountain fastnesses, they are gradually being reached by Seventhday Adventist pioneers. In recent years there has been a great ingathering of souls. Whole villages of primitive people have turned to the gospel and are living in harmony with God's will.

Checkup

- 1. Name and locate the three divisions in this section.
- 2. In what division do we find Japan and Korea?
- 3. How is Australia related to the British Empire?
- 4. What crisis faces Africa to-day?

The Australasian Division office located in Wahroonga, New South Wales, Australia.



THE STORY OF OUR CHURCH

CHAPTER 2 REVIEW

Terms to understand:

advent movement the great commission

the field the challenge

home base

finish the work

Can you identify these?

Bermuda

gold, glory, gospel

Western Hemisphere

Iran

Inter-America

Fiji Ceylon

Mau Mau Trinidad

Industrial Revolution

Peru

Belgian Congo

Java

Tibet

Pronounce it this way:

Conquistadors

kahn KWIS tuh DAWRS

Azores

uh ZOHRS

Islam Arab IS luhm AR uhb

Indonesia

in doh NEE shuh

Mohammedanism

moh HAM uh duhn IZM

What do you think?

- 1. In which division would you prefer to labor? Why?
- 2. If you were called as a missionary, would you plan to serve that field for the rest of your life?
- 3. Why does Europe, a small continent, have four divisions?
- 4. If you were dividing the world into divisions, would you make any changes in the present arrangement? Would you, for example, have all of Africa in one division?

THE MESSAGE WE CARRY

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

Before any major event takes place on this earth, God always sends a message to tell the inhabitants what is to happen and how they can best prepare for the event. Noah's message was, *A flood is coming*. That was the truth for his generation. John's message was, "Behold the Lamb of God." That was the message for that day. Our message today is, *Christ is coming*. This is the most important message ever entrusted to man.

Here are the significant points in this chapter:

- 1. Christ's Coming
- 2. The Seal of God
- 3. The Judgment Hour
- 4. God's Message in the Bible

Christ's Coming

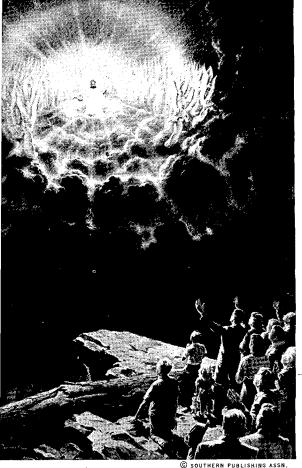
Christ is coming! What a thrilling thought! His coming has been the hope of men in all ages, the song of the poets, the vision of the prophets. This message brings hope to the discouraged, joy to the sorrowing, health to the sick, and life everlasting to the faithful.

Jesus told His disciples plainly, "I go to prepare a place for you. And if I go and prepare a place

for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:2, 3.

We do not know the day or the hour when our Lord shall return, but we do know that the time is near. "But of the times and the seasons, brethren, ye have no need that I write unto you." 1 Thessalonians 5:1.

Everyone will know when Christ comes. "Behold, He cometh with



An artist's conception of the joy of the saints at the second coming of our Lord.

clouds; and every eye shall see Him." Revelation 1:7. No one will need to tell it in the daily papers. There will be no need to announce it over the radio or to televise it to the world. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matthew 24:27.

It will be a spectacular event. "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very

tempestuous round about Him." Psalm 50:3. "The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of His people, and the strength of the children of Israel." Joel 3:16.

Everyone will receive his just rewards when Christ comes. "And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22:12. There will be only two classes of people at that time—those who love God, and those who do not. To one group Jesus will say, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." To the other group He will say, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matthew 25:34, 41.

Checkup

- 1. How do you know that Christ is coming again?
- 2. What does the Bible say concerning the nearness of His coming?
- 3. How many will see Jesus when He comes?
- 4. What will be the manner of His coming?
- 5. For what purpose is the Lord coming?

2 The Seal of God

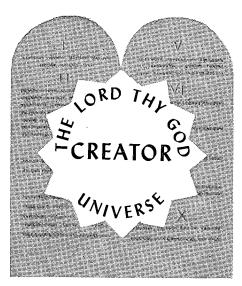
Keeping the Sabbath is a sign that we know God. "Verily My Sabbaths ye shall keep: for it is a

THE MESSAGE WE CARRY .

sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Exodus 31:13. Today many people have forgotten God, the Creator, and are trusting in false gods. Some are worshiping the god of science and the various inventions of the day to bring them comfort and satisfaction. There are others who are worshiping the god of knowledge, hoping that through research and discovery all disease can be eliminated. Others are placing their confidence in themselves, thinking that by their own efforts all their wants will be supplied.

But "the wisdom of this world is foolishness with God." Man cannot save himself with his own wisdom or power. God alone can save us from destruction. We must walk with God if we are to be saved, and one of the best ways to become intimately acquainted with Him is to keep His holy Sabbath.

The church has been commissioned to call the attention of the world to the true God who created the heavens and the earth. John, the beloved apostle, says, "I saw another angel fly in the midst of



In the heart of the Ten Commandments is the seal of God, the law of the Sabbath.

heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:6, 7.

We worship God by acknowledg-

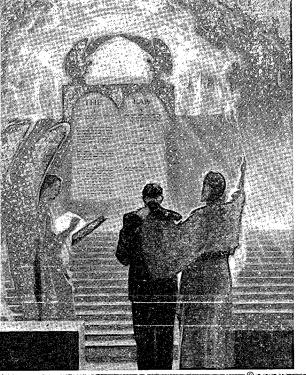
THE SABBATH IS THE SIGN OR SEAL OF GOD.

A seal contains—

The name of the individual. His position or sign of authority. The territory over which he rules. The Sabbath commandment contains—

The Lord made heaven and earth, the sea, and all

that in them is.



Every life is judged by the principles of the Ten Commandments, God's great standard.

ing Him as the Creator, and we acknowledge Him to be the Creator by keeping His holy Sabbath. The fourth commandment states plainly that we are to keep the seventh day holy because "in six days the Lord made heaven and earth, the sea, and all that in them is." Therefore, teaching the people to keep the seventh-day Sabbath is calling them to worship the true God.

The fourth commandment is the only one of the ten that identifies God the Creator as the One to be worshiped. By keeping His day as the Sabbath, I have the sign of the living God. "Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Ezekiel 20:12.

Checkup

- 1. By what may we show that we know God?
- 2. Why are we to give special attention to the fourth commandment?
- 3. Prove that the Sabbath is the seal of God.

3 The Judgment Hour

When Jesus comes to receive His people, He must know who they are. This means that an investigative judgment must precede His coming. When this investigation has been completed and the world has been warned, Christ will come.__The_work_of_judgment_is going on now in heaven, for the investigative judgment began October 22, 1844. On that memorable day "the judgment was set, and the books were opened." Daniel 7:10. This momentous event was prophesied by Daniel centuries ago. God declared to His prophet that "unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14.

The cleansing of the earthly sanctuary, called the Day of Atonement, occurred on "the tenth day" of "the seventh month." See Leviticus 16:29-34. The year the 2300-day prophecy came to an end, October 22, 1844, the investigative judgment began in heaven.

Every person is judged by the commandments. "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty

THE MESSAGE WE CARRY

of man." Ecclesiastes 12:13. "The law of God is the standard by which the characters and the lives of men will be tested in the judgment."—The Great Controversy, page 482. In the judgment "every name is mentioned, every case closely investigated. Names are accepted, names rejected. When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the book of life, and the record of their good deeds will be erased from the book of God's remembrance."—Ibid., p. 483.

From this supreme court of the universe there can be no appeal. We will never know when our name is being considered, or when the books in heaven are closed. "Silently, unnoticed as the midnight thief, will come the decisive hour. . . . While the man of business is absorbed in the pursuit of gain, while the pleasure lover is seeking indulgence, while the daughter of fashion is arranging her adornments-it may be in that hour the Judge of all the earth will pronounce the sentence: 'Thou art weighed in the balances, and art found wanting." "-The Great Controversy, page 491.

When the work of the church is finished, Christ will come. We have no time to waste on the petty, trivial things of earth. The gospel message we carry demands haste. "When the third angel's message closes, mercy no longer pleads for the guilty inhabitants of the earth. The people of God have accomplished their work. . . . Then Jesus ceases His intercession in the sanctuary above. He lifts His hands and with a loud voice says, 'It is done." "-Ibid., p. 613. "And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22:12.

Checkup

- 1. What is the investigative judgment?
 - 2. When did it begin?
 - 3. Who will be judged?
- 4. By what standard is each person judged?

4 God's Message in the Bible

Without the Bible we would have no message to carry to the world. God alone has the answer to the world's needs. He alone knows the future, and He has revealed it in His word. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." 2 Timothy 3:16, 17.

"Every part of the Bible is given by inspiration of God, and is profitable. The Old Testament, no less than the New, should receive attention. . . . The Old Testament sheds light upon the New, and the New upon the Old."-Counsels to Parents, Teachers, and Students, page 462.



The Bible is the basis of our own way of life as well as of our world-wide evangelism.

"It is proper and right to read the Bible; but your duty does not end there; for you are to search its pages for yourselves.... We should diligently seek for the hidden treasure, and seek wisdom from heaven in order to separate human inventions from the divine commands."

—Fundamentals of Christian Education, page 307.

We should study the Bible diligently. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy word." "Thy word have I hid in mine heart, that I might not sin

against Thee." Psalm 119:9, 11.

The Bible foretells the future. "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7. The holy prophets have written these secrets in the Book, thereby giving us information concerning the events of the past, the present, and the future.

It is our business as Christians to give God's message to the world. "Everyone who has received the light of truth is under the same solemn and fearful responsibility as was the prophet of Israel, to whom the word of the Lord came, saying: . . . 'If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." "-The Great Controversy, pages 459, 460.

Checkup

- 1. Where do we find God's message for the world today?
- 2. How much of the Bible is inspired and necessary for your salvation?
- 3. How can you be fortified against sin?
- 4. What responsibility has been given to you as a Christian to give God's message?

THE MESSAGE WE CARRY

CHAPTER 3 REVIEW

What is meant by:

end of the world a watchman present truth the wicked life everlasting the righteous our day Day of Atonement an atheist close of probation an infidel seal of God

Here are some personal questions:

- 1. What does the coming of Christ mean to you?
- 2. How does the Sabbath draw you nearer to the Lord?
- 3. A sound picture is being made of your every word and act. Christ is editing each one's picture now. How can you have a "perfect" picture?
- 4. Where can you find the correct answer to your life problems?

THE WAY WE WORK

"Order is the law of heaven, and it should be the law of God's people on the earth."—Testimonies to Ministers, page 26.

The successful invasion of Europe by the Allies during World War II required months of preparation and organization. To preach the gospel in all the world also requires a careful organization such as has been developed by the Seventh-day Adventist Church.

Most of us are members of the church. Perhaps we are acquainted with some of the workers from the local conference or the union or the general conference. From week to week we hear reports in the Sabbath school about some foreign mission. But what binds all these parts together? What relationship does it have to us as members?

This study centers on these main points:

- 1. We Serve a God of Order
- 2. Church Government
- 3. Organization Helps You
- 4. How the Wheels Turn



We Serve a God of Order

Astronomers have found that the stars and planets move with exact mathematical precision. The rotation rate of our own world is so constant that in all of measured time it has not varied so much as a fraction of a second. Multiplied evidences of God's careful order are seen in all phases of nature, where a slight unbalancing of conditions would mean the end of life on this planet.

Likewise in the church of Christ there must be careful organization in order to fit various members to their tasks. "System and order are manifest in all the works of God throughout the universe."—Testi-

THE WAY WE WORK

monies to Ministers, page 26. Truly, organization is a part of God's program in the universe and for His church.

Checkup

- 1. How do we know that the Creator is a God of order?
- 2. Why is organization essential in the church?

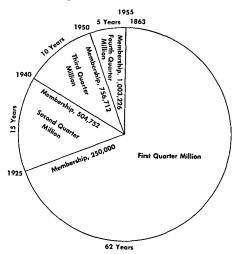
D Church Government

The chief purpose of church organization is to create and maintain unity among its members so that they work efficiently singly and together. The principal reasons why organization is needed are:

- 1. To make possible the giving of the gospel in new fields.
- 2. To protect the church and its leaders from apostasy and fanaticism.
- To provide a fair and balanced distribution of laborers.
- 4. To educate the youth of the church.
- 5. To provide new facilities for the spreading of the truth.
 - 6. To support the ministry.
 - 7. To own church property.

To accomplish these and other purposes, religious denominations have several types of organization. In one type, such as the Congregational system, each church is largely an independent unit. In the Episcopalian system the bishops or ministers conduct the business, and therefore they are the governing force. Another type—the papal system—is controlled by the pope, the supreme head of the church.

Church Membership The million mark was reached September 30, 1955.



The growth of membership: sixty-two years for the first quarter million, five for the fourth.

Our church believes that authority in the church rests in the church membership. The responsibility to carry out plans and policies rests with representative bodies and officers in the church.

This form of church government is well described in these words: "God has not set any kingly power in the Seventh-day Adventist Church to control the whole body or to control any branch of the work. He has not provided that the burden of leadership shall rest upon a few men. Responsibilities are distributed among a large number of competent men.

"Every member of the church has a voice in choosing officers of the church. The church chooses

THE STORY OF OUR CHURCH

Comp		ficers Are ected by Offic		Institutions Fostered Officia	al Paper Lega	al Benefits	
General Canference	Divisions and Detached Missions	The delegates from the overseas divisions and the unions of North America.	4 yrs.	Theological Seminary, Dental School, Medical Callege, Home Study Institute, Christian Record Benevolent Association, The Vaice of Praphecy, Faith far Today.	"Review and Herald"	Division receives service fram General Conference workers. Can have special institutions.	
Division	Unions and Missians	The regular delegates of a General Canference session.	4 yrs.	Publishing House, Food Company, Callege, Sanitarium.	Division paper	Unians receive service from General Conference afficers elected to serve that particular division. Can have Publishing House and ather institutions.	
Union Conference'	Conferences and Missians	The delegates fram its conferences.	4 yrs.	College, Sanitarium, Food Campony.	Unian paper	Conference receives service from Unian workers. Can operate a Callege and ather institutions. Have Union paper.	
Conference Church	Churches and Campanies	The delegates fram its churches.	2 yrs.	Academy, Sanitarium, Book and Bible House	Conference bulletins	Churches receive service fram confer- ence workers. Con-operate Academy, San., and Book and Bible House.	
	Individual Members	The members of each church.	1 yr.	Church Schaal, Child Day-Care Center, Welfare Center.	Church bulletins	Members can vote, hold office.	

CHRIST - the Foundation

A diagram of the church organization, showing the division of responsibility.

the officers of the state 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 in the General Conference."—Testimonies, vol. 8, p. 236.

From these paragraphs we find

the outline for the organization within the Seventh-day Adventist system:

- 1. The local church with its membership.
- 2. The local conference or mission with its churches.
- 3. The union conference or mission with its local conferences.
- 4. The division, a section of the General Conference, made up of local or union conferences or missions.
- 5. The General Conference, the over-all body embracing the church in all parts of the world.

For convenience in providing pastors for smaller churches, local conferences often group several churches together in a district, with a district pastor to lead them. This does not affect the organizational pattern in respect to delegates to constituency meetings, etc. We shall study more of this in the future.

Checkup

- 1. Why should there be church organization?
- 2. What are the different types of organization in various church groups?
- 3. What are the levels of organization from the local church up, in Adventist churches?

3 Organization Helps You

Suppose we meet a man who is not a member of any church. He attends meetings whenever there is an interesting speaker. He may believe the Bible, and he attempts to live a good life. He may ask, "What advantage is there in my becoming a member of the church? I think I can be good though I remain as I am. Are there any privileges that members have which are denied to the nonmembers?" Let us see if we can answer these questions.

First, it is God's plan that His children shall be members of His church. In the days of the apostles at the beginning of the Christian church, "the Lord added to the church daily such as should be saved." Acts 2:47.

The Christian has fellowship with other believers. Those who have a common bond in religious belief find joy and strength in mutual association. "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name." Malachi 3:16.

A third privilege of church membership is to be able to take part in church activities. Baptism entitles the believer to church membership; association gives him the sense of fellowship; participation makes him feel that he "belongs."

The church provides a wide variety of activities. Voting in elections and other church matters is one. Filling an office in the church or in one of its departments requires active participation. Systematic giving of tithe and offerings is an active demonstration of our loyalty to our church. Regular attendance at the services of the church is another activity we may all enjoy.

Church members have the responsibility to help others materially and spiritually. Jesus Christ commissioned His followers to carry the gospel to all the world. God has ordained that the privilege of helping others is to be shared by all members of the church.

A man and his wife were studying the doctrines of the church when a neighbor warned them that if they became Adventists they



One of the privileges of our church is to help the needy in all parts of the world. Many tons of clothing have been shipped to Korea and Europe.

would have to pay a tenth of their income to the church. On the next visit of the minister they asked him about it. "Oh," he said, "the Lord takes that much to begin with. Then He takes your offerings, your children, and you yourselves. You belong entirely to Him."

Checkup

- 1. In what organization does God plan for His children to be members?
- 2. What responsibility do church members have in helping to conduct the business of the church

- and in helping to finance it?
- 3. What special privilege do "floating members" lose?
- 4. How does taking part in church activities help the members?

4 How the Wheels Turn

A mission school in an overseas territory needs a Bible teacher. Some of the staff members know Elder Smith, who is pastor of a church in one of the conferences in America. The most direct procedure would be for them to write to Elder Smith and invite him to

come to their school. It is conceivable that this could be done. However, if this were done regularly, hopeless confusion would result. Let us see how the wheels of church organization turn in the regular way.

- 1. The mission school board takes action, voting to call Elder Smith.
- 2. The call is sent to the mission committee for approval.
- 3. The mission committee approves and sends the call to the union committee.
- 4. The union committee approves and sends the call to the division.
- 5. The division approves and sends the call to the General Conference.
- 6. The General Conference through an appropriate committee and secretary, approves the call and sends it to the North American Union Conference concerned.
- 7. The union conference approves and sends the call to the local conference.
- 8. The local conference approves the call and contacts Elder Smith.

This may seem complicated, but it is orderly and prevents misunderstanding.

If the call were to a man in the division, then the request need not go beyond that division. If the call is to another conference or mission within the same union conference, then the union is as far as it goes. And, of course, if it is someone within a local conference, the con-



Our church organization includes an agency to assist our boys in the Armed Services.

ference committee takes the action.

Let us consider another case. Bob is a soldier in a certain camp and is unjustly imprisoned for failure to report for duty on the Sabbath. His officer is unaware or unmindful of a ruling providing Sabbath privileges for Seventh-day Adventist boys. This soldier gets in touch with the nearest minister, who in turn appeals to the conference National Service secretary. If this conference representative is unable to help the boy, he will in turn appeal to the union secretary, or the General Conference secretary. These representatives take the matter up with Army authorities.

THE STORY OF OUR CHURCH

A worker from any other part of the church organization comes to a local church only upon the invitation of the pastor of the church. The invitation passes through the local and union conference executive committees. The General Conference president speaks at a service only as he is invited in this way. The General Conference committee gives consideration to the visits of General Conference workers to all parts of the world, in co-operation with the various fields.

In this way a balanced distribution of leadership is maintained, with consideration for special needs.

Checkup

- 1. How is a worker called from one field to another?
- 2. How are leaders authorized to visit different fields?
- 3. Who has final responsibility for selecting speakers in a local church?
- 4. How does our church organization help a soldier in the service.

CHAPTER 4 REVIEW

Terms to understand:

a worker a believer

a believer floating member

conference

union division

regular channel

a call

Can you identify these?

apostolic church Congregational system Episcopalian system

Papal system

Think it over:

- 1. In what ways is the church able to help me before I become a member?
- 2. In what additional ways is the church able to help me after I am a member?
 - 3. In what ways can I take an active part in the church?

THE LOCAL CHURCH

"And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the Chief Cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord." Ephesians 2:20, 21.

The church two blocks down the street and around the corner, which we have attended since we were tiny tots, probably means more to us than the story of any other church, large or small. We know about it; we know its members and its leaders. We remember when the roof was patched and when the primary room was built.

The local church—your home-town church—is the first unit in denominational organization. As we study its officers, its departments, its elections, and its services we shall see in it a prototype of all the other phases of organization we will study later.

The principal topics in this chapter are:

- Each Church Has a Beginning
- 2. The Election of Officers
- Duties of Officers
- 4. Privileges of Membership

Beginning

Many cities and towns of North America have neat, attractive signs near their city limits announcing the location of the Seventh-day Adventist church. Many representative church buildings, built to the glory and honor of God, serve as a credit not only to their members but to the community. It is well that this should be, for the church living up to its privileges serves the community as well as its own congregation.



Attractive Adventist churches not only serve our people—they witness to others.

How does a church begin in a community? Probably many of us have never observed the beginning of an interest that grew and developed into a fully established church. Let us consider such a typical case.

The Adams family moves into a new community where there are no Seventh-day Adventists. Unable to attend regular services, they have a home Sabbath school. Neighborhood children join them from time to time, and soon the family is conducting a regular Sabbath school for a sizable group. Some parents become interested, and the Bible is studied with them. Eventually the Adams family request the local conference to send an evangelist to hold meetings in the town. At the

conclusion of these meetings thirty or forty persons are baptized, creating in this town a group of adult believers with a number of children. But they have no meeting house; they have no organization. What do they do?

The evangelist, or some other ordained minister, in consultation with the conference leaders, organizes this group into a company. One of the group is appointed leader, another is made treasurer, and other officers are chosen to carry on regular Sabbath services. The actual membership of all these persons is still in some other church, probably the conference church.

This company continues to grow. The conference leaders observe that its roots are well established. In counsel with the conference president the group decides to organize into a regular church. If the conference president cannot preside at the meeting, he sends another ordained minister with the conference secretary-treasurer to lead out in the organization. Now church officers, including a local elder, are chosen by the group, following the regular procedure for elections. Membership of all those eligible is recorded in the Church Record Book as charter members of the new church. Charter members are usually proud of their part in helping begin such an organization.

This group is now a fully organized church, but it lacks one action necessary to give it all church privileges. At the request of the new church, the next con-

THE LOCAL CHURCH

ference session may vote to accept it into the sisterhood of conference churches. With this act it has achieved full denominational standing as a church. Although it now belongs to the organization it still elects its own officers and decides who will be admitted into the church membership. The members may still meet in a private home or a rented hall, and if so, they will doubtless plan to provide themselves an adequate house of worship. The church organization, however, is complete.

Checkup

- 1. Trace the steps by which a group of believers becomes an organized church.
- 2. Who presides in the service organizing a company?
- 3. What is the difference between a "company" and a church?
- 4. Is a church building necessary for church organization?



The Election of Officers

Each local church is basically a complete unit in itself. All officers of a local church are elected by the members of that church to serve for a term of one year. The denomination has approved a regular democratic procedure for these elections.

The selection of the nominating committee may seem a little complicated, but the procedure is designed to ensure that the committee is the choice of the church in general and not of some special group in the church.

A large committee is nominated from the floor by any of the members, no one making more than one nomination. This large group meets to recommend a nominating committee of five or more members, presenting the list to the whole church for approval. All the members of the nominating committee must be elected. None are appointed, and there are no ex-officio members. To carry out its work the committee selects its own chairman and secretary from among its members. The pastor may be chosen as a member, and if not, the committee may invite him to sit in the sessions.

The selection of men and women to fill the various positions in the church is more detailed than one would ordinarily think. The nominating committee must consider the requirements of the office and the qualifications of the individual to fill it. When the list of proposed officers is complete and the candidates have agreed to serve if elected, the report is ready to be presented to the church.

The secretary of the nominating committee reads the report and moves that it be adopted. A copy of the report is handed to the church clerk or elder, who reads it again, pausing after each name so that, if there are objections, the name or the whole report may be, by motion and vote, referred back to the committee. When the entire list has been considered in this manner, the church votes on the complete report. Thus the candi-

THE STORY OF OUR CHURCH

dates are elected as new officers for the coming year. Competitive balloting is never appropriate in a church election.

With the election of officers, the work of the nominating committee is completed. Any vacancies during the year will be filled by nominations from the new church board.

Checkup

- 1. Who has the final authority in the election of church officers?
- 2. How is a nominating committee selected?
- 3. What is the procedure for electing officers?
- 4. Why is a nominating report read twice before action is taken?
- 5. When does a nominating committee complete its work?

3 Duties of Officers

In the local church and through the other levels of organization, we will find that the term "officers" refers to those elected to fill certain offices and not to the entire elected personnel. For instance, the officers of the church include:

Elder

Deacon

Deaconess

Clerk

Treasurer

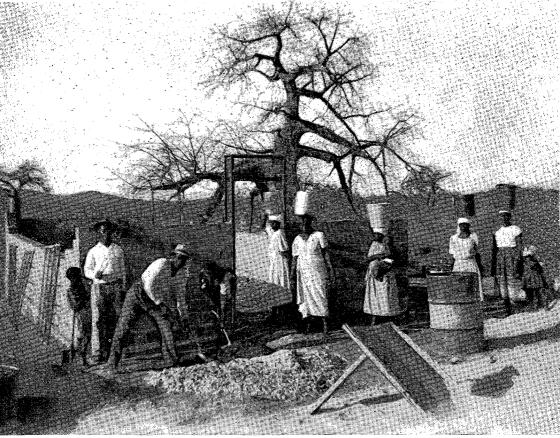
In cases where more than one person is elected to the same position, as elders and deacons, all in the group are considered officers.

An elder is the religious leader of the church in the absence of the pastor. He must be ordained before he can officially fulfill his duties. An elder fosters the interests of the church through the leaders of the various departments. His services are local in that his position and ordination do not qualify him to serve in any other church than the one where he is elected. However, should he later be elected elder in a different church, he need not be reordained.

The deacon is responsible for the material welfare of the church and its members. Like the elder, the deacon must be ordained, and his office is second only to that of the elder. He assists in the ordinance of the Lord's Supper, the ordinance of humilty, and baptism. He helps to care for the sick and the poor, he looks after the church property, and he enlists the aid of the members in various activities. The deaconess assists in these various activities of the church, filling an important duty at the time of the ordinance of humility and at bap-

The church clerk is the secretary of all business meetings of the church and keeps minutes of these meetings in the church record book. One of the more important duties of this office is maintaining an up-to-date record of the church membership, which includes adjustments resulting from baptisms, deaths, disfellowshipping of members, and letters of transfer of members.

The church treasurer is the custodian of church funds. The offerings and income from every department are receipted through



Around the world, church members take an active part in supporting local projects. Here members of an African church construct a house of worship.

MISSIONS PICTURES

him. His records are subject to audit by the local conference treasurer. Local expenses of the church are paid by the treasurer in harmony with actions taken by the church board. Funds not designated for use in the local church are sent on to the conference.

A church board, elected annually, includes the following church officers: elders, the head deacon, the head deaconess, the treasurer, the clerk, the missionary leader, the missionary secretary, the Sabbath-school superintendent, the Dorcas Welfare Society leader, the Missionary Volunteer

leader, and such other members as may be deemed advisable.

It is understood that where there is a pastor, appointed by the conference, he is a member of the church board and serves as its chairman. If he prefers not to act as chairman, he may arrange for the elder to preside. Problems of the church that are not normally solved within the departments are brought to this board. The church board actually serves as a smaller group to consider matters in behalf of the entire church and is the governing committee for the church. Many of the actions taken by the

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board are in the form of recommendations to the church, and they become effective only after the entire church membership has voted on them. In certain instances the church may vote to give final authority to the board on specific matters.

The departments and auxiliary organizations of the church have their officers and committees or councils to carry out their work. These will be considered in connection with the department they represent. The *Church Manual*, issued by the General Conference, gives the details of these organizations.

Checkup____

- 1. Who are officers of the church?
 - 2. What are the duties of each?
- 3. Persons of which two offices should be ordained?
- 4. What is the work of the church board?
- 5. Who are members of this board?

4 Privileges of Membership

Membership in the Seventh-day Adventist Church is *specific* and *local*. It is *specific* in that church action is necessary to accept a person into membership. It is *local* in that the membership is put down in the local church record and nowhere else. A person's membership in the denomination comes through his membership in a local church. There are three ways by which a person may become a member of a church:

- 1. Baptism.
- 2. Letter transfer.
- 3. Profession of faith.

Prior to baptism a candidate is publicly questioned about his belief in the doctrines of the church. Having agreed to the cardinal points of truth, the candidate is eligible for church membership. Baptism, however, does not automatically make a person a member of the church. The baptized person must be voted into membership by church action.

There is a regular procedure for the transfer of membership from one Adventist church to another. To obtain a transfer, the member_who_has_moved_to_a_new_lo-___ cation requests the clerk of the new church to send for his letter of membership. The clerk corresponds with the clerk of the church where the person has his membership. Here the request is presented to the church board, and action is taken with a recommendation regarding the request. This is presented to the church at two Sabbath services, and action is taken at the time of the second reading. The purpose of these two readings is to avoid the possibility of any embarrassing discussion arising at the Sabbath service regarding the person's standing.

When this church has approved the request for transfer of a member's church letter, the clerk sends notice to the clerk of the new church. Again the letter goes to the church board, where, with the board's approval, the request to

join the new church is presented on two Sabbaths, with action being taken at the second reading. Two points are to be noted. First, membership is retained in the first church until the individual has actually been voted into the second church and the first church notified by letter of this action. At no time is the person without church membership. Second, membership transfer is through the church clerks and is not carried from one church to another by the individual himself. If any member has an objection to a name, he should voice that objection to an officer of the church during the week between the two Sabbath readings; he should not bring it up in a public service.

It is the responsibility of the individual member to see that his membership is changed when he moves to a new locality for six months or longer. If he is isolated and has no local church, his membership may be transferred at his request to the conference church, which is organized for isolated members.

Profession of faith pertains to persons whose church membership records are unobtainable. After counsel with the local conference or mission, the person, if he has demonstrated his worthiness, may be voted into membership.

There are four circumstances under which a member is dropped from a church:

1. By letter, as we have already indicated.



Baptism is an outward sign of an inward cleansing, a public pledge of a new life.

- 2. By death.
- 3. By apostasy.
- 4. Unknown location.

Standards for disfellowshiping a member have been set up for the church by the General Conference. No local church has the right to set up its own standards. However, the local church is the only group with authority to vote to disfellowship a member, and thus apply the standards set by the general church. In all such instances, the church is cautioned to do everything possible to restore the erring member to good standing.

When a member moves and is not heard from, every attempt should be made to get in touch

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with him. If after two years all attempts have failed, his name may be removed from membership by vote of the church, after counsel with the conference president.

Checkup

1. How are members added to a church?

- 2. In what ways may members be dropped from a church?
- 3. How does a person get a transfer of membership?
- 4. Who should initiate transfer proceedings?
- 5. What two matters are decided by a local church alone?

CHAPTER 5 REVIEW

Terms to understand:

prototype	nominate
an interest	ex-officio
the conference church	church letter
charter member	democratic

How would you answer these questions?

- 1. When one is baptized, does he thereby become a member of the church?
- 2. Why is everyone who is joining the church voted upon by the entire church membership?
- 3. Why shouldn't one who is moving away be permitted to carry his church letter with him?
- 4. Should a member be dropped from the church if his location is unknown for two years or longer?

SERVICES OF THE CHURCH

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Hebrews 10:25.

A chief objective of the church is to make the worship of God so attractive that it will draw men to Jesus Christ and inspire them to follow Him. The church has many services which reach the varied interests of individual members. Some of these services overlap in purpose, method, and content; but for the sake of simplification we shall consider them under these five headings:

- 1. The Church at Worship
- 2. Winning Souls
- 3. Privileges of Membership
- 4. The Church School
- 5. Social Interests

The Church at Worship

The chief worship service of the church is the Sabbath-morning sermon hour. The basic plan of most Protestant services includes congregational singing, public prayer, and a sermon. Choral music and solos are often a part of the worship. The service may vary occasionally, but the aim is to have this hour become a time when the members hear instruction from the word of God.

The midweek prayer meeting is a more personal and less formal worship service, where opportunity is given for members to pray and give their testimony. On Friday evening our academies and colleges usually have a vesper hour of similar nature. "Those who are really seeking for communion with God, will be seen in the prayer meeting, faithful to do their duty, and earnest and anxious to reap all the benefits they can."—Steps to Christ, page 102.



THREE LIONS
Christians enjoy fellowship and worship
in the ceremonies of the Lord's Supper.

Another meaningful service of worship is the Communion service, which comes once each quarter. Following the example of Jesus Christ, the ordinance of humility, or the foot-washing ceremony, comes first, symbolizing the cleansing from sin. Then the members partake of the unleavened bread and unfermented wine, recognizing them to be symbols of Christ's sacrifice. By sincerely taking part in these services we "show the Lord's death till He come." 1 Corinthians 11:26. The individual who absents himself from the Communion service is missing a great blessing.

Checkup

- 1. Why should worship be made attractive?
- 2. How important is participation in the prayer meeting?
- 3. What is the meaning of the Communion service?
- 4. What does the ordinance of humility symbolize?

2 Winning Souls

Soul winning is the great aim of the church in all its activities. When an evangelist comes to town the church members join in the campaign by passing out announcements, singing in the choir, and by bringing friends to the meetings. These services may be held in the local church, or they may be conducted in a hall or tabernacle. Sunday-night meetings in the church have become a regular feature of many local programs. These meetings are for the general public, and the pastor presents the doctrines of the Bible.

The object of evangelism is to bring individuals to Christ and prepare them for baptism and church membership. Therefore the baptismal service may well be considered a part of evangelism, or the climax of soul winning. Since we believe in the Bible method of baptism by immersion, most of our churches have a baptistry for the service. If not, a river, a stream, or a lake provides a beautiful setting for this impressive service.

Checkup

- 1. What methods of soul winning are used in local church services?
- 2. How do church members have a part in these services?
- 3. Where may these services be held?

3 Privileges of Membership

The picture of the local church would not be complete without ref-

erence to the personal relationship of the members to the group. The church of our childhood has been celebrated in song, poem, and story, and age only serves to strengthen the attachment.

Some of the duties and responsibilities of each member are:

- 1. To demonstrate by the life at all times and at all places what a Christian is.
- 2. To attend the regular services of the church whenever possible, including the business meetings.
- 3. To co-operate with leaders and officers.
- 4. To take an active part in soul-winning endeavors.
- 5. To pay tithe and to contribute offerings that will help in giving God's message to the world.

The church holds an important place in the life of a person who is led to know the Bible and the love of Jesus. The public baptismal service in the church brings memories of the day he declared he would be a child of God. The weekend services, the midweek prayer meetings, and many special meetings link our worship of God with the church and cause us to exclaim with David, "I was glad when they said unto me, Let us go into the house of the Lord." Psalm 122:1.

The associations formed in our church relationships lead to lifelong friendships. Often a young man and a young woman discover each other in the home church and decide to start a Christian home of their own. The wedding service, beautiful in its simplicity,



The home church furnishes an appropriate setting for a Christian wedding ceremony.

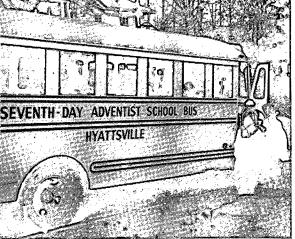
may be conducted in the house of God.

At the end of life the church again has its place in comforting the sorrowing and offering a place for the funeral service. The living feel God's love and comfort as the dear one is committed to rest until the resurrection morning.

It is the responsibility of every member to make the work of the church a success by taking part in its various activities. Many activities are fostered by departments of the church, such as the Sabbath school, the Missionary Volunteer, and the Home Missionary. These services contribute to the one great church goal—"Prepare to meet thy God, O Israel." Amos 4:12.

Checkup

- 1. Name five responsibilities of church members.
- 2. Name three personal services the church offers.
- 3. What is the great goal of the church?



The church school is an essential project in every congregation where there are children.

The Church School

The school you are attending now is most likely a service of your local church, or of your local conference. The church school is a familiar institution in our denomination, and it is a financial investment as well as a training center. Churches that fail to provide for the education of their youth often see their members move away, or the church dies spiritually as the older generation passes off the scene.

The operation of the school is in the hands of a school board elected by the church. This board works closely with the church council, the teachers, and the local conference educational superintendent. The money to support a church school normally comes from tuition, church subsidy, and conference subsidy. Every church member should consider it his duty to help pay the cost of the school even though he may have no children who benefit directly from it. It is the right of every child in the church to have a Christian education.

The Home and School Association is an organization designed to study and work for the welfare of all the children of the church. This group seeks to understand better the parents' responsibilities in the education and training of children. It aims to get all the boys and girls of the church in the church school. Another purpose of this organization is to help the school secure library books and other teaching equipment needed to meet the standards of the General Conference Department of Education.

The chief officers are a leader, an-assistant-leader, a-secretarytreasurer, and an assistant secretary-treasurer. Other officers may be elected as they are needed.

Checkup

- 1. Why is a church without a church school likely to die?
- 2. How is a church school financed?
 - 3. How is it operated?
- 4. What is the purpose of parents' societies?



50 Social Interests

Seventh-day Adventists are sociable people and enjoy each other's company. The faith that binds us together gives us much in common in social activity. Wise church leaders provide for the wholesome expression of this social interest.

The most spiritual social service of the church is the weekly prayer

SERVICES OF THE CHURCH

meeting with the opportunity for public testimony. Many church groups provide for another type of social activity in recreational halls. These serve as a common meeting place for programs, recreational activities, and many other types of social gatherings.

Checkup

- 1. What are the social services of the church?
- 2. Which is probably the most spiritual service?
- 3. How do many churches help provide for social activities?

CHAPTER 6 REVIEW

Terms you should know:

ordinance of humility Communion service local layman new birth

Some personal questions:

- 1. What does it mean for you to be reverent in the house of God?
- 2. Are you careless of your spiritual needs when you choose to remain away from divine service?
 - 3. What does the Communion service mean to you?
- 4. What advantage is it to a church to have a recreational hall?

THE LOCAL CONFERENCE

"Conferences must be organized in different localities, and it will be for the health of the different conferences to have it thus."-E. G. White, General Conference Bulletin, 1901, April 5, p. 68.

Let us imagine that your church chooses you to be a delegate to the local conference session. Certain questions immediately arise in your mind. How are you chosen? What are your duties? What privileges do you have as a delegate? What is the conference session? Why is it called? What does it accomplish?

These questions remind us that back of the session there is a conference organization with representatives that come to your church from time to time. This chapter, explaining the relationship between the church and the conference, will be centered around four important points:

- 1. Delegates to a Conference Session
- 2. Organization of a Conference
- 3. Conference Operation
- 4. The Conference and Its Members

Delegates to a Conference Session

If you are a delegate to a conference session you will discover that the church as a whole has chosen you. To do this, the members voted on names that were suggested (nominations) in the meeting, or, if the church has so specified, on nominations that came from the

church board. No delegates are appointed and there are no exofficio delegates of the church. The church, and the church only, has the final word in this selection. Every church is entitled to one delegate as a church and an additional delegate for each specified number of church members as the conference constitution provides.

After your election the church

THE LOCAL CONFERENCE

clerk sends your name with your credentials to the conference secretary, or provides you with the credentials if so directed by the conference. In the latter case you present these to the secretary at the session and are thus entitled to be seated as a delegate. Provision is made for the possibility of missing delegates. Each church has alternate delegates who, in case any of the regular delegates are unable to attend, will take their place with full voting privileges.

The conference president presides at the session. The roll call of churches with their eligible delegates is read. If sufficient members are present, the president so declares and states that the business of the session may proceed.

The principal work of a conference session is:

- 1. To receive any new churches into the conference.
- 2. To hear reports from the officers and departmental secretaries.
- 3. To elect the officers, departmental secretaries, executive committee, and institutional boards for the next biennial period.
- 4. To review and renew credentials and licenses of workers.
- 5. To pass on recommended plans and policies.
- 6. To amend the constitution and bylaws as needed.

Certain committees are required to consider many items of business before they are discussed in the session. First, each church delegation chooses one of its members to serve on a large temporary committee, with the leading union conference officer present as chairman. This committee then nominates the other committees that will be needed during the session. The names of the persons nominated to serve on these various committees are brought before the session for approval.

The major committees are: Nominations, Plans, Constitution and Bylaws, and Credentials and Licenses. One of the more important committees is the committee on nominations, which considers the election of officers for the next biennial term. This committee consists of from five to nine members, with the leading union officer present as its chairman and with a visiting General Conference representative sitting with the committee as a counselor.

While the nominating committee is in session, individuals or groups having recommendations to make may appear before it and present their recommendations. When the committee reports, the delegates must vote to elect or reject any name submitted. So you, as a delegate, are entitled to vote and in so doing you are not only representing the wish of your church, but the best interests of the entire conference as well.

With the election completed, the resolutions adopted, the constitutional changes acted upon, the work of the session is finished and your service as a delegate is ended.



The activities of the local conference are planned by the conference committee.

Checkup

- 1. How are delegates chosen to a conference session?
- 2. What is the work of a conference session?
- 3. How is the will of a church member expressed in conference elections?

Organization of a Conference

Now let us look back of the conference session to the origin of a conference itself. The plan to organize a new conference or mission is first studied carefully by the union conference committee. The matter is then taken to the next higher level for final decision. In a newly developed region where the churches are somewhat unacquainted with denominational procedure and lack experience, this unit is organized as a mission. A mission differs from a conference in that its officers are appointed by the union conference and not elected by its membership.

A legal association is a part of all regular conferences. In order to meet legal requirements for owning property, for receiving legacies and gifts, and for carrying on financial transactions, the conference must have a legal association, or corporation. All denominational property in a conference, including church properties, schools, and other institutions, is owned in the name of the local conference legal association.

The conference executive committee is chosen by the duly authorized delegates at the conference session to administer the affairs of the conference between sessions.

___Checkup____

- 1. What is the relation between a conference and a church?
- 2. What is the difference between a conference and a mission?
- 3. Why must each conference have a legal association?
- 4. What institutions are conference-owned and operated?
- 5. What is the purpose of the conference executive committee?

3 Conference Operation

A local conference is headed by a president and a secretary-treasurer, who are the officers of the conference. The president's responsibilities are many. He is the administrator of the conference and, as such, is the ranking officer whenever he is present in any church. He is the chairman of many committees and boards, including the executive committee,

academy boards, and the board of any other conference institutions. He is a member of the union conference executive committee and of the board of any union-operated institutions, such as colleges and sanitariums.

The secretary-treasurer keeps the records of the business and transactions of the conference. He handles the conference funds and disburses them according to policy or committee action. His financial record is subject to audit by the union conference auditor. He is the auditor of the church treasurers' books in the conference, unless the conference has a regular auditor.

Departmental secretaries are conference representatives who work with the church officers and leaders to sponsor the departmental activities of local churches. For instance, the church has a Missionary Volunteer society. The conference secretary of this department helps to sponsor the young people's work in each church in the conference. Many secretaries carry the work of two or more departments.

The departments most likely to influence the average member in a local church are:

Education
Home Missionary
Medical
National Service Organization
Public Relations
Publishing
Radio and Television
Religious Liberty
Sabbath School



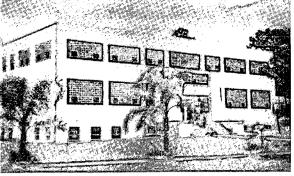
The pastors and district leaders carry out the plans in the various churches.

Temperance Young People's Missionary Volunteer

Other conference workers include church pastors, evangelists, Bible instructors, secretaries, etc.

You have doubtless observed some ministers addressed as "Elder," while others are not. And again you have seen the local church elect its elder, who is not addressed by any special title. General church policy governs these practices.

When a young man chooses to enter the ministry, he first completes a course of study in one of our colleges and may then study for a year at the seminary. After this he is eligible for employment by a local conference as a ministerial intern. If after a two-year period of internship he is seen to have the qualities of an efficient minister, he continues as a licentiate, or licensed minister. After several years of experience, this young man will be considered by



MISSIONS PICTURE

Academies such as Forest Lake, Florida, are operated by the local conference.

the conference committee, in counsel with the union committee, as a candidate for ordination. When he is ordained he becomes a minister of the gospel in the fullest sense. Ordination entitles him to all the professional privileges of a minister, including the right to perform marriage ceremonies, to baptize, and to be addressed as "Elder."

In the case of the elder of the local church, the term applies to the office and not the individual, and is not appropriately used in addressing the man.

To standardize our work and to safeguard our churches against the possibility of impostors, a system of credentials and licenses provides a classification for every type of worker in the conference organizations. Listed below are the types of credentials and licenses:

Ministerial credentials for ordained ministers.

Ministerial licenses for workers looking forward to ordination. Bible instructor credentials for Bible workers.

Missionary credentials for unordained experienced workers, including elementary and secondary teachers who are carrying major responsibilities.

Missionary licenses for all regularly employed field, medical, educational, and office workers; institutional and industrial workers of five years' standing who do not qualify by the nature of their work for missionary credentials.

Literature evangelist credentials for permanent, regular colporteurs.

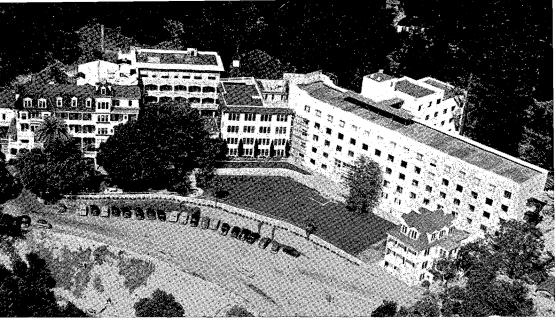
Literature evangelist licenses for beginning colporteurs with three months' experience.

Checkup

- 1. What are the two officers of the conference?
 - 2. What are their duties?
- 3. Why are licenses and credentials given to workers?
- 4. Who only should be addressed as "Elder"?

The Conference and Its Members

One of the valued leaders in a conference is the church pastor, who is appointed by the conference committee and assigned to serve in a church or district. His salary and expenses are paid by the conference. The pastor serves as a representative of the church, and he provides counsel and leadership to the elected officers of the church. He gives spiritual help to the members, and he directs the church in soul-winning activities. His help is sought by members of



The Saint Helena Sanitarium and Hospital, founded in 1878, on a beautiful hillside location in northern California, is a Union Conference institution.

the church in solving their personal problems. Of all the workers in the conference, none comes closer to the individual member or to the local church than does the church pastor.

Public evangelism is a major service of the church. Many conferences provide a full-time evangelist whose services extend to various churches. A company of workers, including a Bible instructor and a singing evangelist, is often associated with an evangelist to present a complete soul-winning program.

A conference may operate various institutions to provide a service to the churches. Conferences may differ in the exact institutions owned, but as a pattern we usually find that they include: the Book and Bible House, academies, and sanitariums.

Perhaps the total service rendered by the conference could best be summarized in the one word: counsel. In the churches and at conference headquarters, the officers and staff or workers find many church members coming to them for counsel about church work and personal problems. From time to time the department secretaries lead out in the church activities such as Ingathering.

Checkup

- 1. What services are provided by the conference?
- 2. How does each serve the church members?
- 3. What word best expresses the services of the conference to the church?
- 4. Name three types of institutions to be found in local conferences.

THE STORY OF OUR CHURCH

CHAPTER 7 REVIEW

Terms you should know:

delegate

biennial period

delegate at large alternate delegate

bylaws chairman

conference session

quorum

seated as a delegate

Questions to consider:

- 1. Should a church have the right to choose its pastor?
- 2. If you were pastor what would you do to strengthen your church?

THE UNION, DIVISION, AND THE GENERAL CONFERENCE

"When the judgment of the General Conference [in session], which is the highest authority that God has upon the earth, is exercised, private independence and private judgment must not be maintained, but be surrendered."—Testimonies. vol. 3, p. 492.

The relationship between the workers in the local, the union, and the division conferences, and the General Conference, is characterized by mutual helpfulness. In this lesson we shall see how the three highest phases of our church are organized. You will note procedures similar to those in the local church and the local conference. These are the principal topics to consider:

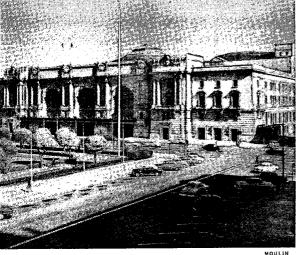
- 1. The Union Conference
- 2. A Section of the General Conference
- 3. The Authority of the Church
- 4. The General Conference Is Organized
- The Church in General Session

The Union Conference

The union conference is usually made up of from four to seven conferences, and its details of operation parallel the local conference so closely that it will not be necessary to repeat them here.

The union conference is like a local conference in that-

- 1. It may be either a mission or a conference.
- 2. Its officers are a president and a secretary-treasurer.
- 3. It has secretaries for the various departments.
- 4. Its officers, committees, boards, departmental secretaries, etc., are elected by delegates in session.



The Civic Auditorium in San Francisco has often been used for General Conferences.

5. Its committee is vested with administrative authority to carry out its work between sessions.

The union conference differs from a local conference in that—

- 1. Its sessions are held every four years.
- 2. Its membership includes a group of conferences or missions rather than local churches.
- 3. Its executive committee is made up of—

The officers

Union departmental secretaries Local conference presidents Heads of union-conference-operated institutions.

- 4. Delegates to its session are chosen by the local conferences.
- 5. Its president is a member of the General Conference Committee.

The union conference usually operates certain institutions within its territory, such as colleges, sanitariums, food factories, etc. Some of the departments sponsor union-wide conventions and councils. The union conference keeps its mem-

bership informed of various activities through a weekly paper.

Checkup

- 1. In what ways is a union like a local conference?
 - 2. In what ways do they differ?

A Section of the General Conference

The divisions are parts of the General Conference that have specific territories, usually limited by geographical, political, or sociological factors. The overseas divisions are staffed with officers and departmental secretaries, who provide counsel and direction. The president of the division is a vice-president of the General Conference. The other officers and departmental secretaries are members of the General Conference Executive Committee.

This close relationship between the divisions and the General Conference makes a division executive session unnecessary, since the election of its officers and other leaders takes place at the General Conference session. The divisions have executive committees to conduct the ordinary business. From time to time they have special councils where the representation from the field is broader than in the executive committee.

The North American Division does not have a fully staffed organization. There is a president, a secretary, and an associate secretary; but there are no other officers or departmental secretaries specifically for this division. The General Conference Committee serves as the executive committee for this division.

Checkup

- 1. How are the division officers elected?
- 2. In conference organization what comparison could you make between the local-union relationship and the division-General relationship?
- 3. How does the North American Division differ from other divisions?

The Authority of the Church

The term General Conference refers to the entire body of believers in the church in all its organizations throughout the world, including divisions, union conferences, local conferences with their churches, and all institutions.

The General Conference Committee does the work of the church and speaks for the church. But the members of this committee perform these duties as duly elected officers, chosen by delegated authority in the church. The final authority, therefore, for the expression of the will of the churches is the General Conference.

"Those who hold responsible positions in the church may have faults in common with other people and may err in their decisions; but notwithstanding this, the church of Christ on earth has . . . an authority that cannot be lightly



© REVIEW AND HERALD PUB. A:
The Cow Palace in San Francisco has also
been used for the Sabbath congregations.

esteemed."—Testimonies, vol. 4, p. 17.

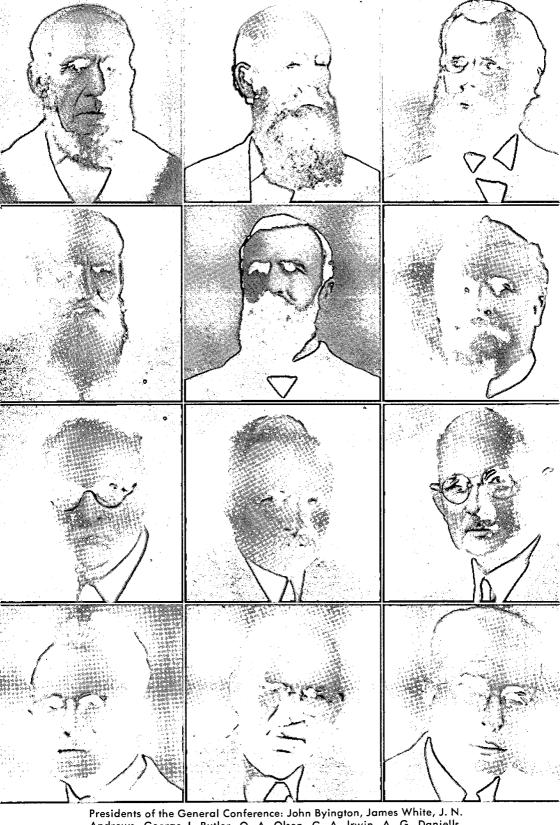
Checkup

- 1. How inclusive is the term "General Conference"?
- 2. How is the General Conference the voice of the entire church?
- 3. What is the final authority in our church organization?

The General Conference Is Organized

The organization of the General Conference follows the pattern we have seen on other conference levels. The growing church has made it necessary to enlarge the offices and departments of the General Conference to provide more manpower.

The General Conference, in the sense of the entire group of delegates, meets only in quadrennial session. The constitution provides for a smaller group to conduct business. This Committee, known as the Executive Committee, has administrative power between General Conference sessions.



Presidents of the General Conference: John Byington, James White, J. N. Andrews, George I. Butler, O. A. Olsen, G. A. Irwin, A. G. Daniells, W. A. Spicer, C. H. Watson, J. L. McElhany, W. H. Branson, R. R. Figuhr.

THE UNION, DIVISION, AND THE GENERAL CONFERENCE

The General Conference owns and operates a number of institutions. The determining factor for the level of operation of any institution is the territory it serves. A local church school serves the church, hence it is operated by that church. A sanitarium may serve much of a conference, so it is operated by that conference. A college serves several conferences and is therefore operated by the union conference. Where the service of an institution is designed for the benefit of several union conferences or even the world field, it is usually a General Conference institution. There are several such institutions in North America:

The College of Medical Evangelists. Situated on two campuses, one at Loma Linda and the other in Los Angeles, California, this medical college is accredited with the American Medical Association. It offers degrees on the graduate level in dentistry, medicine, and certain fields of science.

The Seventh-day Adventist Theological Seminary. This graduate school for ministers and Bible teachers is located in Washington, D.C., where it has access to the leadership of the church, to denominational source materials, and to the scholarly resources of the nation's capital. The student has available several fields of study leading to both the master's degree and the bachelor of divinity degree.

The Home Study Institute. The denomination's correspondence school offers credit on three levels of scholastic attainment: elementary, secondary, and collegiate.

Oakwood College. This college at Huntsville, Alabama, was founded for the benefit of the colored constituency, thus bringing it under General Conference operation.

The North American Publishing Houses. The three publishing houses within the United States have their own territory as assigned by the General Conference. These institutions are:

Pacific Press Publishing Association, Mountain View, California.

Review and Herald Publishing Association, Washington 12, D.C.

Southern Publishing Association, Nashville, Tennessee.

The Voice of Prophecy and Faith for Today. These two programs, the one on the radio and the other on television, go beyond the boundaries of any one union in their services, and therefore they are General Conference institutions.

Checkup

- 1. What do we mean by the officers of the General Conference?
- 2. How does the Executive Committee represent the world field?
- 3. How is much of the work of this Committee carried on?
- 4. What usually determines the level of operation for one of our institutions?
- 5. Using this principle, how do you account for each General-Conference-operated institution?

THE STORY OF OUR CHURCH

The Church in General Session

There is an international spirit at a General Conference session, for the delegates include leaders from all the world. Business sessions, inspiring devotional services, and picturesque reports from the divisions are featured. Thousands of church members attend these sessions and enjoy the various meetings. In fact, it has become a problem to find a city with accommodations adequate for such a large group.

These sessions are held every four years, with delegates from the world field attending. Delegates at large include all members of the General Conference committee and a limited number of other members who represent the various phases of the world work. Regular delegates are chosen on a divisional level from overseas, and on a union level in North America. The delegates vote on all committee reports. Thus they elect the officers, enact policies, and carry on other business of the session.

In addition to the General Conference session there are special meetings of the executive committee. The most important of these special meetings is the Autumn Council. These councils are held annually and they give special attention to the financial problems of the world field. At these meetings the operating budgets for the next year are voted. The first, second, and fourth such meetings between General Conference sessions are considered largely North American councils. But the third, known as the Biennial Council, is broader in scope. It is usually arranged for the vice-presidents of the General Conference from the various divisions to be present. The local conference presidents from North America are often invited to these councils. The spring council of the committee is also considered a special meeting.

Checkup

- 1. What two types of delegates attend a General Conference session?
- 2. How are regular delegates selected?
- 3. Why are there so many visitors at a General Conference session?
 - 4. What is the Autumn Council?

CHAPTER 8 REVIEW

Terms you should know:

overseas divisions national workers constituency foreign workers policy quadrennial

THE UNION, DIVISION, AND THE GENERAL CONFERENCE

Questions to think about:

- 1. How does a General Conference session bring inspiration to those who attend it?
- 2. Should the General Conference leaders devote more of their time to the North American territory?
- 3. What is the principal service of a union conference to its field?

9

THE METHODS WE USE

"To the prophet the wheel within a wheel, the appearance of living creatures connected with them, all seemed intricate and unexplainable. But the hand of Infinite Wisdom is seen among the wheels, and perfect order is the result of its work. Every wheel, directed by the hand of God, works in perfect harmony with every other wheel."—Testimonies, vol. 9, pp. 259, 260.

When we step into a large factory or assembly room-we may wonder why there are so many wheels, big wheels, little wheels, and middle-sized wheels, spinning at high speed. We may wonder why one pulley is running in this direction and another in that; why one machine is doing a particular piece of work and another doing something entirely different. Closer observation reveals that all are working together toward one major objective. In an automobile assembly plant, for example, one section handles the motors, another the chassis, and yet another the body. Each division has its specialized work, but as a group they are producing an automobile.

The departments in our church organization are like the divisions in a factory. Each one has its unique duty; each contributes its part toward finished work.

Would you like to make an imaginary visit to our General Conference office building in Washington, D.C., and become better acquainted with the various departments? Of course, we do not expect to find everyone in his office at the time of our visit. We know that many will be away, traveling about the world. But we do hope that they have left a message for us telling something about the purpose for their particular branch of service and what the main objectives are.

THE METHODS WE USE

In this chapter we shall consider:

- 1. Education for Youth
- 2. The Sabbath School
- 3. The Publishing Work
- 4. The Medical Department



Education for Youth

Leaders with special training are needed today in order to give God's message effectively. The high schools and colleges established to educate citizens for peace-time pursuits cannot prepare soldiers for active combat service. Therefore the army sends its recruits to training camps.

The schools of the world cannot train us to give the message they do not know. The Seventh-day Adventist Church maintains a worldwide system of primary, secondary, and advanced schools because it believes that Christian education is essential for its children and young people. One of the main tenets of our church doctrine is that every Seventh-day Adventist youth, every child of Adventist parents, has the right to an education from Adventist Christian teachers in an Adventist environment. More than this, the church is convinced that its welfare depends on its youth being in its own schools from the first grade upward. The church believes in this policy for the following reasons:

1. A far greater percentage of its youth become Christians if they are educated in Adventist schools.

- 2. Far more youth who are trained in our schools remain loyal to the church through the years than those who do not have the benefit of a Christian education.
- 3. Believers who have been trained in Adventist schools make more active, effective church leaders and workers.
- 4. Only from the graduates of its own schools can the church find sufficient trained workers for the force of ministers, evangelists, teachers, colporteurs, doctors, nurses, business leaders, and other workers.

It is a rare thing to find an influential leader of our church who has not been educated in our schools. "All the youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God."—Testimonies, vol. 6, p. 197.

Therefore the church holds as one of its chief goals the enrollment of every school-age child in its own schools.

Checkup

- 1. Why should Christian young people receive an education?
- 2. Why cannot the schools of the world fill our needs?





Seventh-day Adventist schools are a part of our work everywhere, as seen in this happy group in Iquitos, Peru, and this outdoor school in Panama.

3. How does the Department of Education serve all the other departments in the church?

The Sabbath School

"The object of Sabbath-school work should be the ingathering of souls."—Counsels on Sabbath School Work, page 61. Whether it is raising the offering goal, running a branch Sabbath school, or conducting a consecration service, the main purpose of the school is to win men and women to God. The major portion of time on the Sabbath-school program each week is devoted to the study of the lesson, and each lesson is Christ-centered; each question has a Bible reference.

The Sabbath school reaches out to everyone, old and young, active or shut-in. From the day a child is born, he can be enrolled as a cradle-roll member. When he has outgrown this division he is promoted to the kindergarten, and from the kindergarten he goes to the primary, and from the primary to the junior division. When he is ready for the academy he receives

the youth's quarterly, which he studies until he is ready for the senior division. Inasmuch as no one is graduated from the Sabbath school, he remains in the senior division for the rest of his life.

Both pupils and teachers need a thorough understanding of the lessons in the Sabbath school. To this end we are admonished by the Lord: "Even as the bodily necessities must be supplied daily, so the word of God must be daily studied—eaten, and digested, and practiced."—Counsels on Sabbath School Work, pages 43, 44.

The blind are not forgotten, for Braille Sabbath school lessons come to their homes, free of charge. Medical workers who must be on duty, traveling workers who cannot attend the home school every week, shut-ins, military personnel, and isolated members benefit from the extension division of the Sabbath school. Each week everyone may have the blessings of the Sabbath school.

Checkup

1. What is the supreme object of the Sabbath school?



English, Afrikaans, and twenty national languages are represented in these publications of the Sentinel Publishing Company, Kenilworth, South Africa.

MISSIONS PICTURES

- 2. How many are included in the Sabbath school?
- 3. Why does the Sabbath school promote daily study of the Bible?

The Publishing Work

Ellen G. White said, "The publishing branch of our cause has much to do with our power."—Life Sketches, page 446. "I have been shown that the press is powerful for good or evil. This agency can reach and influence the public mind as no other means can."—Ibid., p. 214. Through the years literature has been one of the most effective means of telling the world what Seventh-day Adventists believe and teach.

Seventh-day Adventists produce

two types of literature. One is designed to establish the church members in the faith and keep them up to date on its progress. The second is evangelistic literature, printed to win non-Adventists to the church.

There are several thousand literature evangelists, or colporteurs, in the world, who visit tens of thousands of homes and sell millions of dollars worth of literature each year.

When a country with a new language is entered, our missionaries translate books, tracts, and periodicals into the language of the people, and they establish a publishing house to produce our papers and books.



A mobile clinic at Alto Plano in Bolivia shows one phase of our health program.

Literature is prepared for all age groups—adults, children, and young people. There are health books and magazines, doctrinal publications, as well as books on many subjects for those within the church.-

Checkup

- 1. What effect does our literature have on the public?
- 2. What two types of literature are published by our church?

4 The Medical Department

When the sick are restored to health and suffering is relieved, a door is opened for the gospel. Seventh-day Adventists have established sanitariums, hospitals, clinics, and treatment rooms, with doctors, nurses, and dentists to serve the physical and the spiritual needs of the people of every class and creed.

Part of the work of this department is to obtain suitable doctors. nurses, and other trained personnel to fill positions in medical institutions at home and overseas. Often loans of money are made to young

doctors and dentists to assist them in beginning practice in a new field.

We promote a strong health-education program. This includes:

Assisting evangelists by presenting health lectures, demonstrations, and classes, at public efforts.

Conducting health classes in the churches on such subjects as food and nutrition, and home nursing.

Helping to sponsor first-aid classes and welfare centers.

Promoting health courses.

Preparing brochures, posters, slides, and films,

Promoting health journals, such as Life and Health.

Writing articles on health and medical subjects for various journals.

Publishing the monthly School *Health* bulletin for teachers.

We foster medical training. The College of Medical Evangelists is fully accredited to give our men and women the best preparation possible for medical service.

In order that these medical interests may develop harmoniously and that the medical work may be closely integrated in all parts of our world, the General Conference has provided a staff of capable advisers to head this department.

Checkup

- 1. Why does the church operate medical institutions?
- 2. What kinds of medical training are available?
- 3. What is the relationship between the medical work and the church?

THE METHODS WE USE

CHAPTER 9 REVIEW

Can you identify these?

Braille

literature evangelist

servant of the Lord

health evangelism

Pronounce it this way:

Braille

BRAYL

What do you think?

- 1. Should every young man and woman have a college education?
 - 2. Should we establish trade or vocational schools?
- 3. Some claim that every prospective minister should spend some time in the colporteur field. What do you think?
- 4. If we had two doctors—one highly skilled and the other not so skilled—which one should go to the mission field and which one stay in the homeland?

10

LIKE A MIGHTY ARMY

"The Christian life is a battle and a march. In this warfare there is no release; the effort must be continuous and persevering." "God leads His people on step by step."—Testimonies, vol. 8, p. 313.

Like a well-disciplined, organized army, the church of God moves forward to win the war against the forces of evil. To operate efficiently, the army is divided into units or corps—like the medical corps, the quartermaster corps, and the signal corps. Each unit is charged with specific duties—and—responsibilities.—No—corps—by—itself—can—win—a battle, but the combined efforts of the various units make the army a powerful force.

The church is divided into departments, and no department could accomplish much if it were entirely independent from all the others. The interrelationship between departments makes the church more powerful in winning men to God.

Let us become acquainted with these departments:

- 1. Religious Liberty Department
- 2. Missionary Volunteer Department
- 3. The Home Missionary Department
- 4. The North American Regional Department
- 5. The Radio-Television Department

Religious Liberty Department

Every human being is endowed by God with certain freedoms, such as life, liberty, and the pursuit of happiness. These rights are inalienable; that is, they cannot be lawfully taken from the individual.

The Religious Liberty Department of the General Conference emphasizes and publicizes these

LIKE A MIGHTY ARMY

basic principles with the aim of extending and preserving them. It endeavors to defend and safeguard the rights of all men, the right to worship or not to worship God.

The aim of this department is aptly expressed in the following commission: "The banner of truth and religious liberty held aloft by the founders of the gospel church and by God's witnesses during the centuries that have passed since then, has, in this last conflict, been committed to our hands. The responsibility for this great gift rests with those whom God has blessed with a knowledge of His word."—The Acts of the Apostles, pages 68, 69.

Forces are ever interfering with, misinterpreting, or destroying our priceless human freedoms. By the interpretation and enforcement of old laws already on the books or by the introduction and passage of new legislation, freedom is often endangered. For example, in some cities in the United States there is the Green River Law which forbids door-to-door selling unless the salesman is invited to the home. This affects the sale of religious books. In some places there are Sunday laws. Any church member having trouble with the Sunday laws or the infringements of religious liberty may call on the department for help.

To keep state and Federal leaders and other professional men, as well as the reading public, and our church members informed on the issues of civil and religious free-

dom, a quarterly journal, *Liberty* magazine, is published by the department.

Checkup

- 1. What methods are used to destroy religious liberty?
- 2. Whom does God ask to uphold the banner of religious liberty in this age?
- 3. How does the church inform state and Federal leaders of the principles of civil and religious liberty?

Missionary Volunteer Department

The Missionary Volunteer Department is the church working for and through its youth. The young people of the church are, first of all, to be won to Christ. Then, as a mighty army of youth they can share their faith and win others to God. The motto of the Missionary Volunteers suggests the impelling force of their mission: "The love of Christ constraineth us." The purpose of this youth organization is "to save from sin and guide in service." To accomplish this objective, the Missionary Volunteer Department operates on two age levels: Junior, ages 10-15; and Senior, ages 16-30 years.

The youth movement provides group activities which satisfy normal youth hungers. If a young person can find pleasant associations and positive activities within the church, he will consider Christ and the church indispensable throughout his life.



Literature distribution reaches thousands of homes. The children help in this work.

Checkup

- 1. What is the purpose of the Missionary Volunteer Society?
- 2. What two age levels are served?

The Home Missionary Department

The Home Missionary Department has the responsibility of organizing the church for service. Every member is to be a disciple like Andrew, who brought others to Christ.

The Home Missionary Department emphasizes five methods of Christian service. It sponsors

the distribution of millions of tracts. The Twentieth Century Bible Course assists thousands of men and women to know their Bibles by home study. The Ingathering plan, directed by this department, reaches millions of homes and gathers millions of dollars for missions. Thousands of needy persons receive help through our Dorcas and Welfare services. Bible studies and meetings held by laymen bring many persons to Christ.

The Home Missionary Department conducts laymen's congresses and conventions, with their demonstration workshops. This helps equip laymen for greater efficiency as soul winners. The monthly magazine *Go* presents thrilling soul-winning methods and experiences, and program material for the church missionary services.

Field Adventuring is carried on by church members. They visit home after home in response to Christ's call, "Go, . . . preach the gospel to every creature." Mark 16:15. Our laymen are on the march for God under the direction of the Home Missionary Department.

Checkup

- 1. Name the five methods of service the Home Missionary Department sponsors.
- 2. How are the laymen trained for this service?
 - 3. What is Field Adventuring?
- 4. What magazine is designed to help home missionary leaders?

The North American Regional Department

The Regional Department directs the work of the church among the American Negroes in the United States. It offers great opportunities for the development and use of talent in conference leadership.

Church schools and academies are increasing. Oakwood College, Huntsville, Alabama, is a senior college, and the Riverside Sanitarium and Hospital is operating efficiently near Nashville, Tennessee.

Literature valued at hundreds of thousands of dollars is sold by Regional literature evangelists. *The Message Magazine*, the monthly subscription magazine, and books, written by talented leaders, are being circulated.

Some of our young people are devoting their lives in service abroad. The staff of workers in Liberia, West Africa, comes from the membership of our Regional Conference churches of the United States.

Checkup

- 1. What subscription magazine is published by the Regional Department?
- 2. Locate Oakwood College and Riverside Sanitarium.
- 3. What is the Regional Department doing for lands abroad?

The Radio-Television Department

Throughout the world, Seventhday Adventists are using the



An evangelistic campaign in Montgomery, Alabama, drew this group of 1,200 people.

modern miracles of mass communications-the radio and the television—to give God's message. The radio broadcast sponsored by the General Conference is known as The Voice of Prophecy (with its headquarters in Glendale, California), and the TV program is called Faith for Today (with its headquarters in Forest Hills, New York). The Seventh-day Adventists were the first denomination to sponsor a network religious program on TV. In addition to these General Conference programs, ministers broadcast on local stations wherever possible.

When people are interested in the Bible truths through radio and TV programs, they are encouraged

Using illustrated Bible studies, laymen are bringing the message to many homes.





The TV program, Faith for Today, features

stories, talks, and inspiring quartet music.

to take the Bible correspondence courses. There is a course prepared for the children, and an introductory course for those who know little of the Bible, and an advanced course for those who would make

an intensive study of Bible doctrines. Millions have enrolled in these courses, which have been prepared in scores of languages. Our radio and TV programs have brought expressions of appreciation from officials in many governments, and the excellent public relations through these channels have helped to break down prejudice and build good will for the church.

Checkup

- 1. How extensive is radio and television coverage by our church?
- 2. In what way is the network TV program, Faith for Today, distinctive?
- 3. How is the radio-TV interest followed up?

CHAPTER 10 REVIEW

Can you identify these?

Faith for Today Sunday law Calendar reform Green River Law
The Voice of Prophecy

Something to think about:

- 1. Can you blame people who are harassed daily by salesmen, for wanting the Green River Law? What should our colporteurs do?
- 2. Should everyone attend the young people's meeting, or only the young people?
- 3. Should non-Christians be expected to contribute to the support of Christian missions? Should Christians be taxed to pay for the crimes committed by non-Christians?
- 4. Should we feed and clothe people who are too lazy to work? Who are included in Matthew 25 as "the least of these My brethren"?

11

WORKING TOGETHER

"They helped everyone his neighbor; and everyone said to his brother, Be of good courage." Isaiah 41:6.

In constructing a building, carpenters, masons, plumbers, electricians, painters, and plasterers are needed. So in the work of building the church organization, many kinds of workmen are required. That is why we have various departments, bureaus, commissions, and associations.

For example, three departments—the Sabbath School, the Education, and the Missionary Volunteer—will sometimes unite in the Vacation Bible School to win boys and girls to Christ. First-aid and home-nursing classes concern the Home Missionary, the Medical, and the War Service Departments.

The bureaus, commissions, and associations considered in this chapter are:

- 1. The Ellen G. White Publications
- 2. The Ministerial Association
- 3. The Bureau of Public Relations
- 4. The International Temperance Association
- 5. The Association of Seventh-day Adventist Self-Supporting Institutions
- 6. The War Service Commission

The Ellen G. White Publications

The Ellen G. White Publications is organized to care for the writings of Ellen G. White, the messen-

ger of the church. Located at the General Conference headquarters, Washington, D.C., the office has many of the documents that tell. about the beginnings of our church. Much correspondence between de-

THE STORY OF OUR CHURCH

nominational workers, and, most important of all, Ellen White's manuscripts, as well as pamphlets, periodical articles, and books, are kept in fireproof vaults.

In addition to caring for the manuscripts and documents which serve the denomination, the Ellen G. White Publications arranges for the printing of compilations from these writings, keeps the books up to date in their appearance and format, and directs the translating and printing of the books in the various languages. If the number of people reading a language is limited, it may be necessary to print only selections from the many volumes. It is the aim to make at least a portion of the Ellen G. White writings available to the majority of church members in the world.

Checkup

- 1. What is the work of the Ellen G. White Publications?
- 2. Where is the office of the Ellen G. White Publications located?

The Ministerial Association

Ministers have many and varied duties. Some are evangelists, some are church pastors, others Bible teachers in our colleges and academies, while still others are conference presidents, departmental leaders, editors, or medical missionaries. A person doing any kind of ministerial work is a member of the Ministerial Association.

The Association conducts ministerial institutes, evangelistic councils, and field schools of evangelism, as well as special courses of instruction in the colleges and the Seventh-day Adventist Theological Seminary.

A forty-eight-page journal entitled *The Ministry*, containing articles of inspiration and information, as well as Biblical research and methods of evangelism, is published monthly by the Association. There are also several smaller journals in other languages.

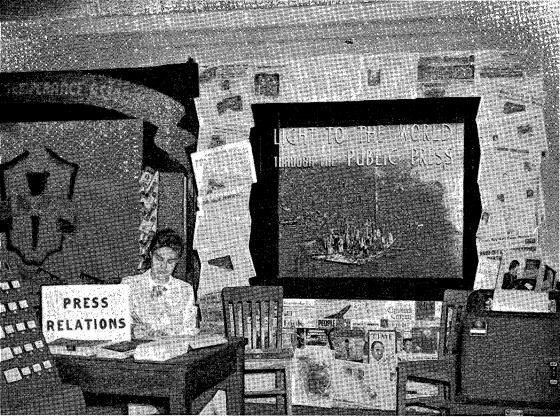
Checkup

- 1. Who are members of the Ministerial Association?
- 2. What journal does the Association publish?

The Bureau of Public Relations

Public relations are essential in a successful business or organization, for it must tell all it can about itself. The Bureau of Public Relations through newspapers, magazines, brochures, newsreels, radio, television, and other media gives information about the church to the public.

The Bureau of Public Relations also serves other departments of the church. This can mean, for example, planning cooking-school posters for the Medical Department, advising the Home Missionary Department regarding a film script, or producing a booklet for the Treasury Department. It may design a road sign for Adventist churches or help make displays for fairs. The Bureau of Public Rela-



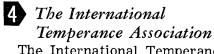
MISSIONS PICTURES

A display by the Bureau of Public Relations at a General Conference shows some of the work done in informing the public about Seventh-day Adventists.

tions is a valuable aid in helping the church and its work to be better known.

Checkup

- 1. What is the purpose of public relations?
- 2. By what methods does this Bureau publicize the church?
 - 3. What are its main objectives?
- 4. What relationship does the Bureau have to the other church departments?



The International Temperance Association fosters an international

program to educate men and women to abstain from the evils of tobacco, narcotics, and alcohol. Its immediate object is to organize a temperance society in every church, college, academy, and church school.

Our world-wide temperance work is financed through membership dues, contributions, and Temperance Day offerings. The Association has five publications: Alert, Listen, Chapter Exchange, Activities, and Smoke Signals.

Checkup

1. What is the purpose of the temperance clubs?



Medical cadet corps training prepares young people to enter military service. A group of trainees drill at a camp in the Dominican Republic.

- 2. How is the Association financed?
 - 3. Name its five publications.

The Association of Seventh-day Adventist Self-Supporting Institutions

This organization is to assist selfsupporting workers in their ministry for God. They do not receive salaries from the church.

The Association is divided into three major groups: medical, educational, and industrial. The medical division has sanitariums, hospitals, nursing homes, treatment rooms, and medical clinics. Possibly we should also mention the health-foods industry, which includes health-food stores, and the manufacture, as well as the distribution, of these products. In education there are a major college, several academies, and specialized schools of instruction. Missionary industries provide a new type of enterprise for membership in the Association.

There is a place in the church for the industrialist, the man of commerce, the craftsman, and others who may be engaged in gainful industry. The fellowship of Seventhday Adventist Church members in the Association develops an attitude of "belonging," as some have expressed it.

WORKING TOGETHER

Checkup

- 1. What are the three main lines of self-supporting work?
- 2. What is one advantage in belonging to the Association?



The War Service Commission, known overseas as the National Service Organization, assists church members in meeting the problems of military service. Thousands of youth have taken the Medical Cadet Corps training course along with their regular studies in the academies and colleges. Some take the training in the summer at Grand Ledge, Michigan. Many young women also take this course.

Work for our servicemen begins in the home church with the Servicemen's Secretary, who provides the young man called into the service with a proper farewell and a Servicemen's Kit, and sends the man's name and address to the War Service Secretary of the conference. Our youth in uniform are supplied with literature and with guidance by conference secretaries. There are Seventh-day Adventist

chaplains at some of the military centers where a large group of our boys are stationed. These consecrated men counsel and encourage the young soldier or sailor in every way possible. Our military chaplains and our faithful men in uniform have witnessed for Christ and have led some of their friends to baptism. If our servicemen find themselves in trouble or undergo court-martial for their conscientious conviction, they receive aid from the church through our War Service Commission.

Red Cross training is carried on in the local churches. Our goal is to have at least one first-aid instructor in every church and one person trained in first aid in every family.

Checkup

- 1. Where can young people of the church receive Medical Cadet Corps training?
- 2. What does the church do for a man in the service?
- 3. What has been accomplished by our service centers and our chaplains?
- 4. What is our goal for Red Cross training?

CHAPTER 11 REVIEW

Do you know the meaning of these words?

media

brochure ·

THE STORY OF OUR CHURCH

Identify:

Smoke Signals

Alert

national service

Questions for class discussion:

- 1. Do you think that a booth at a county or state fair is a good way to advertise our church? Should it be open on Sabbath?
- 2. Would you recommend that every church conduct a Vacation Bible School each summer?
- 3. What is the most effective way of combating the evils of liquor and tobacco?

UNITTWO

THE DRAMA OF THE AGES

The greatest drama of all times is taking place on this earth. For nearly six thousand years, angels, the inhabitants of other worlds, and other beings of the universe, have watched the development of this mysterious plot. The drama started in heaven before this world was created. Lucifer, dissatisfied with his exalted position, wanted to be God. Bitterly resenting the fact that God created this world without his counsel, Lucifer accused the Father of being selfish, unreasonable, and tyrannical. The jealous angel asserted that he could devise a better plan that would give everyone more liberty and pleasure than God's government. The Almighty One could have destroyed Lucifer at that moment, but many beings might have harbored the thought that He was too severe and that Lucifer might be right. Therefore God permitted Lucifer to have a chance to demonstrate his claims.

The angels were given the opportunity to choose God's way or Satan's deception. The majority of the heavenly beings gave their allegiance to God; but a third of the angels, and later the first two inhabitants of this earth, obeyed Satan. Thus he became "the prince of this world," and this planet became the stage where the drama is being enacted.

Satan has been permitted to try out his plans and to work his experiments. The claims of Satan have been proved false. The world has not been made happy because of sin and selfishness.

The majority of men have listened to Satan and yielded to his temptations. The world has been filled with hatred and greed, sorrow and crime. Satan delights in misery and revels in suffering and bloodshed.

God never compels a man to serve Him; neither will He allow Satan to force any man to sin. The power of choice was given to every human being in the beginning, and it has not been taken away. Satan can have no power over a person who refuses to serve him. Each person on this earth decides for himself which leader he will follow, which he will obey.

The power of choice is ours. The drama is in the last act, and each of us is on the stage. Our individual actions are being observed by others. "We are made a spectacle unto the world, and to angels, and to men." I Corinthians 4:9. When this drama is complete, everyone in the universe, including Satan, will be convinced that "the law of the Lord is perfect," and that God is holy, just, and good.

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PROJECTS

PANTOMIME

As a class you might like to give a pantomime of the drama of the ages.

If given before the class only, each group could select its own scenes. If given as a class before an audience, the audience guesses what scenes are being enacted. Some of the scenes might be: "The Vaudois peddler," "John Wycliffe on his deathbed," "Huss and the pope in the same jail," "Luther burning the papal bull," "William Carey, the shoe cobbler," "John G. Paton, the well digger," etc. Would you prefer making posters of these scenes instead of giving them in pantomime?

For further information see:

White, Patriarchs and Prophets, pages 33-358. White, The Acts of the Apostles. White, The Great Controversy, pages 39-298. Hubbard, Ann of Ava. Forbush, Foxe's Book of Martyrs. Hagstotz, Heroes of the Reformation.

12

THE CHURCH OF THE OLD TESTAMENT

"For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." 2 Chronicles 16:9.

The conflict between Christ and Satan, centered in our world, is the same in principle today as it was from the very beginning. Satan seeks the honor, the praise, and the adoration that belong only to God. While the majority of men and women have followed the selfish way of Satan, there have been those who have remained loyal to God in every age. They have resisted temptation and stood firm against the flood of evil.

Remember these major points in this lesson:

- 1. The Church of the Old Testament
- 2. Instructions From God
- 3. God's Guidance



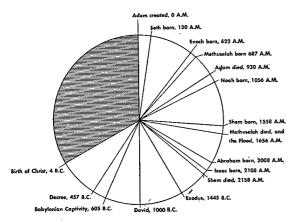
The Church of the Old Testament

From creation to the present time those who obeyed God have been called by various names, such as sons of God, the seed of Abraham, the children of Israel, Christians. They all had the same fundamental beliefs. Today we are called Seventh-day Adventists because we keep the seventh-day Sabbath and believe that Jesus Christ is coming again.

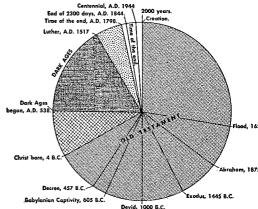
If we had lived in Old Testament times and believed in the Lord Jehovah we would have been Israelites. For example, the Egyptians who renounced their idols and accepted the God of Moses and Aaron. became Israelites. Rahab of Jericho and Ruth the Moabitess were not only counted as Israelites, they were ancestors of the Messiah. When an Israelite violated the ceremonies of the sanctuary, he was "cut off from his people," or as we would say today, he was dis-

THE STORY OF OUR CHURCH

GOD'S CLOCK OLD TESTAMENT TIMES



GOD'S CLOCK NEW TESTAMENT TIMES



During two thirds of the world's history men looked for the Messiah; during the last third they have looked for His second coming in glory.

fellowshiped from the church and had no part in it.

The church of the Old Testament accepted the law of God as its rule of life. The Ten Commandment law is the universal, eternal, unchangeable expression of God's character. Long before the tables of stone were given to Moses on Mount Sinai, the people of God were keeping the commandments. God said, "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Genesis 26:5.

The fourth commandment identifies God as the Creator, and keeping the Sabbath is a sign of allegiance to Him. The Sabbath, God declares, "is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify

you." Exodus 31:13. It is a joy and a delight to keep the law of God, for it is the law of love. David exclaimed, "O how love I Thy law! it is my meditation all the day." Psalm 119:97.

After Israel went into exile and Solomon's temple was destroyed, the majority of the people continued to look to the law for guidance. "For Ezra had prepared his heart to seek the law of the Lord, and to do it." Ezra 7:10.

The Jews looked for the coming of the Messiah. From the time the first promise was made to Adam and Eve in the Garden of Eden, the people of God have longed for the time when sin and sinners would be no more. "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands

of His saints." Jude 14. Abraham "looked for a city which hath foundations, whose builder and maker is God." Hebrews 11:10.

The hope of the ages has been the coming of the Lord. Whether priest or king, patriarch or prophet, rich or poor, the children of God are longing to say, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isaiah 25:9.

God so loved man that He was willing to do anything to save him. There was only one way—God gave His Son to die for man. Eternal life is not inherited, or earned; it is entirely "the gift of God."

The Israelite of the Old Testament showed his faith in the plan of salvation by offering a sacrifice. He placed his hands on the head of the lamb, confessed his sins, and killed the animal, thus acknowledging that he was a sinner doomed to die for his own sins. By faith he accepted God's plan, for the lamb was a symbol of the Lamb of God who would take away his sins. Thus he became a free man, a new creature through faith in the coming Messiah.

The New Testament church member shows his faith in the plan of salvation by being baptized. He goes into the water, is buried, and comes out again, thus acknowledging that he was a sinner doomed to die for his own sins. By faith he accepts God's plan to have his sins washed away by the blood of the



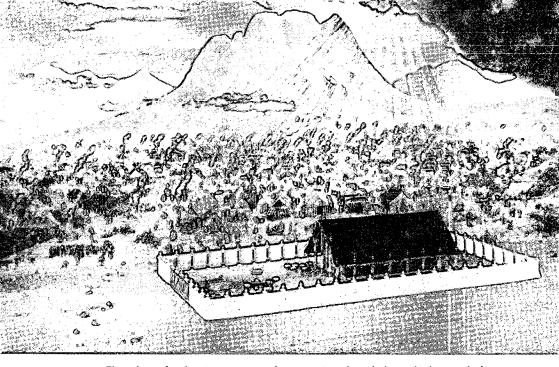
STANDARD PUB. C

The commandments which Moses delivered to Israel had long been kept by the patriarchs.

Lamb. As Christ arose from the tomb, so the sinner who accepts Christ as his Saviour rises from the watery grave of baptism, a free man, a new creature, to walk in the newness of the Christian life.

Checkup

- 1. What would members of the Old Testament church be called to-day?
- 2. What were God's church members called in the Old Testament?
- 3. How did the Old Testament members regard God's law?
- 4. How do we know that they looked for the Messiah to come?
- 5. Compare the offering of the lamb in the Old Testament with Christian baptism.



-The plan of salvation was taught to ancient Israel through the symbols of the sanctuary, which represented Christ, the sin-bearing Lamb of God.

2 Instructions From God

God talked with Adam and Eve face to face when they lived in the Garden of Eden before they sinned. For twenty-five hundred years after man sinned, God's message was given orally to the people. God spoke to certain individuals. "And the Lord said unto Noah" (Genesis 7:1); "Now the Lord had said unto Abram" (Genesis 12:1); "And God said unto Jacob" (Genesis 35:1); "God called unto him out of the midst of the bush, and said, Moses, Moses" (Exodus 3:4).

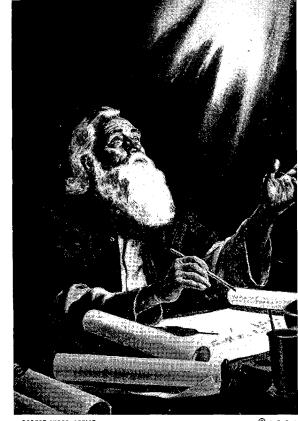
For the most part the knowledge and will of God were conveyed by word of mouth from the patriarchs to the people. Their long lives, their keen minds, and their accurate memories enabled them to pass on precise instruction. Shem, the son of Noah, must have been deeply impressed with the reality of events as they were related to him by his great-grandfather, Methuselah, who was personally acquainted with all the patriarchs up to that time. During the first ninety-eight years of his life. Shem could accompany his great-grandfather as they visited places of interest. He might have said, "Right here I talked with my father Enoch for the last time before he was taken to heaven. Over there is the field where Cain slew his brother. Abel. And here is the grave of Adam; I was only 243 years old when he died. This place is the most treasured spot on earth to me, for it is where Adam told us of the beautiful home in Eden he once enjoyed. But God has promised a new Eden to all who love and obey Him."

In this way Shem was able to tell the thrilling stories to the ten generations who lived after the Flood, for he was still living when Isaac married Rebekah.

God instructs His people through the Holy Scriptures. Moses was the first writer whom God used to record permanent instructions for His church and to preserve these experiences for future generations. During the next thousand years, several men wrote certain portions of the Scripture. These inspired histories, prophecies, and poems, written on scrolls, were read to the congregations on the Sabbath and on other special occasions. These writings are known to us as the Old Testament. Thus the church in those times heard the same words we read today in that part of the Bible.

Although the Old Testament was written by different men, varying greatly in point of time, education, and station in life, they all wrote under the inspiration of the Holy Spirit. The Bible is not merely human, "but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

God often makes His instruction clear with the help of object lessons. To gain the attention of the people and to make His messages easily understood, God uses many illustrations, types, and symbols.

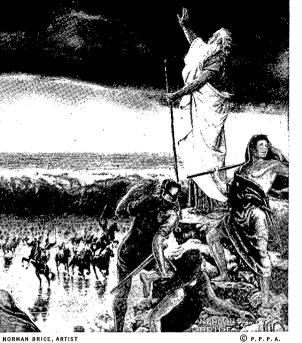


Prophets and apostles received messages from God and recorded them for us to read.

The greatest object lesson of ancient Israel was the sanctuary. Here the plan of salvation was made plain; here the work of the sanctuary in heaven was revealed. The building, its curtains, its furniture, the order of its service, the dress of the priests, the offerings and ceremonies, were all symbols, and they taught many lessons. The sanctuary and its services are the study of Bible scholars.

Checkup

- 1. How did God first communicate with His children?
- 2. Why were the words of the patriarchs so convincing?



God brought victory to Israel through such miracles as the deliverance at the Red Sea.

- 3. What do we call the written instructions God gave His Old Testament church?
- 4. What is the greatest object lesson God gave His people?

3 God's' Guidance

In Old Testament times God fought for His people. The children of Israel were not a military nation, and their history indicates that they seldom gained a victory by their own might or strategy. When they followed God's way they conquered every foe. From the taking of Jericho to the destruction of Sennacherib's army, the victories of Israel were miracles of God. Sennacherib, that great and terrible warrior who caused strong nations to tremble, was powerless before the king of Israel. Heze-

kiah's preparation for battle was different from that of a military general. Instead of gathering more troops or equipping his men with better armor, he prayed to the God of heaven. God answered that sincere prayer by sending an angel to the camp of the Assyrians, and in one night 185,000 of the soldiers, captains, and chief officers were slain. Never again was that proud king able to come against Israel.

Whether the faithful Israelites were all the "men of war," or Gideon's three hundred, or David with his sling, God gave glorious victories. But when they disobeyed the commands of the Lord they were weak and defeated even when attacking a little city like Ai.

Men who were faithful to God were strong, noble characters. Noah was not easily discouraged. He preached for one hundred and twenty years to sinners who ridiculed his belief in God. Joseph was strong. A slave in a heathen nation, tempted by his master's wife, he did not yield, but exclaimed, "How then can I do this great wickedness, and sin against God?" He was a man to be trusted, and he was honored with a position of great authority.

Job was strong. Neither prosperity nor adversity could shake his faith. He acknowledged God as the giver of all good and perfect gifts. After everything he owned had been destroyed or taken from him he said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Job 1:21.

THE CHURCH OF THE OLD TESTAMENT

When in great bodily pain, accused by his friends, he did not lose confidence in God.

Checkup

1. How was Israel able to conquer its enemies?

- 2. Name some of the miracles God performed for Israel.
- 3. How did the deliverance of Israel from Egypt reveal God's nature?
- 4. Name Old Testament men who were faithful to God.

CHAPTER 12 REVIEW

What do these words mean?

drama

mysterious

plot

Messiah

Identify:

the patriarchs
prince of this world

the gift of God

Pronounce it this way:

Sennacherib

suh NAK er ib

For class discussion:

- 1. What helped Shem, Ham, and Japheth to accept the teaching of their father instead of the unbelief of the young men of their time?
- 2. If you could have visited Shem in Isaac's time, what questions would you have asked?
- 3. What do you think the teen-agers did Sabbath afternoon during the wilderness wanderings?
- 4. Is it easier to be a follower of God now than in the days of the children of Israel?

13

THE CHURCH OF THE NEW TESTAMENT

"Behold your God!" Isaiah 40:9.

When the Jews were taken as slaves to Babylon, they learned to depend on God. After suffering at the hand of heathen foes, they were convinced that obedience to the law of God was the only hope of happiness. But, restored to their homeland after the captivity, their eyes were blinded by selfish motives; instead of the real meaning of the Ten Commandments they saw only the legal requirements. The law, which should have taught them to love their neighbor as themselves, was used as a wall to separate them from the people of other nations who needed God. Instead of being a light to the Gentiles, the Jews hid the message of God. Instead of God's law becoming a key to unshackle those bound by sin, the Jews used it as a lock to hold them prisoners.

In this dark hour, Christ came to earth and the church of the New Testament began. The following points in this lesson are of vital importance:

- 1. New Testament Beliefs
- 2. The Word Made Flesh
- 3. The Apostolic Church

New Testament Beliefs

The church of the New Testament got its fundamental beliefs from the Old Testament. It accepted the law of God as its rule of life. Jesus Christ, realizing that some persons might think He came

to destroy the law, declared emphatically, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Matthew 5:17. Thus by precept and example Christ magnified the law.

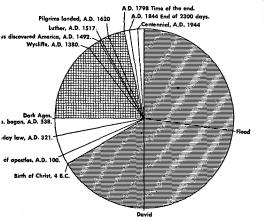
The New Testament church loved

and cherished this law. Paul declared, "I delight in the law of God after the inward man." Romans 7:22.

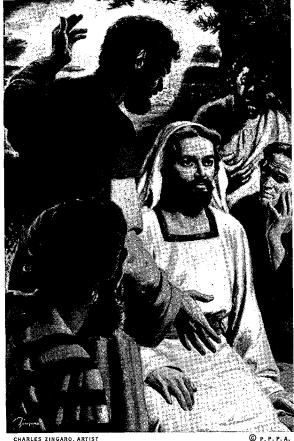
The disciples asked Jesus, "What shall be the sign of Thy coming, and of the end of the world?" Matthew 24:3. Jesus answered by listing many specific signs that would clearly foretell His coming. "I will come again," He promised. John 14:3. Angels from heaven declared. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11), while John announced, "Behold, He cometh with clouds; and every eye shall see Him" (Revelation 1:7).

On the Day of Pentecost the people asked the apostles, "Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you

GOD'S GREAT CLOCK



The New Testament church extends from the birth of Christ to the end of time.



"What shall be the sign of Thy coming, and of the end of the world?" asked the disciples.

in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:37, 38. Man does not inherit eternal life, neither can he earn it. No friend or loved one can give it to him. Jesus is our only hope. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

Checkup

1. How did the Jews misuse the law?



Even as a boy, Jesus was a careful workman in His father's carpenter shop, and His cheerful, winning disposition was an inspiration to the neighbors.

- 2. What did Jesus say concerning the law?
- 3. What was Paul's attitude toward the law?
- 4. What promise did Christ make concerning His return?
- 5. How only can you have eternal life?

2 The Word Made Flesh

Jesus obeyed His earthly parents, for He "was subject unto them." He knew how to work, and He helped His mother with the daily chores about the home. He became a skilled carpenter. "He was not willing to be defective, even in the handling of tools." "In His industrious life there were no idle

moments to invite temptation."—
The Desire of Ages, page 72.

Jesus grew to be a strong young man. He cared for His body by eating the proper food at the proper time, by exercising His muscles, by getting the necessary amount of rest and sleep. He loved the out-of-doors. Jesus was kind, thoughtful, and courteous. "Jesus is our example.... It is in His home life that He is the pattern for all children and youth."—*Ibid.*, p. 74.

No person on this earth has been assailed with as many temptations as Jesus faced. He knew God's word, and "it is written" was His defense. Though Satan made Him a special target, He was not over-

THE CHURCH OF THE NEW TESTAMENT

come by the enemy. Jesus longed to carry out the plan of His Father. He said, "I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40:8.

Jesus was greatly interested in the boys and girls. He loved the children and talked to them in simple words they could understand. He said, "Suffer little children to come unto Me, and forbid them not: for of such is the kingdom of God." Luke 18:16.

Jesus loved men and women in all walks of life, whether they were rich or poor, educated or unlearned. The needy and the ignorant received His love and sympathetic care. The man born blind, the lame man by the pool of Bethesda, the frightful demon-possessed fugitives, the Syrophoenician woman, the untouchable lepers—all got a glimpse of heaven when Jesus passed their way. Forgetting His own physical needs and desires, He saw the people as the sheep that had no shepherd.

Jesus did not pass by the rich, the educated, or those in high authority. His first public appearance as a boy of twelve was with the scholars in the temple. During His ministry He was entertained in the homes of Pharisees, and He worked untiringly for them. When the rich young ruler came to Jesus asking what he should do to inherit eternal life, "Jesus beholding him loved him." Mark 10:21. Whether it was a centurion, a ruler of the synagogue, a scribe, or a Pharisee, each one received all the physical heal-

ing and divine instruction that he desired. Christ lived to bless others.

Checkup

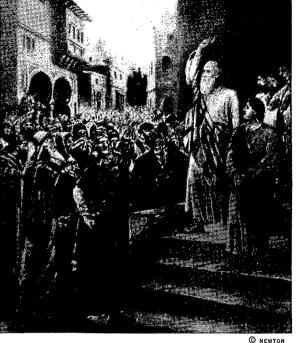
- 1. How did Jesus treat His parents?
- 2. Name some things Jesus did as a child that helped make Him a great Man.
- 3. How was Jesus able to overcome temptation?
- 4. Name three classes of people for whom Jesus labored.

3 The Apostolic Church

In Old Testament time when Israel came out of Egypt, God was the ruler, and Moses was His visible representative. Later the people demanded a king in order to be like the nations around them, and God permitted them to have their own way.

When Christ came, the Jewish leaders rejected Him and declared publicly, "We have no king but Caesar." In rejecting God, they cut off their source of power, and soon the Jewish nation collapsed. However, there were many individuals who did not reject God. They believed in Jesus Christ and accepted Him as the Messiah. They formed a church and called themselves Christians. The early Christian church had many things in common with us today.

The early church elected its officers. In the sixth chapter of the book of the Acts we read that deacons were needed, and the apostles said, "Wherefore, brethren, look ye out among you seven



Peter's courageous sermon at Pentecost brought thousands into the new church.

men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose" seven men to be their deacons. The qualifications for an officer are the same now as they were then. In an ordination service today we hear the same words of instruction that were used in the early church. See 1 Timothy 3 and Titus 1.

The early church had a strong evangelistic program. In addition to the twelve apostles there was Paul, the greatest evangelist of all time; there were Barnabas, Silas, John Mark, Apollos, Timothy, Titus, and others who devoted their time to special soul winning. Even

the deacons conducted meetings occasionally. The churches received letters, called "epistles," which were short sermons, exhortations, reports, and special counsel. Today our churches in all parts of the world are visited by leading ministers, who likewise give instruction, reports, and timely counsel to the believers.

It may be that James, the Lord's brother, was the "general conference president." He presided at the church council in Jerusalem. After the subject under question had been discussed at length, James summarized the points presented and announced, "Wherefore my sentence is." When Peter was released from prison by the angel, he was told to report the experience to James. The epistle of James is of a general nature. It is addressed "to the twelve tribes which are scattered abroad." We believe that James must have had general oversight of the church at that time, and the headquarters were at Jerusalem.

Christ commissioned His church to go "into all the world, and preach the gospel to every creature." The church members were to begin in Jerusalem, branch out into Judea and Samaria, and then proceed to "the uttermost part of the earth." Filled with holy zeal, these apostles went everywhere preaching the word. Paul was able to report to the church in Colosse that "the gospel... was preached to every creature which is under heaven." Colossians 1:23.

THE CHURCH OF THE NEW TESTAMENT

Checkup

- 1. What happened to the chosen nation when it rejected Christ?
 - 2. Name some of the leading

evangelists in the early church.

3. What evidence leads us to believe that James was the "president" of the church?

CHAPTER 13 REVIEW

How many of these do you know?

tradition

perfect

centurion

precept

Pharisee

Christian

Questions to consider:

- 1. Why did Jesus obey His parents?
- 2. If you had lived in the days of Jesus how could you have known that He was the Christ?
- 3. Is it possible to keep the letter of the law and not keep the spirit of the law?
- 4. Is it possible to keep the spirit of the law and not keep the letter of the law?

14

THE CHURCH IN DARKNESS

"Be thou faithful unto death, and I will give thee a crown of life." Revelation 2:10.

Bitter over his defeat in his conflict with Christ and knowing that his doom was now certain, Satan resolved to blot out every trace of righteousness from the earth. If he could not overcome Christ he would overcome His followers if possible. Every kind of deception he could imagine, every form of torture he could invent, every temptation his mastermind-could-devise,—was—employed—against—the—disciples of Jesus. He tried to shroud in mystery the simplest teachings of the Saviour, to create doubts and uncertainties about the plainest statements in the Bible, to "spiritualize" or make meaningless the most definite revelations. He inspired his human agents to fight against the Christian church from within and from without. The Bible he feared; the Christian he hated; he determined to destroy both.

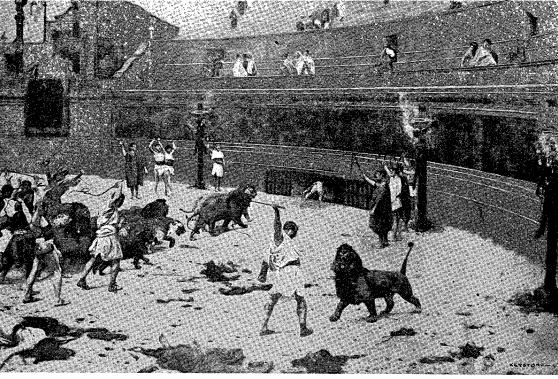
The period of Dark Ages, with all its ignorance, degradation, corruption, and sin, was almost a complete triumph for Satan and his evil host. Here are the main thoughts in this lesson:

- 1. The Persecution of Christians
- 2. Christianity Faces Compromise
- 3. Apostasy in the Church
- 4. Centuries of Darkness

The Persecution of Christians

The followers of Jesus Christ faced test and trial only a few

weeks after their Lord ascended to heaven. The disciples were put in prison for speaking in the temple at Jerusalem. Stephen was stoned, and the church members fled from



Under the cruel persecutions of Roman emperors Christians faced hideous death in the arena, but their fidelity won many honest pagans to Christ.

KEYSTONE

the city to escape death. As Christianity spread through the Roman Empire and came in conflict with paganism, the followers of Jesus were imprisoned, tortured, and killed.

Nero was one of the cruelest pagan rulers of Rome. He hated the Christians because they refused to worship idols in the heathen temples. He accused the followers of Jesus of committing crimes against the government and of causing famine, pestilence, and earthquake. To entertain the Romans, Nero and other emperors threw Christians to the lions and tigers in the arena or made human torches of them to light the amphitheater.

Strangely enough, these fearful persecutions brought more and more people to the church. When the pagan Romans saw Christians sing and pray as they died, hearts were touched and the citizens of the empire wanted to know more about Jesus. Thus the blood of the martyrs became the seed from which thousands of new converts came into the church.

The darkest hours of persecution for the early church were from A.D. 100 to 300. Diocletian was one of the last pagan emperors to attempt to destroy Christianity. For ten years he burned churches and tortured the faithful followers of Jesus. The waves of persecution ended in A.D. 313.

THE STORY OF OUR CHURCH

Checkup

- 1. When did persecution begin in the early church?
- 2. How were Christians persecuted?
- 3. During what period was persecution at its height?
- 4. To what has the blood of slain Christians been compared?

2 Christianity Faces Compromise

When the sword did not end the Christian church, the enemy tried another method of attack. He attempted to make the church popular in the state and to bring pagan rites and ceremonies into the Christian religion. Temporal prosperity and worldly honor were far more dangerous than persecution. Soon paganism was blending with the doctrines Jesus taught. The worshipers of idols joined the church and merely changed the objects of their worship from pagan idols to images of Jesus and the Virgin Mary.

Constantine, emperor of Rome, was baptized as a Christian. He issued the first Sunday law in A.D. 321, calling all city dwellers and merchants to rest on "the venerable day of the sun." Thus we see how the state attempted to make people "good" by law and how pagan days and ceremonies crept into the church.

Most of the Christians did not see the danger, and they accepted the compromise between Christ's teachings and paganism. Soon the church lost its purity and the truth was corrupted.

Checkup

- 1. How did the evil one attack the church?
- 2. How did images creep into the church?
- 3. How did Constantine attempt to make everyone "good"?

3 Apostasy in the Church

Little by little false teachings filtered into the church. The simple faith was lost as Christians became wealthy and powerful in business and government. In A.D. 476 the barbarian tribes from the north overthrew the Roman Empire; and in the struggle that followed, the head of the Christian church at Rome, known as the "pope," became the head of the church generally.

Soon the pope became so powerful that kings were afraid of him. As the representative of the church he was considered supreme on matters of faith and morals.

The Bible was not placed in the hands of church members, partly because only handwritten copies were available in those times, but mainly because the leaders of the church were afraid to let the people study the Holy Scriptures lest they find that many doctrines, such as the immortality of the soul, the worship of saints, purgatory, and the observance of Sunday were not taught by Christ.

The church of Rome states that it changed the day of worship from



Through the centuries wealth, social position, and all other attractions of the world have failed to lure genuine Christians from the love of Jesus.

the seventh to the first day of the week. The observance of Sunday as a Christian institution came from paganism, which Paul calls the "mystery of lawlessness."

Checkup

- 1. How did apostasy creep into the church?
- 2. What was substituted for the requirements of God?
- 3. Who does the pope claim to be?
- 4. What does the church of Rome claim to have changed?

4 Centuries of Darkness

By the sixth century the Roman leaders held power over most of the Christian churches. This strong organization was known as the "papacy," with the pope as the head. In 538 the papal power be-

came supreme and a period of darkness began. For 1260 years, as Daniel's prophecies foretold, the Roman Catholic Church held sway over kings. By means of this secular authority the church forced the followers of Jesus to choose either the false doctrines and pagan ceremonies of Catholicism or to suffer imprisonment and perhaps death by the sword or by burning at the stake.

This long period of history has been called the Dark Ages, a term now in disfavor because it implied a lack of culture and scholarship. There was a great deal of learning at the medieval universities and cathedrals, but spiritually the times were dark. People were taught that the salvation of Christ came only through the sacraments of the church. Through blind allegiance

THE STORY OF OUR CHURCH

to authority and liberal payments of money they hoped to escape hell and win their way out of purgatory. Indulgences, which were remissions of temporal punishments for sin (that is, punishment in purgatory), were sold to raise money for the church. They were even sold in advance, as "permission" to sin. Soldiers who fought in the wars waged by the church were offered forgiveness for their sins—past, present, and future.

During these dark centuries Europe made little progress in arts and sciences. The learning of the

past was taught to the few in the universities, while the masses of the people were held in poverty and superstition. The vague promise of rewards for blind allegiance to the church was a poor substitute for the enlightened teachings of Christ. Men sank into hopelessness and vice.

Checkup

- 1. What did the apostate church do to true Christians?
- 2. What is the date of the beginning of the Dark Ages?
 - 3. What are indulgences?

CHAPTER 14 REVIEW

What do these words mean to an S.D.A.?

blasphemous pagan papal vicegerent pope

Judaism

Something to think about:

- 1. Under the attractive cloak of unity of the churches and the brotherhood of man, what is Satan still trying to do?
- 2. Does persecution or prosperity strengthen the child of God? Which one will receive the greater reward, the one who stood firm under persecution or the one who stood firm under prosperity?
- 3. If I plan to ask God to forgive me for a sin which I intend to commit, will He hear me?

Pronounce it this way:

Syrophoenician Diocletian sigh roh fuh NISH 'n digh oh KLEE sh'n

15

THERE SHINES A LIGHT

"He that overcometh, and keepeth My works unto the end, to him will I give power over the nations." "And I will give him the Morning Star." Revelation 2:26, 28.

"Amid the gloom that settled down upon the earth during the long period of papal supremacy, the light of truth could not be wholly extinguished. In every age there were witnesses for God—men who cherished faith in Christ as the only mediator between God and man, who held the Bible as the only rule of life, and who hallowed the true Sabbath. How much the world owes to these men, posterity will never know. They were branded as heretics, their motives impugned, their characters maligned, their writings suppressed, misrepresented, or mutilated. Yet they stood firm, and from age to age maintained their faith in its purity, as a sacred heritage for the generations to come."—The Great Controversy, page 61.

Here are the major points in today's lesson:

- 1. The Waldenses Kept the Light of Truth Burning
- 2. John Wycliffe

The Waldenses Kept the Light of Truth Burning

"The history of God's people during the ages of darkness that followed upon Rome's supremacy is written in heaven, but they have little place in human records. Few traces of their existence can be found, except in the accusations

of their persecutors. . . . Rome endeavored also to destroy every record of her cruelty toward dissenters. Papal councils decreed that books and writings containing such records should be committed to the flames. . . .

"No church within the limits of Romish jurisdiction was long left undisturbed in the enjoyment of



Light truly shone in darkness as the Waldensian missionaries carried the apostolic faith to people under the domination of the Roman hierarchy.

freedom of conscience. . . . In Great Britain primitive Christianity had very early taken root. . . . Persecution from pagan emperors, which extended even to these far-off shores, was the only gift that the first churches of Britain received from Rome. . . Yet the light, hidden for a time, continued to burn. In Scotland, a century later, it shone out with a brightness that extended to far-distant lands. From Ireland came the pious Columba and his colaborers, who, gathering about them the scattered believers on the lonely island of Iona, made this the center of their missionary labors. Among these evangelists was an observer of the Bible Sabbath, and thus this truth was introduced among the people. A school was established at Iona, from which missionaries went out, not only to Scotland and England, but to Germany, Switzerland, and even Italy. . . .

"In lands beyond the jurisdiction of Rome there existed for many centuries bodies of Christians who remained almost wholly free from papal corruption. . . . These Christians believed in the perpetuity of the law of God and observed the Sabbath of the fourth commandment. Churches that held to this faith and practice existed in Central Africa and among the Armenians of Asia.

"But of those who resisted the encroachments of the papal power, the Waldenses stood foremost. In the very land where popery had

THERE SHINES A LIGHT

fixed its seat, there its falsehood and corruption were most steadfastly resisted. . . .

"Among the leading causes that had led to the separation of the true church from Rome was the hatred of the latter toward the Bible Sabbath. . . . Amid the prevailing error and superstition, many, even of the true people of God, became so bewildered that while they observed the Sabbath, they refrained from labor also on the Sunday. But this did not satisfy the papal leaders. They demanded not only that Sunday be hallowed, but that the Sabbath be profaned; and they denounced in the strongest language those who dared to show it honor. It was only by fleeing from the power of Rome that any could obey God's law in peace.

"The Waldenses were among the first of the peoples of Europe to obtain a translation of the Holy Scriptures. . . . They had the truth unadulterated, and this rendered them the special objects of hatred and persecution. . . . Through ages of darkness and apostasy there were Waldenses who denied the supremacy of Rome, who rejected image worship as idolatry, and who kept the true Sabbath. Under the fiercest tempests of opposition they maintained their faith. . . .

"Behind the lofty bulwarks of the mountains—in all ages the refuge of the persecuted and oppressed—the Waldenses found a hiding place. Here the light of truth was kept burning amid the darkness of the Middle Ages. Here, for a thousand years, witnesses for the truth maintained the ancient faith. . . .

"They indulged no repining because of the hardships of their lot; they were never lonely amid the mountain solitudes. They thanked God that He had provided for them an asylum from the wrath and cruelty of men. . . . From many a lofty cliff they chanted the praise of God, and the armies of Rome could not silence their songs of thanksgiving. . . .

"The Vaudois churches, in their purity and simplicity, resembled the church of apostolic times. . . . The pastors not only preached the gospel, but they visited the sick, catechized the children, admonished the erring, and labored to settle disputes and promote harmony and brotherly love. . . .

"They were employed also in copying the Scriptures. Some manuscripts contained the whole Bible, others only brief selections, to which some simple explanations of the text were added by those who were able to expound the Scriptures. . . . Angels from heaven surrounded these faithful workers.

"Satan had urged on the papal priests and prelates to bury the word of truth beneath the rubbish of error, heresy, and superstition; but in a most wonderful manner it was preserved uncorrupted through all the ages of darkness. . . .

"In the schools whither they went, they were not to make confidants of any. Their garments

THE STORY OF OUR CHURCH

were so prepared as to conceal their greatest treasure—the precious manuscripts of the Scriptures. . . . And whenever they could do so without exciting suspicion, they cautiously placed some portion in the way of those whose hearts seemed open to receive the truth. . . . Converts to the true faith were won in these institutions of learning, and frequently its principles were found to be permeating the entire school; yet the papal leaders could not, by the closest inquiry, trace the so-called corrupting heresy to its source. . . .

"The Vaudois ministers were trained as missionaries. . . . To have made known the object of their mission would have ensured its defeat; therefore they carefully concealed their real character. Every minister possessed a knowledge of some trade or profession, and the missionaries prosecuted their work under cover of a secular calling. Usually they chose that of a merchant or peddler. . . . They secretly carried about with them copies of the Bible, in whole or in part; and whenever an opportunity was presented, they called the attention of their customers to these manuscripts. . . . Everywhere they scattered the precious seed. Churches sprang up in their path. . . .

"The Waldensian missionaries were invading the kingdom of Satan, and the powers of darkness aroused to greater vigilance. . . . Therefore the pope ordered 'that malicious and abominable sect of

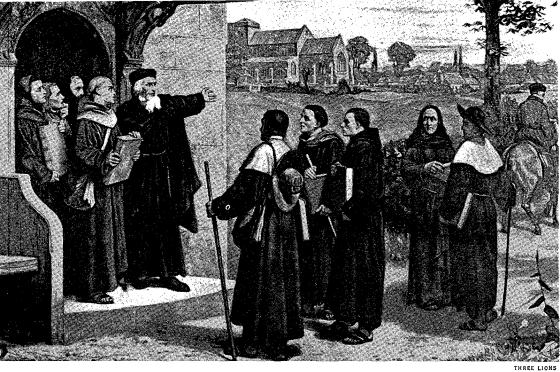
malignants,' if they 'refuse to abjure, to be crushed like venomous snakes.' . . . Notwithstanding the crusades against them, and the inhuman butchery to which they were subjected, they continued to send out their missionaries to scatter the precious truth. They were hunted to the death; yet their blood watered the seed sown, and it failed not of yielding fruit."—*Ibid.*, pp. 61-78.

Checkup

- 1. Name some countries that received the light.
- 2. Where were the Waldenses located?
- 3. How did they preserve the Scriptures?
- 4. What methods did they employ in scattering the pages of the Bible?
- 5. How did the pope regard them?

2 John Wycliffe

"John Wycliffe was the herald of reform, not for England alone, but for all Christendom. . . . He was educated in the scholastic philosophy, in the canons of the church, and in the civil law, especially that of his own country. . . . By his study of national and ecclesiastical law he was prepared to engage in the great struggle for civil and religious liberty. . . . The power of his genius and the extent and thoroughness of his knowledge commanded the respect of both friends and foes. His adherents saw with satisfaction that their champion



John Wycliffe sends out itinerant preachers with portions of the first complete English Bible translated at his direction from the Latin Vulgate.

stood foremost among the leading minds of the nation; and his enemies were prevented from casting contempt upon the cause of reform by exposing the ignorance or weakness of its supporter. . . .

"When Wycliffe's attention was directed to the Scriptures, he entered upon their investigation with the same thoroughness which had enabled him to master the learning of the schools. . . .

"He saw that Rome had forsaken the word of God for human tradition; he fearlessly accused the priesthood of having banished the Scriptures, and demanded that the Bible be restored to the people and that its authority be again established in the church. . . . The papal leaders were filled with rage when they perceived that this Reformer was gaining an influence greater than their own. . . .

"While acting as chaplain for the king, he took a bold stand against the payment of tribute claimed by the pope from the English monarch. . . . Thus an effectual blow was struck against the papal supremacy in England.

"Another evil against which the Reformer waged long and resolute battle was the institution of the orders of mendicant friars. These friars swarmed in England, casting a blight upon the greatness and prosperity of the nation. Industry, education, morals, all felt the withering influence. . . .

"The papal thunders were soon hurled against him. Three bulls

Quelia Dang

were dispatched to England,—to the university, to the king, and to the prelates,-all commanding immediate and decisive measures to silence the teacher of heresy. Before the arrival of the bulls, however, the bishops, in their zeal, had summoned Wycliffe before them for trial. But two of the most powerful princes in the kingdom accompanied him to the tribunal: and the people, surrounding the building and rushing in, so intimidated the judges that the proceedings were for the time suspended, and he was allowed to go his way in peace. . . .

"But the arrival of the papal bulls laid upon all England a peremptory command for the arrest and imprisonment of the heretic. These measures pointed directly to the stake... Death came, not to the Reformer, but to the pontiff who had decreed his destruction... The death of Gregory was followed by the election of two rival popes... This occurrence greatly weakened the power of the papacy. The rival factions had all they could do to attack each other, and Wycliffe for a time had rest....

"But the greatest work of his life was to be the translation of the Scriptures into the English language. . . . He expressed his intention to translate the Bible, so that every man in England might read, in the language in which he was born, the wonderful works of God.

"But suddenly his labors were stopped. . . . He was attacked by a dangerous illness. The tidings brought great joy to the friars. Now they thought he would bitterly repent the evil he had done the church, and they hurried to his chamber to listen to his confession. ... 'You have death on your lips,' they said; 'be touched by your faults, and retract in our presence all that you have said to our injury.' The Reformer listened in silence: then he bade his attendant raise him in his bed, and, gazing steadily upon them as they stood waiting for his recantation, he said, in the firm, strong voice which had so often caused them to tremble: 'I shall not die, but live; and again declare the evil deeds of the friars.' Astonished and abashed the monks hurried from the room.

"Wycliffe's words were fulfilled. He lived to place in the hands of his countrymen the most powerful of all weapons against Rome—to give them the Bible, the Heaven-appointed agent to liberate, enlighten, and evangelize the people. . . . In giving the Bible to his countrymen, he had done more to break the fetters of ignorance and vice, more to liberate and elevate his country, than was ever achieved by the most brilliant victories on fields of battle. . . .

"The appearance of the Scriptures brought dismay to the authorities of the church. They had now to meet an agency more powerful than Wycliffe—an agency against which their weapons would avail little. . . .

"A third time he was brought to trial, and now before the highest

THERE SHINES A LIGHT

ecclesiastical tribunal in the kingdom. Here no favor would be shown to heresy. Here at last Rome would triumph, and the Reformer's work would be stopped. So thought the papists. . . .

"But Wycliffe did not retract.... 'With whom, think you,' he finally said, 'are ye contending? with an old man on the brink of the grave? No! with Truth—Truth which is stronger than you, and will overcome you.' So saying, he withdrew from the assembly, and not one of his adversaries attempted to prevent him. . . .

"God had appointed to Wycliffe his work. He had put the word of truth in his mouth, and He set a guard about him that this word might come to the people. His life was protected, and his labors were prolonged, until a foundation was laid for the great work of the Reformation. . . . Wycliffe was one of the greatest of the Reformers."

—Ibid., pp. 80-93.

Checkup

- 1. How could John Wycliffe command the respect of both friend and foe?
- 2. Name the evils he tried to correct in the church.
- 3. What happened each time the pope tried to silence his voice?
- 4. What was the greatest work of his life?
- 5. What statement did he make on his "deathbed"?

CHAPTER 15 REVIEW

Are these names of people, places, or what?

Columba

Waldenses

friars

Iona

Vaudois

Wycliffe

Pronounce it this way:

Waldenses

wahl DEN seez

Wycliffe - WIK lif igh OH nuh

Iona Vaudois

voh DWAH

Something to think about:

1. If today a law should be passed compelling everyone to spend one day in jail for each verse he read in the Bible,

how many verses would you read? What are some of the verses you would select?

- 2. What did Wycliffe gain by risking his life for his belief in the Bible?
- 3. Why was the pope filled with rage against the very existence of the Waldenses? When one becomes angry, is it a sign of success or defeat?

16

PRELUDE TO THE REFORMATION

"I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust." Psalm 91:2.

For hundreds of years Bohemia was one of the few places where the people read the Bible, and conducted their church services, in their own language. The Waldenses who had been driven from their homes by persecution had been welcomed in that country, and they had gained many converts. Bohemian youth, studying at Oxford University in England, were greatly influenced by the teachings of Wycliffe. They brought many of his writings back to their homeland.

The influence of the Roman Catholic Church was felt strongly in Bohemia, however, especially when the pope issued a rule which required that church services be conducted only in Latin. The reason given was that if the common language were used, heresies might arise; but the command was resented by most of the people.

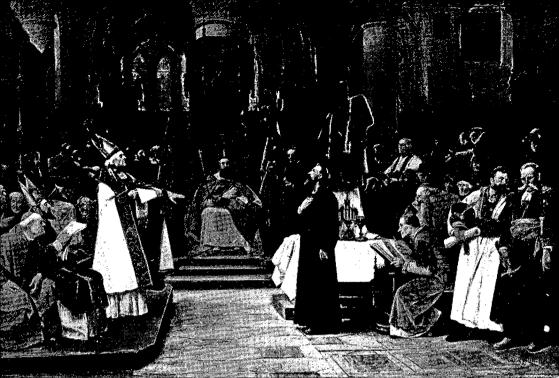
Some of the major points to remember in this lesson are:

- 1. Huss and Jerome
- 2. The Pope and the Emperor
- 3. Martin Luther



Huss and Jerome

John Huss was one of those who read and believed Wycliffe's writings, and he translated them into the Bohemian language. young man he was an excellent student and a faithful member of the Roman Catholic Church. When he became a priest he fearlessly exposed the wicked lives and un-Scriptural teachings of the church leaders. His preaching aroused so much interest that hundreds of students from all parts of Bohemia and from Germany came to hear



VON D. BROZIK. ARTIST

John Huss, rector of the University of Prague, was tried and condemned to death by the Council of Constance, because of his Wycliffite doctrines.

him. He became head of the University of Prague, and the king honored him by making him a priest at the royal court. His name was soon known and honored throughout Europe.

The course of Huss's life was changed by two followers of Wycliffe who came from England to attend the University of Prague. They openly attacked the claims of the pope. The church officials soon made them stop preaching, but the young men had another way of teaching the gospel. They painted two pictures on a wall in Prague where everyone could see them. One was of Jesus, with travel-worn clothing and bare feet, coming into Jerusalem, followed by

His disciples. The other was a picture of a papal procession, showing the pope in his rich robes and triple crown, riding a beautifully adorned horse, preceded by a trumpeter and followed by richly dressed cardinals and bishops.

Hundreds came to see the paintings. Nothing needed to be said; the people understood the comparison. The pictures caused so much discussion and excitement that the artists were forced to flee. Huss was deeply impressed by the pictures, and he began restudying Wycliffe's writings, comparing them with the Bible. Then he launched his opposition to Rome. He denounced the corruptions of the clergy, defended Wycliffe, and

PRELUDE TO THE REFORMATION

urged the study of the Bible. As a result he was summoned to appear at Rome. The city of Prague was placed under an interdict, which led the superstitious to feel that they were no longer under the protection of God. All church services ceased. Burials and marriages were forbidden. The sacraments could not be celebrated.

This situation made the people of the city indignant against the person responsible for the papal command. Huss withdrew from Prague, but he continued to preach in the smaller surrounding cities. It was hard for him to break with the church that he had always loved, but he resolved that he must accept the Bible, and not the church, as his guide. The excitement died down, and Huss returned to his church in Prague.

Huss was now joined by a friend, Jerome, who had gone to England to study and had brought back the writings of Wycliffe. The reformers became close friends, and under their combined efforts the Reformation in Bohemia grew rapidly.

Huss was called before a council of the emperor Sigismund, of the Holy Roman Empire. As soon as the reformer reached the city of Constance, he was arrested and thrown into a dungeon. Then the council proceeded to try him. Although he was weak from illness and harsh treatment, he was brought before the council again and again. His decision was always the same—he would rather die than deny the truth.

As he expected he was condemned to die. His condemnation resulted not so much from his actual teachings as from the fact that his preaching was considered a threat to the hierarchy of Rome. Bravely he went to the stake and died singing hymns of praise. His ashes were gathered together and scattered upon the waters of the Rhine River.

When Jerome heard that Huss was in prison, he immediately went to help him. On arriving at Constance, he realized that it was impossible for him to aid his friend in any way. He left the city, but before he had gone far he was arrested and thrown into prison. Weakened by prison life, he recanted; but later he was sorry for his lack of courage and declared his true convictions. He defended the work of Wycliffe and Huss before the court and declared that he would not change his beliefs unless he was shown his error from the Bible. Condemned to die, Jerome was led to the stake at the same spot where Huss was burned. His ashes, too, were thrown into the Rhine River.

Checkup

- 1. What excuse did the pope give for wanting the church services conducted in Latin?
- 2. What authority did Huss place above that of the pope?
- 3. How did two men from England preach silently?
- 4. How strong were the characters of Huss and Jerome?

The Pope and the Emperor

Though the enemies of Huss and Jerome thought they had silenced the voices of these Reformers, they were mistaken. By their heroic deaths the two men preached an even more convincing sermon than they had done in their lifetime. Within four years the majority of the Bohemians had accepted their teachings.

This brought dismay to the Catholic leaders. The boldness with which the Bohemians, now called Hussites, taught a religion close to the Bible was offensive to the Roman Catholic Church. Emperor Sigismund wanted the crown of Bohemia, which had been left vacant when his brother died. The pope sent armies to crush the heretics and also help Sigismund gain the throne. The Bohemian Christians realized that they were fighting for their faith and their country, and they met their foes with a prayer in their heart.

The outcome of the Hussite wars was surprising. The Bohemians, led by a general named Ziska, met the large armies with small, well-trained forces. Emperor Sigismund was confident that he could easily overcome the Bohemians, but his first attempts were marked by defeat. The Bohemians under Ziska showed far greater courage and skill than did the emperor's men.

Ziska died and was succeeded by Procopius, who proved to be equally able as a leader. A new enemy attack met defeat, and the Bohemians were enriched with the booty left behind on the field of battle. A prince from England was persuaded by the pope to head another attempt to conquer Bohemia. When the army came to the first town to be attacked, it stopped to rest briefly beside a river. On the other side of the river they saw the Hussite forces, led by Procopius. The courageous Christian heroes impressed the huge invading army, and suddenly panic broke out among the invaders. The officers were startled to see their men running away, and soon the entire army was in full rout. When Procopius saw the enemy fleeing, he and his men crossed the river to harrass the rear ranks and collect the food and money left behind.

For nearly twenty years the Hussite war continued, and though the Bohemians were never conquered, their country suffered greatly from the invaders and they grew weary from the battle. Several peace overtures were made by the papal forces, but the Christians of Bohemia held for their right to study the Bible in their own language and to worship according to its teachings.

At length Rome decided to gain by deceit what it had failed to get by force. The Bohemians were offered deceptive peace terms that apparently gave them everything they wanted. But the papal authorities claimed the right to interpret the agreement and could give it any meaning they wished.

PRELUDE TO THE REFORMATION

Most of the Bohemians were willing to accept these terms. Many, however, realized that the treaty would take away all they had fought for; so they objected to it. Those who yielded to the papal demands began to persecute those who would not yield. These fled to the mountains, where they organized a church called the United Brethren. Through the years of lonely hiding and seclusion they were encouraged when they heard of other faithful Christians. cretly they corresponded with the Waldenses in the Alps. Their numbers grew, and in time they, too, were able to join with other reformers.

Checkup

- 1. What effect did the murder of Huss and Jerome have on the Bohemians?
- 2. What happened to the invading armies when they met the Hussites?
- 3. What finally defeated the Hussites?

3 Martin Luther

The Protestant Reformation had its great beginning in the courage and faith of Martin Luther. At the age of twenty-one, Luther was already an accomplished scholar. He entered a monastery to gain a deeper Christian experience. By works of penance and fasting and prayer he tried to please God. He read the Latin Bible, the first Bible he had ever seen, and he memorized portions of the Scriptures.

One day he was invited to go to Rome with another monk to bring some important matters before the high church officials. He expected to see the height of godliness and Christian example in the church center. He observed the Italian priests performing religious services and was impressed with their irreverence and lack of piety. Everywhere there were evidences of low spirituality among the church officials. Luther was told that particular merit was attached to a staircase that, it was claimed, had been brought miraculously from Jerusalem. According to tradition, Jesus had walked down these twenty-eight steps at Pilate's judgment hall. Luther was told that if he climbed these steps on his knees with prayers he could "free a soul from purgatory." Anxious to help a deceased uncle, Luther decided to climb the stairs. As he went up step by step, his mind was filled with the wonder of it all; but as he approached the top, doubts began to creep into his mind. Who knows whether this is true? he asked himself; and then the Bible promise, "The just shall live by faith," began to ring in his thoughts. He stood up and strode down the steps, unmindful alike of his dead uncle and of the surprised pilgrims who had been following him.

Once back in Germany, Luther was asked to teach at the University of Wittenberg. His class lectures were intended to explain the Bible; so he set himself to the task

of studying it in the original languages. In his study of the Psalms and the writings of the apostle Paul he learned more fully of the great teaching of justification by faith. He was helped in his study by Staupitz, the head of the university.

Luther's doubts regarding the teachings of the church increased as he observed the sale of indulgences. An indulgence, in Catholic teaching, is a favor granted by the pope to shorten the punishment a person would suffer in purgatory. The pope could do this, he said, because the apostles and saints of old had lived better lives than they needed to in order to enter heaven. and they had some good works left over for the benefit of other men. Indulgences could be earned by certain acts, and also by the payment of money.

The pope had launched a campaign to raise immense funds for the building of St. Peter's Church in Rome. John Tetzel was sent to Germany to be collector. Tetzel made extravagant claims for the value of the indulgences he sold, declaring that they would give forgiveness of any and all sins.

Tetzel carried on his campaign with great display and oratory. Luther began to notice the effects of Tetzel's teaching among his church members. They took sin lightly; and when he rebuked them, they showed their papers granting forgiveness. They took their indulgences to mean *permission* to sin. This was too much for Luther.

On November 1, 1517, Luther

nailed to the heavy wooden door of the Wittenberg Castle church a list of ninety-five theses, or statements of doctrine. He proposed these as subjects for debate by the university professors, and the church door was commonly used for posting such notices. Though he did not plan to distribute more than a few copies of the document to professional friends, the people found the ideas so revolutionary that they quickly called for copies. A printer ran off an edition of several thousand, and they were soon read all over Europe.

Luther denied that the pope had any store of merits that he could dispense; therefore indulgences were useless. He especially attacked the Papal method of taking money out of Germany to maintain a corrupt court in Rome.

When news of Luther's bold action reached Rome, the high church authorities took steps to try to make him change his mind. In the meantime Luther took advantage of his opportunity to write more fully on the principles outlined in the Ninety-Five Theses.

Though Luther had strong popular and political support in Germany, papal representatives were building up a case against him. If his new teachings were generally accepted, the power of the pope would be greatly weakened.

Nearly four years later he was summoned to appear before a diet, or council of the German princes, at the city of Worms. He was promised safe-conduct, but his friends feared that he would be treated as Huss had been. Luther bravely went and stood before the council that was headed by Emperor Charles V.

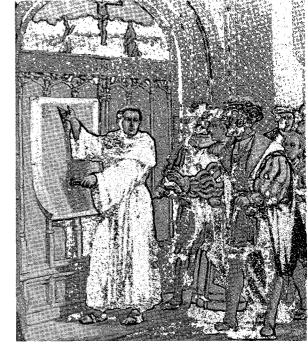
Pointing to a pile of books on a bench, the examiner asked, "Are these books yours? And will you retract the heretical teachings in them?" Luther admitted that he had written all of them. For the second part of the question, however, he made a difference between the kinds of books he had written, and thus he found opportunity to deliver a speech against the evils of the papacy.

When he had finished, the spokesman for the diet said, "You have not answered the question put to you. The emperor wants a clear statement. Will you, or will you not, retract?"

Luther answered, "I cannot and I will not retract, for it is unsafe for a Christian to speak against his conscience. Here I stand, I can do no other; may God help me. Amen."

This courageous defense shook Catholicism to its foundations. When Luther left Worms, he was given twenty-one days to get home under the emperor's promise of safekeeping. On the way home he was "kidnaped" by friends and carried to Wartburg Castle, to be protected from the emperor.

He enjoyed the chance to rest in the old castle, and after a time began to write. He completed one project he had long wished to do the translation of the New Testa-



Martin Luther's propositions for discussion aroused the people of Europe against popery.

ment into the German language.

After a time Luther returned to Wittenberg and resumed his preaching and teaching, for he still had the support of friends. He completed the translation of the Bible into German and had it printed so that rich and poor alike could study its divine message.

Checkup

- 1. Where did Luther see a Bible for the first time?
- 2. What effect did his visit to Rome have on him?
- 3. Who sold indulgences in Germany?
- 4. What effect did Luther's Ninety-Five Theses have on the people?
- 5. What did he do while a "prisoner" in Wartburg Castle?

CHAPTER 16 REVIEW

Are these names of people, places, or what?

BohemiaProcopiusPragueHussWittenbergSigismundJeromeCharles VTetzelRhineWartburgWorms

Ziska Luther

Pronounce it this way:

Procopius pro KOH pi uhs
Prague PRAHG, PRAYG

Sigismund SIJ is muhnd

Tetzel TET sel Staupitz STOW pitz

Questions for class discussion:

- 1. How would you prove that Peter was not the first pope?
- 2. In what ways were the martyrs stronger and braver than their persecutors?
- 3. What battles recorded in the Bible remind you of the Hussite wars?

17

THE PROTESTANT REFORMATION

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Isaiah 41:10.

"One of the noblest testimonies ever uttered for the Reformation was the Protest offered by the Christian princes of Germany at the Diet of Spires in 1529. The courage, faith, and firmness of those men of God gained for succeeding ages liberty of thought and of conscience. Their Protest gave to the reformed church the name of Protestant; its principles are 'the very essence of Protestantism.' "-The Great Controversy, page 197.

Here are the points to remember in this lesson:

- 1. The German Princes
- 2. Zwingli
- 3. Protestantism in Other Countries



The German Princes

Though Luther was officially branded by the emperor as a heretic and was marked for death, his popularity grew in Germany. Many of the German princes, as well as common people, accepted Luther's teachings. The emperor was unable to suppress Luther and his teachings because he was busy fighting wars in other parts of Europe. In 1529 he called a meeting of the princes at the town of Spires to settle the matter. Luther did not attend, because he was still under the imperial threat. At this meeting the papal representatives tried to persuade the princes to turn from Luther and force their people to rejoin the Roman Catholic faith; but the princes held their ground.

The Lutheran princes did not accept a "compromise" which, while giving permission to worship

as they chose, actually restricted and limited the Lutheran faith. They knew that only as they were granted the right to worship and witness could their new faith prosper. Was Rome to be given the right to say who could worship, and how and where?

In a spirit of faith and deep Christian conviction the princes wrote a protest and presented it to the council. It said:

"We protest by these presents, before God, . . . that we, for us and for our people, neither consent nor adhere in any manner whatsoever to the proposed decree, in anything that is contrary to God, to His Holy Word, to our right conscience, to the salvation of our souls. . . . For this reason we reject the yoke that is imposed on us."

Because of this protest by the princes, they and other like-minded people came to be known as Protestants. Their appeal could be summed up in the words of the apostle Peter: "We ought to obey God rather than men." Acts 5:29.

This vigorous protest came as a surprise, and the matter was allowed to rest for a year. The emperor was anxious to settle the issue; so in 1530 he called another diet at the city of Augsburg, Germany. This time the Protestant princes prepared a clear-cut presentation of their views for the emperor. Because Luther had so many personal enemies among the papal party, the princes thought it best that he not go to Augsburg. Instead, he sent his close friend

Philipp Melanchthon to help the princes draft the confession of their faith. Melanchthon presented the Bible teachings, which were the basis of Lutheran faith, in a masterful way. Luther approved the work of Melanchthon, and the paper, now called the Augsburg Confession, was signed by the princes. Melanchthon suggested that clergymen should sign it, not princes; but John, the elector of Saxony, answered, "God forbid that you should exclude me from confessing my Lord. My electoral hat and ermine are not so precious to me as the cross of Jesus Christ." He and eight other princes and mayors signed it, and later many more men attached their signatures.

As the emperor entered the city with a representative of the pope, he motioned for everyone to kneel with bowed head while the priest pronounced a blessing; but the Protestants remained standing. John, the elector of Saxony, had to enter the church with the emperor because of his civil duty; but during the reading of the mass he refused to join with the emperor in kneeling at the altar.

When the time came for the reading of the confession, the hall was quiet. As the clear statements of Bible truth were read, and the evils of the Catholic Church were outlined, the emperor began to realize that he could never make a compromise between the two. The confession concluded with a plea for separation of the powers of

THE PROTESTANT REFORMATION

church and state, and this angered him. While many of the nobles were impressed with the justice of the reformers' cause, Charles, a Catholic to the core, rejected it. He gave the Protestants one year, until April, 1531, to change their minds and submit to the Roman Catholic Church.

But the Protestants were not to be intimidated, and Charles was unable to make good his threat. Meanwhile thousands of copies of the Augsburg Confession were printed and circulated among the people of Germany and other countries, and even today it is accepted by millions as the expression of their faith. The day when the Augsburg Confession was read, June 25, 1530, has been called "the death day of the Holy Roman Empire." It was probably the greatest day of the Protestant Reformation and one of the most memorable in the history of Christendom.

Checkup

- 1. Why was the Diet of Spires called in 1529?
- 2. In what respect was the Diet of Augsburg different from the Diet of Spires?
- 3. What publicity was given to the Augsburg Confession?
- 4. Why is June 25, 1530, an important date for Christians?

2 Zwingli

In the days of the Reformation the European countries had a strongly national spirit, and they hesitated to accept ideas from "foreigners." While Luther was preaching in Germany the doctrine of salvation by faith, Ulrich Zwingli was doing a similar work in Switzerland. As a youth, Zwingli had been well educated. He had been started in Bible study by an uncle who was interested in the original Biblical languages and by a teacher who believed that Christ was the hope of sinners. During the last years of his college study, Zwingli attended a school that had fully accepted the outlook and ideas of the Renaissance, or New Learning.

As a result of his study of the Bible in its original languages, Zwingli became convinced that it was the basis of authority for Christian practice. As he compared its teachings with the doctrines of the church, he was filled with disgust. He knew that the church concerned itself with money-making, superstition, and useless theological discussions. He became a preacher himself, but he preached a message that was new to his listeners. When some accused him of preaching Luther's message, he replied that his only aim was to preach Christ. If his teaching happened to agree with Luther's, it only revealed the power of the gospel. Zwingli preached most vehemently against the sale of indulgences. He was the pastor of the cathedral of Zurich when an Italian monk named Samson came to town with authorization from the pope to sell indulgences. The people of the city had been listening to Zwingli for so long, how-

ever, that they believed forgiveness could not be bought. They paid no attention to Samson, and he had to leave Zurich without a single sale.

Though Zwingli was attacking un-Scriptural teachings of the Roman Catholic Church, he did not think of separating from it. He thought he was but restoring the original faith.

Zwingli had become popular in many parts of Switzerland, and he had the support of the civil government. Therefore his enemies knew that they must work cleverly. At a meeting of the great council of Zurich three deputies of the bishop of Constance accused Zwingli of subversive teachings. They argued that if people began to transgress the ordinances of the church, they would lose respect for all law and "universal anarchy" would result. In reply, Zwingli pointed out that he had taught in Zurich for four years, and that it was more orderly than any other town in Switzerland. "Is not, then," he asked, "Christianity the best safeguard of the general security?"

At a conference in Baden in May, 1526, the Catholic leaders sought to convince the princes of Switzerland that they should stop Zwingli. The reformer's friends would not allow him to attend the meeting, but sent instead Oecolampadius and Haller to meet the famous Dr. Eck. The church officials made all the arrangements for the debate, including the selection of the judges. They forbade any-

one to take notes. However, a student took mental notes and each night sent an account of the arguments to Zwingli, who studied them and sent back his answers the next day. They had to be smuggled into the city by men who carried baskets of poultry. At the close of the conference the Catholics claimed a great victory, and the diet resolved to stop the teachings in Switzerland. They excommunicated Zwingli and ordered the burning of his books.

This turned out to be only a temporary setback for Zwingli, however, because the local governmental officials disregarded the recommendations of the council, and the people looked on the reformer as a hero. Other Reformation victories followed in Switzerland. The country, largely Protestant, became a model of peace and order. The teachings of Zwingli helped make Switzerland a strong center of Protestantism.

Checkup

- 1. In what ways were the life and work of Zwingli like that of Luther?
- 2. Who attempted to sell indulgences in Switzerland?
- 3. How did the messages of Zwingli get past the guards at the city gate?

Protestantism in Other Countries

France had a golden opportunity to be one of the leading nations in the Reformation. Lefèvre, a pro-







John Lefèvre



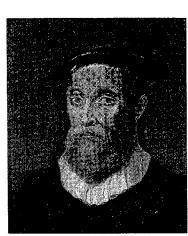
William Farel



John Tausen



John Calvin



John Knox

fessor in the University of Paris, turned from the Roman Catholic Church and accepted the Bible as his guide even before Luther started his work. He taught his beliefs to his students, and many of them, such as William Farel, became zealous reformers.

Among prominent court members who listened to Lefèvre were Louis de Berquin, the bishop of Meaux, Princess Margaret, the queen mother, and the king him-

self. The reformers were led to believe that soon France would be won to the gospel. Louis de Berquin took the lead in favoring Protestantism, and it was said of him that he might have become the Luther of France if Francis had been a Frederick of Saxony. But Francis lacked strength, and he gave in to the pope.

The greatest contribution of France to the Protestant Reformation was in the person of John

Calvin. He studied Greek in the university, and when he read the New Testament of Erasmus and some sermons by Luther he was convinced of the rightness of the Protestant faith. After his conversion he was branded a heretic by the church authorities, and he had to flee to Geneva. He lived and preached and wrote books there for thirty years. Geneva became a source of light and a haven of peace for reformers. helped to strengthen the Huguenots of France, and many of the students from his school went to Spain, England, and other 'countries to support the Reformation.

One of Calvin's most enthusiastic students was John Knox, who returned to his homeland, Scotland, where Roman Catholic kings and queens had largely suppressed the work of the gospel. His eloquent preaching soon won the attention and sympathy of common people and nobles alike, and within two years the Scottish parliament declared the nation to be Protestant.

When the young and beautiful Mary, Queen of Scots, came from France to take the throne, she hated Protestants and determined to win Scotland back to Rome. She summoned Knox and accused him of heresy and treason. He answered firmly, "Madam, as right religion received neither its origin nor its authority from princes, but from eternal God alone, so are not

subjects bound to frame their religion according to the tastes of their princes."

Eventually Mary was dethroned for indiscreet conduct. Though Protestantism was to face more trials in Scotland, a firm foundation had been laid which kept the country a strong Protestant bulwark.

The Bible, in the language of the common people, helped Protestantism flourish. Luther translated the Bible into German, and Germany became Protestant. The Petri brothers translated the Bible into Swedish, and Sweden became a protestant country. Through the preaching of Tausen and the translation of the Bible into Danish by Pedersen. Denmark became Protestant. Tyndale and the printing press gave the common people of England the Bible in their own language, and England broke with Rome. The Bible set men free. Darkness was dispelled by the word of God; ignorance was replaced by the Scriptures. Men were able to say, "I will walk at liberty: for I seek Thy precepts." Psalm 119:45.

Checkup

- 1. What kept Berquin from becoming another Luther?
- 2. Where did Calvin do most of his work?
- 3. What happened in many lands when the people received the Bible?

THE PROTESTANT REFORMATION

CHAPTER 17 REVIEW

Can you identify these?

Spires Margaret Eck
Zwingli John Knox Bern
John Calvin John of Saxony Basel

Geneva Samson bishop of Meaux

Protestant Farel Petri
Augsburg Louis de Berquin Tausen
Melanchthon Huguenots Pedersen
Lefèvre Zurich Tyndale

Pronounce it this way:

Zwingli ZWING gli

Melanchthon muh LANGK thuhn

Lefèvre luh FEE ver
Basel BAH z'l
Meaux MOH
Tausen TOW z'n

Suleiman syoo: lay MAHN
Oecolampadius ek oh lam PAY di uhs

Zurich ZOO: rik

Huguenot HYOO: g' naht Renaissance ren' e ZAHNS

For class discussion:

- 1. Is one who breaks the laws of the land weak or strong? Why?
- 2. When the laws of man are contrary to the law of God, is one who breaks them weak or strong? Why?
- 3. Why was the protest of the princes of world significance?

THE CHURCH IN AMERICA

18

"I will walk at liberty: for I seek Thy precepts." Psalm 119:45.

If you could have one gift you would treasure most in life, what would it be? Money? Fame? Success? No, one of the greatest gifts we possess is freedom. This is our inheritance, won by bloodshed and battle, and preserved for us by sacrifice, sweat, and tears.

God is the author of liberty. When man was created, he was given the power of choice—to follow God's way or to go in the selfish, evil path of Satan. When man sinned, he wanted more power, and he began to take freedom from his brother man. In the Dark Ages, when God's truth was almost forgotten, tyrants ruled over their fellow beings. Men were denied the right to worship God as they chose. There was little or no freedom of speech and thought.

The Reformation made it possible for men to open the Bible, to study freely and be convinced of truth as they saw it. As the Holy Scriptures were translated and printed in various languages, the common people read the Bible gladly.

In the days of Wycliffe and Tyndale the hand-copied Bibles were very precious. It was John Gutenberg who invented movable metal type and thus made possible the art of printing. The Gutenberg Bible appeared a few years before Columbus discovered America. The word of God, the New World, and liberty are linked together in our story.

Outstanding points in this chapter are:

- 1. The Pilgrims in America
- 2. Roger Williams, Apostle of Religious Liberty
- 3. The Constitution of the United States



The Pilgrims in America

If we are to guard our heritage of freedom we must know how it was obtained in the first place. The colonists who came to the New World with a faith in God and a hope for the future were willing to suffer and die to be free.

Many of the settlers who came to the New World were attempting to escape from the tyranny of their rulers in Europe. James I of England objected to the Separatists, a group of sincere Christians who desired to worship God as they chose. The king declared, "I will make them conform, or I will harry them out of the land." Some of the sturdy souls from the congregation of Separatists went to Holland with their pastor, John Robinson. Here they lived at peace for twelve years; but, as they hoped to keep their children free from other religious influences, they looked toward a new refuge across the bleak Atlantic.

On September 6, 1620, some one hundred Pilgrims, men and women of iron will and deep religious faith, set sail on the "Mayflower." When the little ship, after a stormy vovage, anchored off the New England coast on a wintry November day, the Pilgrim Fathers went ashore to face a savage wilderness. Before they landed they had prepared and signed an important document, the Mayflower Compact, which has been hailed as a charter of freedom. In its day it was a remarkable statement of

new principles, a milestone on the road to democracy.

The Pilgrims began to build the first house at Plymouth Plantation on Christmas Day, but the severe blizzards discouraged their efforts. The delay in getting warm shelter brought on an epidemic of sickness that caused the strongest soul to quake. Governor William Bradford wrote this description of their plight: "For winter being done, all things stand upon them with a weather-beaten face; and the whole country, full of woods and thickets, represented a wild and savage hue. If they looked behind them, there was the mighty ocean which they had passed, and was now as a main bar and gulf to separate them from all the civil parts of the world. . . . What could now sustain them but the Spirit of God and His grace?"

No wonder it became the custom in early New England to place five grains of corn by each plate at the time of the Thanksgiving feast to remind the later generations of the Pilgrim Fathers' first winter, when food was so scarce that five grains of corn was all that could be doled out to each person. There were days during that bleak winter when only seven colonists were healthy enough to care for the sick and dying, and by spring almost half the original group who came in the "Mayflower" lay in the graveyard on the hill.

But these brave Pilgrim Fathers were convinced "that God has provided this place to be a refuge for many whom He means to save out



The Pilgrims had left England because of religious persecution. Landing at Plymouth in 1620, they began the tradition of our religious liberty.

of the general calamity." They believed in religious liberty; and by their daring they led the way for other and greater migrations, such as the Puritans, who established the Massachusetts Bay Colony.

The Puritans came to America to escape persecution in England; but, unfortunately, they were not believers in religious liberty for all men, as the Pilgrim Fathers had been. The Puritans of the Massachusetts Bay Colony were determined to force all men to conform to the religion decreed by the new state.

Checkup

- 1. To what country did the Pilgrim Fathers first flee?
- 2. What shows the faith and courage of the Pilgrims during the first winter in New England?
- 3. What was the difference between the Pilgrim Fathers and the Puritans concerning religious liberty?

Roger Williams, Apostle of Religious Liberty

In 1631, Roger Williams and his wife arrived in Massachusetts.

They were warmly welcomed at first, since he was known as a sincere minister of the gospel. Only twenty-eight years of age, Williams had already determined in his heart that he would stand for freedom in matters of religion. When he was called to be pastor of the Salem church, the Puritan leaders of the colony would not allow him to hold office; therefore he took refuge with the Pilgrims at Plymouth Plantation, where he resided for two years, earning his living by farming and by trading with the Indians.

Roger Williams returned to Salem as pastor of the church, but the ministers were dictators and they questioned his views and denounced him because he believed in religious freedom. Williams was brought to trial before the governor and magistrates because of his views, and he was convicted and sentenced to banishment. In the bitterly cold winter of 1636 the young clergyman was forced to leave his Christian brethren, to plunge through snowdrifts and make his way across swift rivers until he came to Narragansett Bay. Because he had been friendly with the Indians, they now welcomed him and gave him shelter and clothing. Williams became the founder of the colony of Rhode Island, the first settlement in America with a republican form of government and full religious freedom. Williams's humble home in Providence became a "shelter for persons distressed for con-



Even in the new world, Roger Williams was rejected because of his religious beliefs.

science." The basic principle of the Rhode Island Colony was "that every man should have liberty to worship God according to the light of his own conscience."

Checkup

- 1. Why was Roger Williams not accepted by the Massachusetts Bay Colony?
- 2. Where did he go when he was banished from Massachusetts?
- 3. For what is Rhode Island famous?
- 4. What is basically wrong in attempting to make men conform to a religion they do not believe in?



Every American student should appreciate these great documents of American liberty.

The Constitution of the United States

The spirit of liberty did not come suddenly in America. While it existed in the minds of the Pilgrim Fathers and of many of the other colonists, many years passed before the nation became a democracy. When the Revolutionary War came, the Continental Congress drew up the Declaration of Independence, which has been called "an expression of the American mind." On July 4, 1776, the Declaration was formally accepted by

the Continental Congress. It was a statement of liberty which declares: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness."

After the Revolutionary War was over and the treaty was signed in 1783, America needed a Constitution. The delegates met in Philadelphia in the statehouse, now known as Independence Hall. The representatives from all the thirteen colonies except Rhode Island set themselves to the momentous task of building a new nation. With the exception of George Washington, who was then fifty-five years of age, and Benjamin Franklin, who was eighty-one, most of the convention members were under forty. For four months the Constitutional Convention met. George Washington, the president of the sessions, said, "Let us raise a standard to which the wise and honest can repair. The event is in the hand of God."

The struggle was long and bitter between the states, for no state wanted to lose any of the power that was known as states' rights. Finally Benjamin Franklin appealed to the members to accept God's guidance in the destiny of the nation. He said, "I have lived, sir, a long time; and the longer I live, the more convincing proofs I see of this truth: That God governs in the affairs of men. And if a

THE CHURCH IN AMERICA

sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid?"

The Constitution, with its first ten amendments known as the Bill of Rights, protects all citizens and guarantees them freedom of speech, freedom of religion, freedom of the press, and freedom of assembly. No wonder Thomas Jefferson said, "A bill of rights is what the people are entitled to against every government on earth."

Our liberties were purchased dearly. "Posterity! You will never know how much it cost the present generation to preserve your freedom!" said John Adams, after the Constitution had been framed. "I hope you will make good use of it," he said. "If you do not, I shall repent it in heaven that I ever took half the pains to preserve it."

Let it be burned into our minds that freedom of speech, freedom of the press, the right of assembly, and the right to life, liberty, and happiness are guaranteed to us by our Constitution. We also have religious freedom to worship God according to the dictates of our conscience. These are our heritage, guaranteed to every American today. While we emphasize these rights, let us never forget that we have duties and obligations as good Americans. First we will see that every citizen has the privilege of exercising his liberties under the Constitution; and, second, we will never use our liberties to take selfish advantage of our fellow men.

Checkup

- 1. What does our Constitution guarantee?
- 2. Who were the two elder American statesmen at the Constitutional Convention?
- 3. What are two of our responsibilities as Americans who love liberty for all men?

CHAPTER 18 REVIEW

Why should we as Seventh-day Adventists remember these?

Gutenberg Narragansett
Pilgrims Rhode Island
Columbus Plymouth

Puritans Declaration of Independence

John Robinson Constitution Roger Williams Congress

Pronounce it this way:

Gutenberg

GOO: t'n berg

Narragansett

nar uh GAN set

Plymouth

PLIM uhth

Massachusetts

mas uh CHOO: sets

Something to think about:

- 1. If there were no laws, would everyone have liberty?
- 2. What kind of laws guarantee freedom? What kind of laws kill liberty?
- 3. Why do we oppose Sunday laws? Would we oppose Sabbath laws also?

19

PROTESTANT MISSIONARIES

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isaiah 60:1.

As more and more people had the Bible in their own language and possessed freedom to worship God according to the dictates of their conscience, the spirit of missions surged up and men desired to help people in foreign lands who did not know of Jesus. The clock of heaven was pointing to "the time of the end"—a time when the gospel would be carried to lands afar. God called men and women to proclaim the news of salvation to all the world. Better communication and faster transportation helped spread the gospel story.

Here are the high points to remember in this lesson:

- 1. William Carey
- 2. Missionary Societies and Bible Societies
- 3. Missionaries to All the World

William Carey

William Cary of England (1761-1834) was the father of modern missions. The large map of the world on the wall of his shoeshop fascinated him. Reports on Captain Cook's voyages fired the shoemaker with a vision of the need of the world. Rebuffs, reproaches, and delays could not dampen his fervor. Carey became a preacher in the Baptist Church, but his salary was so small he had to continue his work as a shoemaker. While serving as pastor of the Leicester church, he placed himself on the following schedule: "On Monday he studied the classics; on Tuesday he systematically took up science, history, and composition; on Wednesday, Thursday, Friday, and Saturday, he studied his Hebrew Old Testament and Greek New



William Carey, a shoemaker, started modern missions by his pioneer service in India.

Testament preparatory to his immediate ministerial work of preaching." His studious nature and his love of languages proved of special value to him as a foreign missionary.

Carey was a man of strong faith. He challenged his associates to "attempt great things for God" and to "expect great things from God." He prepared to leave his home and family in England, for he believed he was definitely called of God to be a missionary in India. The East India Company, a trading organization, did not want missionaries in India, and it refused him passage. His journey was delayed until his wife and family were prepared to join him in his work.

It was late in the year, and the season for travel was almost over when the family sailed. The cost of transportation was almost prohibitive. The rates were \$500 for each adult, \$250 for each child, and \$75 for each servant. The voyage took five months in stormy weather. Carey occupied this time in studying the language of the country to which he was going.

The people for whom he was to labor, though interesting, were strange. Their language, dress, customs, habits, manner of life, and support were very different. Carey faced the task of learning new languages and gaining a livelihood in this strange land. At first he settled on a farm, but later he worked as a superintendent of an indigo factory.

The translation of the Bible was one of Carey's first objectives. This was a difficult task because the native words were not adapted to expressing the gospel story. Some of the key words of the Bible, such as "love" and "repentance," were not in the language. It was Carey's practice, after he had translated portions of the Bible, to read it to several hundred people of India.

Missionary recruits arrived from England, and a school and a publishing plant were established. After seven long years of service in India there was not a single baptized convert. In 1801, four months after he baptized his first convert, Carey took up his duties as professor of Oriental languages at the Fort Williams College at Calcutta. For thirty years he continued his work of teaching, writing, translating, and preparing literature for

the people of India. Thus William Carey laid the foundation for modern missions.

Checkup

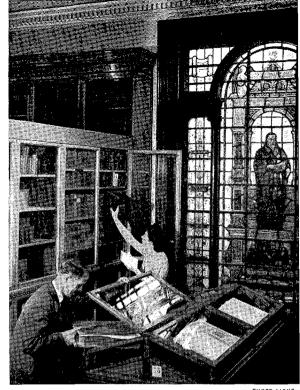
- 1. What is the relation between the missionary movement and "the time of the end"?
- 2. Who was "the father of modern missions"?
 - 3. To what country did he go?

Missionary Societies and Bible Societies

As the nineteenth century dawned, the Protestant churches became mission conscious. Societies for the support of missions sprang up in many lands. No less than seven such societies were established in England and America during the quarter of a century after the founding of the Church Missionary Society in 1799. The era of modern missions had begun.

Bible Societies are as essential as missionary societies. A missionary without a Bible is like a carpenter without a hammer and saw. The task of translating, publishing, and distributing Bibles must be carried on by some organization. Most missionary societies, burdened with the expense of developing and supporting missionary activities, did not have funds for the publication of Bibles.

The British and Foreign Bible Society, organized in 1804, responded to the growing demand for Bibles. In 1816 the American Bible Society was founded. From its humble beginning over a century and a half



Bibles, essential in missionary enterprise, have been supplied by the Bible societies.

ago the British and Foreign Bible Society has distributed more than 700,000,000 Bibles or portions of it. The American Bible Society has produced and distributed over 481,000,000 Bibles or portions of it. The Bible, in whole or in part, is published in over a thousand languages or dialects. The Bible Societies are today printing between 20,000,000 and 30,000,000 Bibles or portions of the Bible each year. The work of modern missions is hastened by the facilities God has made available for the giving of the gospel.

Checkup

1. How many missionary societies sprang up during the first quar-



A savage lion jumped on Livingstone, tore his flesh, and crushed his shoulder.

ter of the nineteenth century?

- 2. Why were Bible societies essential for foreign missions?
- 3. When was the British and Foreign Bible Society organized?
- 4. When was the American Bible Society founded?

Missionaries to All the World

Great men they were—those missionaries! Nothing could stop them; not even iron bars, cruel laws, hot and barren deserts, hordes of stinging ants, flies, mosquitoes, disease germs, poisoned arrows, cannibals, or jungles infested with lions and tigers! These men and women carried the Christian flag to victory.

There was Robert Morrison, who wanted the people of China to know about God. They did not invite him to come, and they did not welcome him when he arrived. He found China a fortress "walled up to heaven." How could he reach the

people with the gospel? The Chinese were locked up within their own language, and they were forbidden to teach it to a foreigner on pain of death. But Morrison unlocked that door and made a key for all future missionaries to use. He learned the language from the people and prepared an English-Chinese dictionary. Another wall confronted him. The death penalty hung over the head of anyone who dared publish a book about the Christian religion. Morrison, with his able helper, Milne, dared to publish the Bible.

There was Adoniram Judson, serving in India and Burma. War between Burma and England did not help, for he was seized by the emperor and thrown into jail. He would have starved to death except for the help of his devoted, courageous wife. No one knows the hardships that brave woman went through during the horrible nine months her husband was chained in the hot jail. The work of Judson lives on, and his greatest contribution was the translation of the Bible.

What a thrilling life David Livingstone lived! Crossing burning African deserts, surrounded by wild beasts of the forest, he went where no white man had ever been before. He explored Central Africa and left a map for the heralds of the gospel to follow. Doctor, preacher, explorer, teacher, friend, he gave his life for Africa!

His father-in-law, Robert Moffat, pioneered the way in Africa before

PROTESTANT MISSIONARIES

Livingstone. In fact, Moffat inspired David to leave his medical practice in the homeland and go to the thousands of villages where no missionary had ever been. No weak-heart was Moffat. He faced the notorious chief Africaner. whom everyone feared. The government had a price on the savage's head; but Moffat won Africaner to Christ. Moffat helped Livingstone to learn the habits, customs, and practices of the people; he gave him the Bible translated into one of the languages of Africa, and he gave him his daughter, Mary, to be a wonderful missionary wife.

Missionaries are resourceful men. The islands of the South Seas were scattered, and missionaries needed boats to travel from island to island. Without many tools, without an anvil, without a saw or a single nail, John Williams built a sixty-foot boat which he named "The Messenger of Peace." Williams also built his own home and a schoolhouse. He translated the New Testament into Rarotongan, the language of the people. Whatever was needed to be done.

John Williams seemed ready and able to do it.

Courageous men they were! John G. Paton and his family went to the South Pacific to live among the cannibals where "the people of this land do dark works." Often he was accused of causing sickness or death among the tribesmen, or of bringing drought or other calamities. Fifty-three times Paton faced warriors who threatened his life with muskets, clubs, and spears; but God was with him. Before the missionary arrived on the island of Aniwa, there was not a single Christian there; but when he departed, all had been converted.

Checkup

- 1. What did Morrison do for the Chinese?
- 2. Where was Judson a missionary?
- 3. Who inspired Livingstone to go to Africa?
- 4. How practical was John Williams?
- 5. How successful was John G. Paton as a missionary to the island of Aniwa?

CHAPTER 19 REVIEW

To what country did these men go?

Willam Carey Robert Morrison Adoniram Judson Robert Moffat

David Livingstone John Williams John G. Paton

Pronounce it this way:

Leicester LES ter

Moravians moh RAY vi uhnz

Carey KAIR i
Aniwa AH ni wah
Paton PAY t'n

Africaner af ri KHAN er

Adoniram Judson ad oh NIGH r'm JUHD s'n

Rarotongan rar oh TONG guhn

Something to think about:

- 1. Of the missionaries mentioned in today's lesson, which one do you admire most?
 - 2. Will you ever have a chance to talk with them?
- 3. What are some of the questions you would like to ask them?
- 4. In what respects are these men like the generals of mighty armies?

THE THREE ANGELS' MESSAGES

The time arrived for the world to know that the coming of the Lord was near. When God's great clock struck the hour for the giving of the last message, the event was symbolized by three mighty angels. God might have sent celestial beings in person to appear on this earth in dazzling splendor and shout their messages from the mountaintops, but this was not the Father's plan. Men were entrusted with the messages, and God's Spirit would give them power in proclaiming the truth to the world.

The messages, revealed to those who diligently searched the Scriptures, have become a part of the fundamental doctrines of the Seventh-day Adventist Church. To understand the work of the church is to understand the three angels' messages. When these messages have been preached to the world, the work of the church will have been completed and Christ will come.

XDE PROVONSHA, ARTIST

PROJECTS

FIELD TRIP

As a class you might like to take a field trip to some place of denominational interest.

If it is of historical value, learn all you can about it before you visit. If it is a place of present interest, someone connected with the office or the institution should be alerted beforehand to make your visit profitable. If you are visiting the conference office, the conference treasurer might like to explain what happens to your tithes and offerings. If you are visiting a publishing house, someone will be happy to take you on a guided tour through the plant.

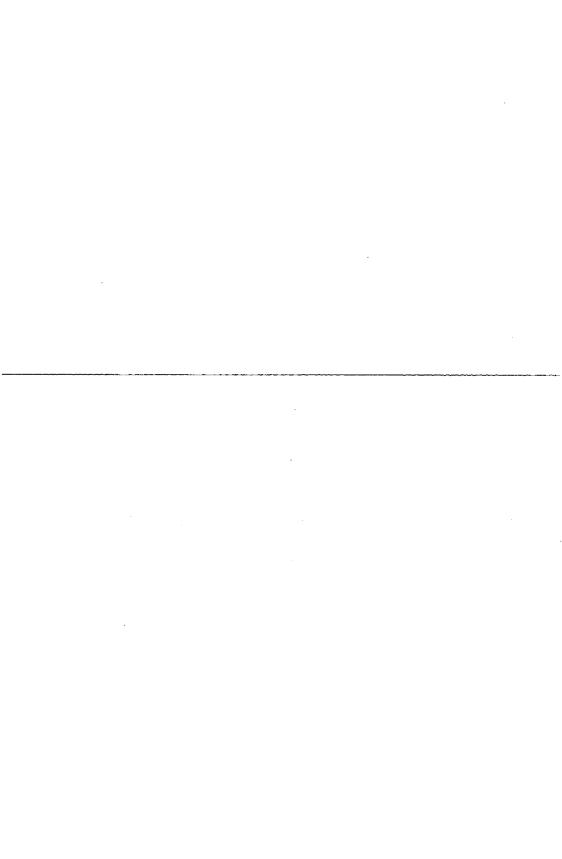
Look ahead: Turn to page 512 and read about the exhibit to be given in Unit Seven. You may wish to start working on this one now in order to have everything ready on time.

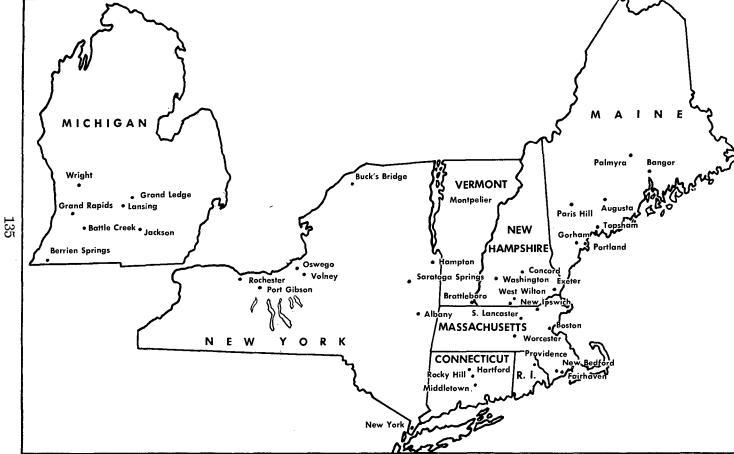
For further information see:

White, The Great Controversy, pages 299-491.
Spalding, Captains of the Host, pages 29-262.
Spalding, Pioneer Stories.
Wheeler, His Messenger.
White, Early Writings.
White, Life Sketches.
Nichol, Midnight Cry.
Spicer, Pioneer Days.



During the rise of the Adventist Church and the proclamation of the three angels' messages, the hope of Christ's second coming has inspired believers.





THE FIRST ANGEL'S MESSAGE

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:6, 7.

The first angel's message was to call men to give allegiance and worship to God, the Maker of the heavens and the earth, and to warn that the judgment hour had come.

At about the time when this angel's message was to have special importance, the earth quaked, the sun was darkened, the moon withheld its light, and the stars fell from heaven. Saint and sinner alike recognized the handwriting of God in these ominous events.

In this lesson we shall review:

- 1. The Blessed Hope
- 2. Three Spectacular Signs
- 3. The Message of the First Angel

The Blessed Hope

The coming of Christ to earth a second time as King was foretold by prophets of the Old Testament, and it became a recurring theme in the New Testament. At the close of His ministry on earth the Lord made clear His plan: "I go to prepare a place for you. . . . I will come again, and receive you unto Myself." John 14:2, 3. The angels who received the risen Christ left two of their company to tell the disciples, "This same Jesus . . . shall so come in like manner as ve have seen Him go into heaven." Acts 1:11.

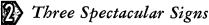
The apostles spoke of the coming, and John at the beginning of his Revelation said, "Behold, He cometh with clouds; and every eye shall see Him." After writing the dramatic panoramas of future history, all leading up to this glorious event, he ended with the exclamation, "Even so, come, Lord Jesus." Revelation 1:7; 22:20.

Through centuries of persecution and martyrdom the hope of Christ's return strengthened the Christians to face their oppressors. The Reformers believed the prophecies of this event and recorded their assurance that the time would not be long. Luther was convinced "that the day of judgment shall not be absent full three hundred years." Melanchthon, Calvin, and Knox expressed their confidence in their Lord's return as a real event.

It was to be expected that godly students of the Bible would show an increasing interest in this climax of earth's history as the time prophecies began to reach their fulfillment and as definite signs indicated its nearness.

Checkup

- 1. What are the Biblical assurances of Christ's second coming?
- 2. Why were the Reformers and later Bible students deeply concerned about this event?



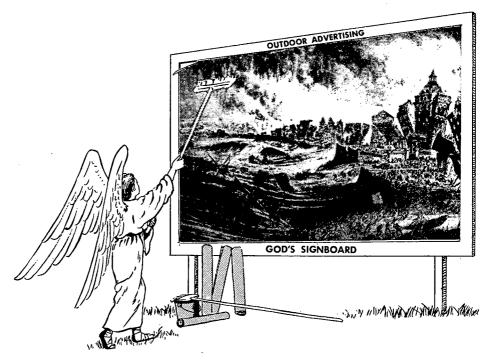
Of all the signs pointing to the coming of the Lord, none are plainer than the three that took place in the realm of nature. The



The prophet saw three angels, representing three messages to be given successively.

first of these is known as the Lisbon earthquake, although it extended to the greater part of Europe and Africa. It was felt as far north as Norway and Sweden, westward to Greenland, North America, and the West Indies. In all it covered a region of more than four million square miles.

In Spain and Portugal the shock was extremely violent. At Cadiz an ocean wave was said to be sixty feet high. Mountains in Portugal were shaken to their foundations. At Lisbon it was reported that thunder came from underground, and immediately afterward a violent shock struck the city. In about



The Lisbon earthquake called the attention of thousands of people to the fulfillment of Bible prophecies, specifically Revelation 6:12, the sixth seal.

six minutes sixty thousand persons died. The tide at first went out, leaving the shore dry, and then the waves rolled in, raising the tide to fifty feet or more above its ordinary level.

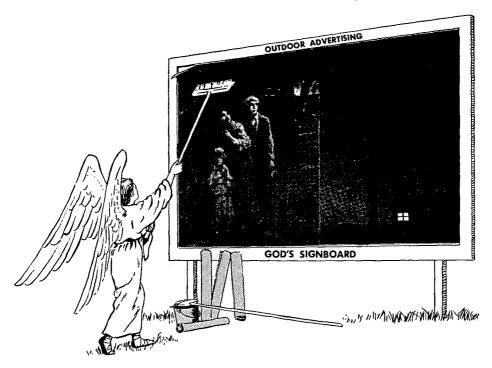
Shortly after the shock, fires broke out and for days continued the horrible destruction. Mothers forgot their children, people ran aimlessly about crying, "The world is at an end, the world is at an end."

Coming at the time it did, this earthquake of 1755 fulfills the prophecy concerning the opening of the sixth seal. "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of

heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Revelation 6:12, 13.

Twenty-five years after the earthquake, the sun was darkened. Jesus had told of this event to His disciples. He said, "In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light." Mark 13:24. The 1260-year period referred to as "those days" ended in 1798, but the persecution largely ceased some twenty-five years earlier, or about 1770-1775. Therefore, according to this prophecy the dark day must be somewhere between 1770 and 1798. This was accurately fulfilled in the dark day of May 19, 1780.

One eyewitness described it in



The dark day of 1780 was observed in New England, where the interest in Adventism later centered. It brought terror to some, assurance to others.

these words: "Friday morning early the sun appeared red, as it had done for several days before, the wind about southwest, a light breeze, and the clouds from the southwest came over between eight and nine o'clock. The sun was quite shut in and it began to shower, the clouds continuing to rise from the southwest. . . . At half past eleven, in a room with three windows, twenty-four panes each, all open toward the southeast and south, large print could not be read by persons of good eyes. About twelve o'clock, the windows being still open, a candle cast a shade so well defined on the wall, as that profiles were taken with as much ease as they could have been in the night."

A doctor who had occasion to

be out visiting his patients said that "he could not see his white pocket handkerchief placed before his eyes. The darkness was so thick it could be felt."

This silent phenomenon had a solemnizing effect upon men, women, and children. Churches were opened, and prayer meetings were conducted. The people believed that the judgment day was at hand.

That night the moon was turned to blood. An eyewitness describing the event said: "Nor was the darkness of the night less uncommon and terrifying than that of the day; notwithstanding there was almost a full moon, no object was discernible but by the help of some artificial light, which when seen



An unusual display of meteors in 1833 was seen throughout the United States. This was the third sign showing the nearness of Christ's coming.

from the neighboring houses and other places at a distance, appeared through a kind of Egyptian darkness, which seemed almost impervious to the rays." Though at nine o'clock that night the moon rose to the full, "it had not the least effect to dispel the deathlike shadows." After midnight the darkness disappeared, and the moon, when first visible, had the appearance of blood.

Jesus also said that the stars would fall from heaven. This was another sign in the heavens given so all might see it. According to the prophet John, the stars were to fall from heaven, shooting in every direction, "as a fig tree casteth her untimely figs." Revelation 6:13. This event took place on No-

vember 13, 1833, two years after Miller began to preach. It was seen from Canada to Mexico. A correspondent of the New York *Journal of Commerce* described the event in these words:

"The stars fell 'even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.' Here is the exactness of the prophet. The falling stars did not come as if from several trees shaken, but from one. . . . But they flew, they were cast, like the unripe fig, which at first refuses to leave the branch; and when it does break its hold, flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force."

THE FIRST ANGEL'S MESSAGE

These definite signs that God placed in the heavens called men to the truth that the end of the world was near. God's people were to be ready for the coming of the Son of God, the Redeemer of His people.

Checkup

- 1. When was the great earthquake?
 - 2. How extensive was it?
- 3. When was the sun darkened? The moon turned to blood?
- 4. How did this fulfill the time prophecy of Mark 13:24?
- 5. Describe the falling of the stars.



3 The Message of the First Angel

The great apostolic doctrine of Christ's second coming, the revival of interest in this event by the Reformers, and the signs which indicated its nearness, formed the background for the preaching of the second advent early in the last century. The work of William Miller was of first importance in this movement. His Biblical research and his explanation of prophecy formed the foundation.

The prophetic period relating to 1260 years of papal dominance and persecution, ending in 1798, combined with the Lord's description of the signs to follow this tribulation, was used to emphasize the nearness of the end. But the prophecy which carried the deepest conviction and which was principally relied upon in advent preaching

was the one in Daniel 8 and 9, concerning the 2300 days.

"Unto two thousand and three hundred days; then shall the sanctuary be cleansed," said the holy one in Daniel's vision, when he was asked how long the sanctuary would be "trodden underfoot." Daniel 8:14, 13. In a later vision Gabriel explained to Daniel how this long period of time should be calculated. Seventy weeks, he said, were to be "decreed concerning your people." Daniel 9:24, R.S.V. That is, 490 prophetic days, actually years, out of the 2300 days, or years, were of particular interest to the Jews. In the next verse these 490 years are broken up into segments, and the beginning date is stated to be the time of the commandment to restore Jerusalem. A check on the time sequence involved is furnished by the dating of the anointing of the Messiah, sixty-nine weeks, or 483 years, after the commandment to restore Jerusalem.

This prophecy made little sense to Daniel. In the vision of the eighth chapter Gabriel told him to seal up the vision. Again in chapter 12 he is told to seal the book until the time of the end.

Miller and the other advent preachers began their work in the time of the end, when knowledge of the prophecies was increased as foretold in Daniel 12:4. History records that in 457 B.C., Artaxerxes, king of Persia, made a third and final decree, following two somewhat ineffective ones by his predecessors, Cyrus and Darius, enabling the Jews to complete the restoration of Jerusalem without interference. This, Miller understood, was the beginning point of the 2300-year period. The crucifixion of Christ in A.D. 33 (according to their calculations) served as a check on this date and a verification of the day-year system of prophetic interpretation, but this detail was not fully understood until 1844.

It was easy to calculate that the 2300 years extended to 1843 (2300 minus 457). Miller at first set the time for this prophetic period at "about 1843." Later a study of the Jewish calendar showed that the Jewish year 1843 would terminate in March or April of 1844. The first disappointment came when the Lord did not appear within this time. Further study of the calendar made it clear that the time calculations had been inaccurate. In going from B.C. to A.D. dates, there is no zero year, that is, 1 B.C. is followed by A.D. 1. Thus if we go back 457 years from the division point we arrive at the beginning of 457 B.C. If we go forward 1843 years we arrive at the end of 1843. Now if the decree went forth in the autumn of 457 B.C., the end of the 2300 years must come in the autumn following the end of 1843. The symbolism of the Day of Atonement, which in 1844 fell on October 22, tied in with the 2300-day prophecy, and the advent believers set that day for the cleansing of the sanctuary.

The sanctuary was thought to

be the earth, and its cleansing, the coming of Christ. To devoted Christians no message could be more precious or exciting. The prospect of seeing their Lord overshadowed all other considerations. The thought that the end of sin and sorrow was at hand was met with enthusiasm by ministers and laity. The churches grew in membership under the power of this message, which began in the preaching of Miller in 1831.

Though the advent preachers of this time did not understand that in the symbolism of the Jewish sacrificial service the cleansing of the sanctuary was a work of atonement and that it typified the investigative judgment, as we now term it, they were actually heralding the nearness of the judgment as they engaged in the preaching of the first angel's message, quoted at the head of this chapter. They certainly called people everywhere to fear God and to worship Him. The hour of His judgment had come-an investigative judgment conducted in heaven, as they learned later.

Checkup

- 1. What prophecy gave meaning to the signs described in section 2?
- 2. What prophecy formed the foundation to advent preaching?
- 3. How was the date 1844 calculated?
- 4. In what sense was this preaching a fulfillment of Revelation 14: 6, 7?

THE FIRST ANGEL'S MESSAGE

CHAPTER 20 REVIEW

What do these call to mind?

Lisbon	sackcloth of hair	1798
the sixth seal	fig tree	1833
dark day	1755	1844
blood	1780	

What do you think?

- 1. Does time change the accuracy of a sign? Do the events recorded in this lesson still mean that Christ is coming?
- 2. If you had been awakened at the time of the falling of the stars on November 13, 1833, what would you have done?
 - 3. Explain Ecclesiastes 12:13.
 - 4. Explain Ecclesiastes 12:14.

21

WILLIAM MILLER

"Angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump."—Early Writings, page 258.

William Miller was an honesthearted farmer, who first doubted the Bible, but who sincerely longed to know the truth. He was strong in health, a good student, and an honest man. He was willing to be led by God to proclaim the advent message.

Points to remember in this lesson include:

- 1. His Early Life
- 2. Called to Preach



His Early Life

During the early part of the nineteenth century one of the prominent American preachers of the second coming of Christ was William Miller. He was the eldest child in a family of sixteen children, reared by a brave father who had served in the Revolutionary War. His mother, a woman of sterling character, was the daughter of a Baptist preacher. Thus the son, born in 1782 in Massachusetts. combined the parental qualities of patriotism and piety.

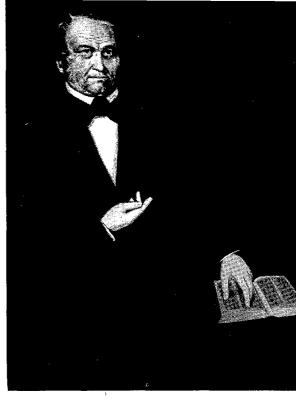
The Revolutionary War had ended only a short time before

William Miller's father moved to Low Hampton, New York. boy's education was meager, but he loved to study. The limitations of a country-school education were offset in some degree by the training of the faithful mother. The lad had a consuming thirst for reading. and when the few books in the home were all read and reread. young Miller tried to find more. The youth wrote a letter to a wealthy man in his community, appealing for books; but he never sent it.

As peace came to the new nation, families moved westward from the Atlantic settlements.

these were the Smiths, a family that moved to a home near the Millers. William's friendship with Lucy Smith ripened into love and marriage. The young wife took a sympathetic interest in her husband's love of books; she encouraged him in the work that later became his career. Miller gained the respect of the public, not only because he served as constable, sheriff, and justice of the peace, but because he was an honest, faithful man.

War broke out between the United States and Great Britain in 1812. Miller served as a captain in the Army, and he had opportunity to see the seamy side of war. After the war the new farm home of William Miller at Low Hampton became the favorite haunt of his friends and the abode of preachers. On one occasion his mother reproved him for absenting himself whenever the deacons read in church. Miller answered that if he could do the reading when the minister was away, he would be present regularly. The suggestion was accepted. One Sunday morning when the minister was absent. Miller was as usual called upon to read in the church. Deep conviction came upon him as he read, and he was unable to proceed. "Suddenly, he says, 'the character of a Saviour was vividly impressed upon my mind. It seemed that there might be a being so good and compassionate as to Himself atone for our transgressions, and thereby save us from suffering the penalty of sin. I im-



William Miller was from boyhood a lover of books and came to revere the Bible.

mediately felt how lovely such a being must be, and imagined that I could cast myself into the arms of, and trust in the mercy of, such a one. But the question arose, How can it be proved that such a being does exist? Aside from the Bible, I found that I could get no evidence of the existence of such a Saviour, or even of a future state. . . .

"'I saw that the Bible did bring to view just such a Saviour as I needed; and I was perplexed to find how an uninspired book should develop principles so perfectly adapted to the wants of a fallen world. I was constrained to admit that the Scriptures must be a revelation from God. They be-

THE STORY OF OUR CHURCH

came my delight; and in Jesus I found a friend."—The Great Controversy, page 319.

Miller laid aside his Bible commentaries and began the reading of the Scriptures in a methodical manner, studying and comparing verse with verse. He could now use to advantage his knowledge of history.

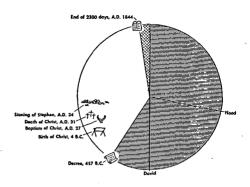
Checkup

- 1. What shows Miller's love of learning as a boy?
- 2. What public offices did he hold in his community?
- 3. Why did Miller stop reading the Bible in church one Sunday morning?
- 4. What did the Bible become to him?

2 Called to Preach

It is important to note that Miller experienced a conversion and a deep sense of fellowship with Christ before he began his searching study of the Bible. As he proceeded in his study he discovered the most effective methods. Among them were these important principles: The Bible is its own interpreter; one passage is explained by others, so that by studying the whole, comparing scripture with scripture, the student will arrive at the truth. The Bible should be interpreted literally except where it is obvious that symbolism is implied as in parables and prophetic representation. The student must have faith. Careful study on the doctrine of the millennium dis-

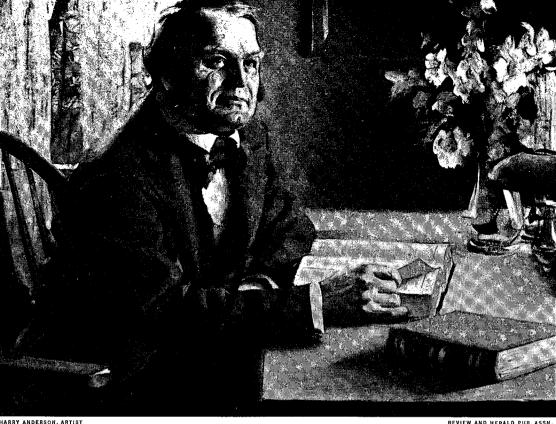
GOD'S CLOCK THE 2300 DAYS



The prophecy of the twenty-three hundred days was prominent in Miller's preaching.

proved the prevailing view that a thousand years of peace would come before Jesus Christ returned. The prophecy of Daniel 8:14, "Unto two thousand and three hundred days: then shall the sanctuary be cleansed," intrigued Miller. He checked and rechecked the figures and the dates. It was about 1818. after two years' concentrated research, that Miller expressed his belief that the coming of Christ was some twenty-five years away. His mistake was in interpreting the sanctuary to be this earth, as was the accepted view at that time, and its cleansing to be its destruction by fire.

A sense of duty burdened Miller, and for five years he searched for further light. Little encouragement came from others who he had hoped might share the results of his study. More than once the impression came to him, "Go and



Through intense study and prayer Miller became a great Bible scholar, and through many years of public work he became a powerful, moving preacher.

tell the world of its danger." He held back for nine years before he was willing to go out and preach.

Finally, in 1831, William Miller made a pledge to God that he would present his views if he were invited. Within half an hour after his decision, Miller's nephew came with a request that he preach to the people at Dresden, New York, sixteen miles away. Leaving his nephew in the house, Miller went into the woods to pray. There he wrestled with God, and he asked God to release him from his promise. He could not get away from what seemed his duty and his

pledge, so he decided he should respond to the invitation. He came out of that woods a preacher, and he went at once to Dresden.

Through this remarkable experience an ardent scholar was transformed into a mighty preacher of the Scriptures. His blameless reputation, coupled with his candor, fairness, and sincerity, won the admiration even of those who scoffed.

No one deserves so well to be called "the voice of the second advent" as does William Miller. When the proclamation of the firstangel's message was due, God had



Miller was a farmer, living in this residence in Low Hampton, New York.

men ready to give it. Men in other lands, too, were led to proclaim the doctrine of the second coming of Christ, and it is remarkable that, although they were working independently, they carried the same message.

The spoken word was assisted by papers and pamphlets teaching the advent doctrine. Joshua V. Himes began publishing the *Signs of the Times* at Boston in 1840. A number of other advent papers were published, including *The Midnight Cry*, with a daily edition of 10,000 copies. This continued in New York for four weeks, and then the paper became a weekly. Camp meetings attended by thousands did much to spread the message.

The spiritual awakening was not confined to the New England States. Revivals were held throughout the State of New York. Immense crowds attended the meetings held in the Chinese Museum in Philadelphia. Congressmen were among those who heard the advent preacher in Washington. On one occasion handbills were circulated announcing that Captain Miller

would speak from the portico of the Capitol on a Sunday in 1843. Thousands gathered to hear him, only to learn that it was a trick someone had played in falsely advertising his appearance. William Miller did preach as far west as Ohio and Michigan, and also in Canada.

Early in 1843, Miller had been urged to fix a definite date for the end of the 2300-year period of the prophecy and for Christ's coming. He made a public statement that he expected the Lord to come sometime between March 21, 1843, and March 21, 1844.

Seventh-day Adventists pay tribute to William Miller, who by faith stirred America. Through the busy years of his preaching he kept up a correspondence with prominent preachers, not only in America, but also in Europe. In ten years he gave more than three thousand lectures in nearly a thousand different places. In 1848 the veteran worker became blind, and he died the following year, confident in the hope of the Saviour's return.

Fundamental truths now advocated by Seventh-day Adventists which were held by William Miller include:

- 1. The literal return of Christ to this earth, followed by the millennium.
- 2. The resurrection of the righteous at His second coming.
- 3. The final destruction of the wicked.
- 4. The establishment of the new earth for the redeemed.

WILLIAM MILLER

- 5. The inclusion within modern Israel of all who accept a personal Christ.
- 6. The appearance of the four great empires of prophecy of Daniel 7, followed by the kingdom of Christ.
- 7. The application of the year-day principle in symbolic prophecy.
- 8. The acceptance of the Holy Scriptures as the inspired word of God.
- 9. The atonement of Jesus Christ.

10. The ordinance of baptism by immersion.

Checkup

- 1. How long did Miller study the prophecies before he began to preach?
- 2. Did he speak from the portico of the Capitol in Washington in 1843?
- 3. Name six of the fundamental truths that he advocated.
- 4. What did Joshua V. Himes publish?

CHAPTER 21 REVIEW

Why are these places mentioned in today's lesson?

Low Hampton, New York Dresden, New York New York City Boston, Massachusetts Philadelphia, Pennsylvania Washington, D.C.

What do you think?

- 1. Was William Miller an educated man? Why do you think so?
- 2. Could Paul have given the first-angel's message in his day?
 - 3. Could Luther have given it in his time?

22

OTHER ADVENT PREACHERS IN AMERICA

"Write the vision, and make it plain upon tables, that he may run that readeth it." Habakkuk 2:2.

Each advent preacher played a definite part in the unfolding of the religious movement of his time, and in building the foundation of the Seventh-day Adventist Church. The convincing arguments of William Miller had a widespread effect,-and-men-of-scholarship-and-serious-thought-considered them. Some persons who feared and were convinced of the message turned away, like the rich young ruler who could not follow Jesus because the sacrifice was too great. Others were converted and gave their possessions to aid God's work; they could not rest until their time and energies were spent in preaching the second advent. In this latter group were a number of men and women of ability and influence.

Become acquainted with these individuals:

- Joshua Himes
- 2. Josiah Litch, Editor and Preacher
- 3. Charles Fitch, Student of Prophecy



Joshua Himes

Joshua V. Himes, whom we may think of as the second outstanding advent preacher, was born in Rhode Island. The father wanted his boy to be a minister of the Episcopal Church, but unfortunate business

reverses necessitated a change in this plan. The lad became an apprentice to a cabinetmaker, but he did not lose interest in the work of the church, and at the age of twenty-two he entered the ministry.

Himes and Miller met at Exeter,

New Hampshire, in 1839. Himes was so impressed with Miller's sermon that he invited Miller to speak at his Chardon Chapel in Boston. These two men of varied talents and interests were seeking to bring about a spiritual revival. They became co-workers in proclaiming the advent hope.

Up to this point the ministry of Miller had been confined to the towns and villages. There were cities such as Washington, New York, Philadelphia, and Boston which needed to receive the message. Also a vigorous campaign with literature and newspaper articles was essential to carry the message to those who could not be reached by the spoken word.

After hearing Miller speak at the Chardon Chapel, Himes confronted him with the question, "Do you really believe this doctrine?" When Miller answered, "Yes," Himes asked, "What are you doing to spread it through the world?" Miller assured Himes he was doing all he could with his limited powers. Himes did not dispute this, but he insisted that the message was scarcely known in the nation. To this Miller replied, "What can an old farmer do? I was never used to public speaking, I stand quite alone; and, though I have labored much, and seen many converted to God and the truth, yet no one as yet, seems to enter into the *object* and spirit of my mission, so as to render me much aid. They like to have me preach, and build up their churches; and there it



Miller and Himes make plans for a more extensive program of city evangelism.

ends, with most of the ministers, as yet. I have been looking for help—I want help."

For Himes, who had now accepted Miller's views, there was only one thing to do. He said, "I laid myself, family, society, reputation, all, upon the altar of God to help Him to the extent of my power to the end."

Himes could not understand why Miller had not presented his message in the large cities. Miller explained that he had gone only to those places where he had been invited. Himes inquired if Miller would be willing to go with him "where doors are opened." Miller gave his assurance that he would.

"I then told him he might prepare for the campaign," said Himes, "for doors should be opened in every city in the Union, and the warning should go to the ends of the earth! Here I began to 'help' Father Miller."

Miller, of course, recognized the need of literature, but no one was financially able to assume the risk of a printing project. Himes offered to begin the publication of a journal and did so immediately without patrons or subscribers, and with little money. Soon the first issue of the Signs of the Times came from the press. This was the first periodical issued on the second coming of Christ, Bible prophecy, and revival themes. It did not present the doctrines of any one denomination, for its columns were a forum for different views.

In order to give the people of New York the advent message, ten thousand copies each of a daily paper, The Midnight Cry, were printed and sold on the streets or given away. This practice of publishing a paper in connection with evangelistic meetings was carried on in a number of cities.

We find that Joshua V. Himes was a remarkable character, a strong leader, a courageous promoter and organizer of the Millerite movement. He helped promote many camp meetings and conferences, in addition to his work of writing and editing. Though he did not join the Seventh-day Adventist group after the disappointment, he kept his interest in the advent message until his death in 1895.

Checkub

1. Name the two periodicals which Himes started.

- 2. What were three contributions of Himes to the advent movement?
- 3. The Midnight Cry was published in what city?

Josiah Litch, Editor and Preacher

One of the earliest ministers to accept the advent message and to preach it was Josiah Litch. Born in Massachusetts, he was converted at the age of seventeen and joined the Methodist Church. He became a minister, and in 1838 he read a book written by William Miller. Though curious about Miller's teachings, Litch had been sure he could overthrow the man's arguments in five minutes. As he read Miller's book, the sound, logical reasoning of the writer convinced Litch of the truth. "Before concluding the book," he later said, "I became fully satisfied that the arguments were so clear, so simple and withal so Scriptural, that it was impossible to disprove the position which Mr. Miller had endeavored to establish."

A tremendous struggle went on in Josiah Litch's heart. He concluded that the views were right and that it was his duty to preach them. This was a daring decision, for he did not know any minister besides Miller who preached the doctrine of Christ's coming.

In a short time, Litch published a forty-eight-page pamphlet entitled The Midnight Cry or a Review of William Miller's Lectures on the Second Coming of Christ

about A.D. 1843. It was circulated in New England and awakened interest in many minds. Litch also traveled to many towns preaching the message. He assisted in evangelistic campaigns in Washington, New York, Baltimore, and Pittsburgh. He was also a member of the editorial staff of the advent paper, the Signs of the Times. Litch is also known for his views on the seven trumpets of the book of Revelation.

Checkup

- 1. What are three contributions Litch made to the advent cause?
- 2. How did Litch first find the advent truth?
- 3. Of what church was Litch a minister?

Charles Fitch, Student of Prophecy

Charles Fitch attended Brown University. He became a minister of the Congregational Church and served in a number of churches in New England. Early in 1838, while pastor of Marlboro Chapel in Boston, he received a copy of *Miller's Lectures*. After careful study of the doctrine of the second advent he accepted it.

Next, he preached two sermons on the second advent and presented the subject to the local ministerial association of which he was a member. His minister friends treated the subject with such contempt that he lost confidence in it for a time.

In 1839, while serving as pas-



One of the most distinguished preachers
to join the Adventists was Charles Fitch.

tor of the Presbyterian church in Newark, New Jersey, Fitch studied deeply into the subject of sanctification. The church organization rejected his views, and he withdrew from his church. There followed a period of uncertainty and apparent failure.

Later Josiah Litch, who had known of Fitch's experience with the advent doctrine, urged him to restudy the subject and combine it with his views on sanctification. This he did and became a strong worker in the advent cause.

Charles Fitch went west and became a successful minister in Ohio, first at Oberlin College and then at Cleveland. His contributions to the cause are significant. In 1842

THE STORY OF OUR CHURCH



The prophetic chart designed by Fitch and Hale was used extensively by advent preachers, becoming an earmark of the judgment message in 1842-44.

Fitch and Hale designed the famous "1843" chart. This prophetic chart, painted on cloth, was presented to the Boston Conference of May, 1842, of which Joseph Bates was the chairman. After the presentation of the chart with the graphic symbols and time periods, three hundred lithographed copies were authorized for use by the Adventist preachers. In the spring of 1843 Fitch preached his noted sermon on the "Fall of Babylon." In this sermon he said that Babylon was no longer limited to the Roman Catholic Church, but must now include

the great body of Protestant Christendom. He said Protestants had rejected the light of the advent, and he called sincere Christians to come out of Babylon.

George Storrs and Sylvester Bliss were other prominent Millerite leaders. Bliss should be mentioned for his *Memoirs of William Miller* and for his intimate association with Joshua Himes. He was also on the editorial staff of the *Signs of the Times*.

S. S. Snow, another leader, early proposed that the 2300-year prophecy of Daniel 8:14 ended in the

OTHER ADVENT PREACHERS IN AMERICA

autumn of the year 1844 instead of the spring.

Checkup

1. Give at least three contributions Fitch made to the advent cause.

- 2. To what denomination did Fitch first belong?
- 3. In what two places in the West did Fitch preach?
- 4. Who wrote the Memoirs of William Miller?

CHAPTER 22 REVIEW

Can you identify these?

J. V. Himes Exeter S. S. Snow George Storrs

Signs of the Times
The Midnight Cry
Josiah Litch
Charles Fitch

Pronounce it this way:

Exeter Oberlin Episcopal EK suh ter OH ber lin ee PIS koh p'l

Ouestions for Class discussion:

- 1. Why does God often bring people of varied personalities together, such as Himes and Miller?
- 2. Why did the advent preachers come from many different churches?
- 3. Which is more convincing—an article or a sermon? Why do we have both?
- 4. Considering the facilities with which the advent preachers had to work and the methods of travel available, what do you think of the work they accomplished?

23

THE FIRST ANGEL IN EUROPE

"As God wrought through children at the time of Christ's first advent, so He wrought through them in giving the message of His second advent."—The Great Controversy, pages 367, 368.

The advent movement appeared at the same time in both Europe and America, as men of God were led to study the prophecies of the Bible. It was marvelous how Christians in various lands studied the Scriptures and arrived at the belief that Jesus was coming soon.

Special study should be given to:

- 1. Irving of England
- 2. Sweden's Child Preachers
- 3. Other Countries Hear the Message

Irving of England

England as well as America was alerted to the advent message. A prominent advent preacher in the British Isles was Edward Irving. He was born and educated in Scotland, graduating from the University of Edinburgh in 1809. taught school and then found an opportunity to preach. Later Irving accepted a call to the chapel at Hatton Garden, London, where a congregation of 500 increased to more than 1,500 as the result of his ministry.

Soon Irving began the study of Bible prophecy, and he gave special attention to the signs of Christ's second coming. On Christmas Day, 1825, Irving began preaching on the second advent. Meanwhile, Lewis Way, a clergyman from Paris, had come to England to rest. He heard of the sermons Irving was preaching, and he asked a friend to take notes for him. Way's friend was translating into



At the Albury Conferences, 1826-30, in England, prominent Bible scholars met to study the prophecies relating to the second coming of Christ.

English a Spanish book written by Lacunza. As the friend worked on the translation, he noted the agreement between Lacunza's book and the notes of Irving's sermons. Finally he brought the Spanish volume to Irving, who could read Spanish. Irving was gripped by its clear message.

One of Irving's closest friends and supporters was Henry Drummond, a banker and a member of Parliament. When still a young man, he decided to devote his life to Christian service. Over a period of years he arranged a series of five annual prophetic conferences, the first in 1826, called the Albury Conferences, which met at his spacious home at Albury Park. Some twenty ministers from various denominations were present, among them Joseph Wolff. At these conferences the prophecies of the books of Daniel and the Revelation were studied. These conferences added impetus to the preaching of the first-angel's message in England and in other parts of the world.

Another preacher of England, Robert Winter, visited America in 1842 and attended a New England camp meeting, where he heard the



When adults were forbidden to preach, the Lord moved children to carry the message.

advent message and accepted it. In the fall of that same year he returned to England and immediately began to share with others his faith in Christ's return. He traveled about the country preaching in towns and villages and giving out literature. In his frequent letters to America he told of his progress. In one letter he says, "I preach about the streets with my chart hoisted up on a pole. . . . Our books are flying about and are making quite a stir in this great city." God blessed his humble efforts with the baptism of several thousand converts.

Among other advent preachers in Britain were Horatius Bonar, the well-known hymn writer, and George Müller, director of the Bristol orphange.

Checkup

- 1. Who fostered the Albury Conferences?
- 2. Name at least three prominent advent preachers in England.
- 3. What Spanish book on the second coming of Christ did Irving read?

4. Who was the director of the Bristol orphanage?

2 Sweden's Child Preachers

When Jesus was on earth, the children waved palm branches and cried, "Hosanna to the Son of David." To help announce the second advent message, God used children, particularly in Sweden. Only those who were ministers of the state church were permitted to preach, and when the advent message reached Sweden in the early 1840's the state clergy refused to preach Christ's coming. Then children and youth, some of whom had not yet learned to read, preached the judgment-hour message and told of the prophecies concerning the return of Jesus.

When grown men attempted to give the message, they were thrown into prison. Even two teen-age youth were imprisoned, tortured, and released only after strong protests were made to the king. The children could give the message because they were too young to be prosecuted by the law.

Checkup

- 1. In what country were there child preachers?
- 2. Why were there child preachers in this land?

3 Other Countries Hear the Message

Johann A. Bengel, a learned Bible student and writer, laid the foundation in Germany for the message of Christ's coming, even

THE FIRST ANGEL IN EUROPE

before William Miller preached in the United States. For twentyeight years Bengel was a pastor and teacher, training young men for the ministry. Perhaps his greatest influence was through his books, which heralded the second advent of Christ. These books passed through several editions and were translated into most European languages.

Bengel's influence reached Russia when German families fled to southern Russia because of persecution. Pastors closed their churches; but they held cottage meetings, and hundreds were converted. A Russian farmer was converted in these meetings, and he began the same work among his fellow Russians.

In Holland the keeper of the Royal Museum, H. Heintzpeter, was shown in a dream that Christ's second advent was near. He announced this "joyous hope" to his fellow men by using various scriptures to prove his point. Although he published his views in a pamphlet in 1830, it was twelve years before he heard that there were advent believers in America.

France and Switzerland heard the first angel's message from Louis Gaussen of Geneva, Switzerland. After attending the university, he entered the ministry. Gaussen was particularly interested in the study of the prophecies of Daniel, which he declared were the key to world history. By studying history and prophecy together, he was convinced that the end of the world was near. How was he to reach the people? Gaussen determined to begin with the children, for if the children could understand, certainly the parents would. The plan succeeded, and older persons by the hundreds came to his lectures, some even from foreign countries.

Checkup

- 1. Who preached the advent message in Germany?
- 2. How did the advent message reach Russia?
- 3. How did Heintzpeter learn of the approaching advent?
- 4. Who spread the advent message in Switzerland?
- 5. With whom did Gaussen begin his ministry?

CHAPTER 23 REVIEW

Can you identify these?

Edward Irving Hatton Garden Lewis Way Johann Bengel Albury Park Henry Drummond

THE STORY OF OUR CHURCH

Robert Winter

George Müller

Horatius Bonar

Louis Gaussen

Pronounce it this way:

Lacunza

lah KOON zuh

Müller (George)

MIL er

Horatius Bonar

hoh RAY sh's BOH n'r

Heintzpeter (H.)

HIGHNTS pee ter

Bengel (Johann A.)

BENG'l

Something to think about:

- 1. How was it that many people in different countries at the same time began to preach Christ's advent?
- 2. Why didn't children preach in countries other than Sweden?
 - 3. What did the conferences accomplish?
- 4. In what way do political changes often help to advance the gospel?

24

THE FIRST ANGEL IN OTHER COUNTRIES

"Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." Joel 2:1.

We are able to press an electric button and bring light to a dark room. Neon signs change the darkness of the city into day. In like manner God has sent beacons of light to the dark corners of earth as men have held high the torch of truth.

This lesson deals with two men who, by different methods, spread the advent message. Each answered the call of God by giving himself to a cause he believed. They were:

- 1. Joseph Wolff
- 2. Manuel Lacunza

Joseph Wolff

One of the world's most noted missionary travelers and language students was Joseph Wolff. Born in Bavaria, Wolff was the son of a Jewish rabbi. His strict Hebrew training began when he was four years old. His young heart thrilled as he listened to his father tell of the future glory of the Jewish nation at the time the Messiah would come.

Young Wolff sometimes heard the name of Jesus Christ mentioned. One day he asked his father who Jesus was. His father told the lad that Jesus had been a Jew of great talent who pretended to be the Messiah, and the Jewish leaders sentenced Him to death. Young Wolff asked why Jerusalem was destroyed and why the Jews were scattered. The father told him it was because the Jews murdered the prophets. Young Wolff



Dr. Joseph Wolff preached the second advent of Christ in Africa, Asia, and the Near East.

wondered if Jesus could also have been a prophet and the Jews had killed Him when He was innocent.

One day he asked a friend who was not a Jew about Jesus. The friend directed him to read the fifty-third chapter of Isaiah. Then Wolff asked his father to tell him whom Isaiah was writing about. His father stared at him, but did not answer. Finally the father went into another room and wept. Young Wolff heard his father say to his mother, "God have mercy upon us, our son will not remain a Jew!"

The next morning Joseph, who was then seven years old, told a Lutheran friend that he would someday be a Christian preacher. At eleven years of age the boy

left home to seek an education so that he might become a missionary. Wolff was baptized into the Roman Catholic Church, and he attended college at Rome. His independence of thought and his desire to express his convictions freely caused him trouble. Wolff was continually challenging the authority of the church on doctrines and dogmas which were contrary to the Bible. He openly questioned the right of the church to burn heretics. Wolff exclaimed, "The church has no right to burn."

The rector said, "How do you prove that?"

"It is not allowed to murder," said Wolff. "Thou shalt not kill."

The rector said, "May a shepherd kill a wolf when he enters the flock?"

"A man is not a beast."

The rector replied, "Seventeen popes have done it."

"Seventeen popes have done wrong," said Wolff.

Henry Drummond had faith in Wolff and helped to finance him. He invited the Jewish scholar to come to England. Wolff replied, "No, I shall not stir until I am turned out." During his stay in Rome he was an ardent student of the Bible.

His conflict with the Roman Catholic Church came to a head, and he left it to travel in many lands. He could speak fourteen languages, and he visited with pashas, sheiks, shahs, kings, and queens, and even American Presidents.

Wolff was a great preacher of

THE FIRST ANGEL IN OTHER COUNTRIES

the second advent. He took every opportunity to give the message of the approaching judgment, and he called men to repentance.

Once on his way to Bokhara he was captured as a spy and dragged into the presence of the ruler. The missionary, carrying his Bible under his arm, stood calmly before the Persian court.

"Where do you come from?" the amir asked.

"I come from England," Wolff replied, "and I am going to Bokhara."

"What do you intend to do in Bokhara?"

"I wish to see whether the Jews there are of the ten tribes of Israel, and to speak to them about Jesus." He knew that mention of the name of Jesus might cost him his life at the hands of the fanatical Mohammedans.

"Why do you take such trouble?" came the next question. "Why not remain at home, eat and drink, and live comfortably in the circle of your family?"

"I have found out by reading of this Book that one can only bind one's heart to God by believing in Jesus; and believing this, I am as one who walks in a beautiful garden, and smells the odor of the roses, and hears the warbling of the nightingale; and I do not like to be the only one so happy; and therefore I go about in the world for the purpose of inviting others to walk with me, arm in arm in the same beautiful garden."

Pleased with the speech, the

ruler and his court arose and exclaimed, "A man of God! Drunk with the love of God!"

The missionary was invited to read to them from the Bible. He remained as an honored guest for several days, telling them of Jesus and His soon return.

Between 1821 and 1845 Wolff traveled in Africa, Asia, and the United States. In 1837 he arrived in New York and spoke there and in Philadelphia and Baltimore. When he came to Washington, D.C., he addressed the members of Congress and many distinguished guests. He spoke to the legislatures of New Jersey and Pennsylvania, combining his message of the coming of Christ with interesting information about the far countries he had visited. His travels in Asia and Africa involved many dangers and narrow escapes. He was beaten, starved, and sold into slavery. Three times he received the death sentence. Through all these hardships and through many diseases he carried his Bible and warned many races of the coming reign of the Messiah.

Checkup

- 1. What was Wolff's nationality?
- 2. At what age was Wolff baptized, and into what church?
- 3. What doctrine of the Roman Catholic Church did Wolff challenge?

2 Manuel Lacunza

Manuel Lacunza was God's chosen herald of the advent within



Lacunza influenced Spain, South America, and England, especially through his book.

the Roman Catholic Church. As a Jesuit priest he called attention to the prophecies of Daniel, Paul, and John.

Born in Santiago, Chile, Manuel received a good education. He studied language, philosophy, and theology before becoming a full-fledged Jesuit in 1766. The next year, when he was expelled from

Chile with all the other members of his order, he went to Spain and then located at Imola, Italy.

Lacunza was not bitter because of his exile. He began to study the church fathers and the Bible prophecies, reading all the commentaries he could find. His study resulted in the writing of the book, *The Coming of the Messiah in Glory and Majesty*.

His first book appeared in manuscript form written in Spanish under the pen name of Ben-Ezra, for Lacunza feared it would be banned. In manuscript form it was circulated in Spain and South America. and soon it was translated into Latin and Italian. There were heated discussions in high Catholic circles regarding Lacunza's views. Soon Lacunza revised his manuscript for printing, but he died before it was published. Lacunza was one of God's chosen messengers, moving Catholics and Protestants alike to study the prophecies.

Checkup

- 1. Where was Lacunza born?
- 2. What was his "pen name"?
- 3. What class of people in particular were reached by his book?

CHAPTER 24 REVIEW

How are these connected with today's lesson?

Isaiah 53

amir

Imola, Italy

Bavaria

Santiago, Chile

THE FIRST ANGEL IN OTHER COUNTRIES

Pronounce it this way:

Bavaria Bokhara buh VAIR i uh bo KAIR uh

For class discussion:

- 1. Why are the Jews still looking for the Messiah to come?
- 2. Why did Wolff travel so extensively and risk his life again and again?
 - 3. Why did Lacunza's book have such a wide circulation?

25

THE SECOND ANGEL'S MESSAGE

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Revelation 14:8.

Chapter 20 explained the Scriptural basis for the first angel's message and the dates which were set for the judgment mentioned in Revelation 14:6, 7. This message continued as present truth until the time of the disappointment and, in its full significance, is present truth today. The message of the second angel, quoted above, which joined with the preaching of the first angel's message, may at first glance seem unrelated to it. In this lesson we shall see how the two were joined.

The divisions of the lesson are:

- 1. Preparation for the Second Angel
- 2. The Call Out of Babylon
- 3. The Midnight Cry

Preparation for the Second Angel

We have noted that William Miller began his public ministry in 1831 and that many voices were heard in other parts of the world announcing the coming of Christ. However, the focal point of advent teaching was in New England. Here Miller worked almost single-handed for several years. In 1839 and 1840, men of influence and

ability as writers and preachers began to accept the teachings and to join Miller in his devoted evangelism.

From 1840 to 1842 a series of General Conferences of advent believers was held in various cities of New England, one of them in Low Hampton. William Miller had been unable to attend the previous meetings, but this one at his home town enabled him to join with the earnest, scholarly, and skillful men

THE SECOND ANGEL'S MESSAGE

who had joined the movement, some through his teachings, some through independent study. In addition to the General Conferences there were scores of smaller gatherings.

About two hundred leaders were associated in these conferences. which unified their thinking and stimulated their preaching. Many of them were ministers of Protestant churches, representing most of the popular denominations. They preached the first angel's message in their own pulpits, in other churches, in various public meetings, and at camp meetings. There were many advent papers published, but the nearest to an official organ of the group was the Signs of the Times. They formed the Adventist Association, without in any way shifting their loyalty from their own congregations or denominations.

The common doctrines discussed at the conferences and then taught to the people are familiar: the nature of Christ's coming in the clouds of heaven; the signs of His coming as seen in the dark day, the meteoric shower, and conditions of unrest; the prophecies in the Revelation ending with the three woes and their confirmation observed in the loss of independence of the Ottoman Empire in 1840, as interpreted by Josiah Litch; the 1260 years of papal domination ending with the captivity of the pope in 1798, and the other related time prophecies; and, most urgent and most controversial, the 2300 years of Daniel 8:14, with the "premillennial" interpretation of the coming of Christ in "about 1843."

These doctrines were studied and restudied with only minor disagreements. For example, some could not accept the time as 1843, for they held that no one knew the day or hour. But they were agreed on the major emphasis that the Lord's coming would be premillennial; that is, that it would occur before the one thousand years of Revelation 20. Here they clashed with the popular teaching of the churches, that Christ would come after a thousand years of peace on earth. This un-Biblical doctrine was not in the creeds or established canons of these churches, but had recently become popular. On this point the friction developed between the advent preachers and their church organizations. early as December of 1839 a church was closed to the preaching of William Miller.

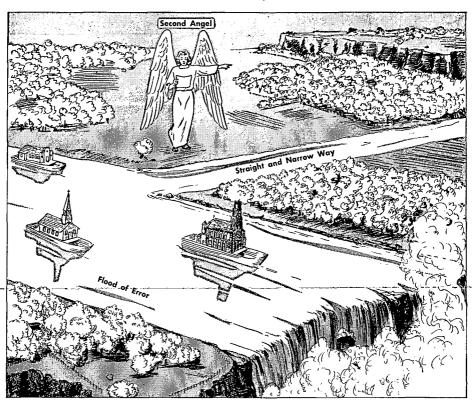
In spite of occasional opposition, the Millerites preached and prospered, maintaining friendly relations with their various denominations. Many infidels were converted. The sale of Bibles rose sharply.

Checkup

- 1. When did Millerism begin to grow rapidly?
- 2. What sort of people became prominent in the movement?
- 3. What were the basic doctrines?

THE STORY OF OUR CHURCH

"COME OUT OF HER, MY PEOPLE"



The message of the second angel directed believers in the first angel's message to leave the unfriendly fellowship of the popular churches.

4. What relationships were maintained with the popular churches?

The Call Out of Babylon

In the summer of 1843 Charles Fitch printed a sermon which he had recently preached, applying Revelation 14:8 and 18:2-4 to the Protestant churches as well as to Roman Catholicism. He said that both branches of Christendom had become Babylon and had fallen by

rejecting the message of Christ's second coming.

There was good reason for this interpretation, for by this time many churches had barred advent preaching and preachers. In church trials ministers were unfrocked for their "heretical" teaching of the advent, beginning as early as November of 1842. Other ministers were announcing their withdrawal in their church papers.

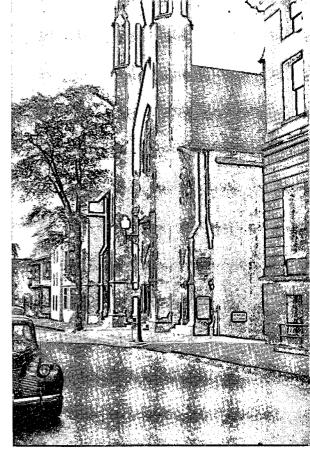
In the summer of 1843, minis-

ters were ordained by the Millerite group to preach the second advent, and in the Signs of the Times believers were advised to separate from their congregations. Members were being asked by their church officers to change their beliefs in premillennialism or withdraw their membership. A good example of this is the story of the Harmon family. Ellen White recounts the experience of her family in these words:

"The Methodist minister made us a special visit, and took the occasion to inform us that our faith and Methodism could not agree. He did not inquire our reasons for believing as we did, nor make any reference to the Bible in order to convince us of our error; but he stated that we had adopted a new and strange belief that the Methodist Church could not accept.

"My father replied that he must be mistaken in calling this a new and strange doctrine; that Christ Himself, in His teachings to His disciples, had preached His second advent. . . . The minister did not attempt to refer to a single text that would prove us in error, but excused himself on the plea of a want of time. He advised us to quietly withdraw from the church, and avoid the publicity of a trial. . . . We answered that we preferred a regular trial. . . .

"Not long after, we were notified to be present at a meeting to be held in the vestry of the church. There were but few present. The influence of my father and his



The Harmon family were dropped from the church which stood here in Portland, Maine.

family was such that our opposers had no desire to present our cases before a larger number of the congregation. The single charge preferred was that we had walked contrary to their rules. . . .

"The next Sunday, at the commencement of the love feast, the presiding elder read off our names, seven in number, as discontinued from the church."—*Life Sketches*, pages 50-53.

Thus the message of the second angel was joined to that of the first. The term "Babylon" was applied directly to the churches which



Joseph Bates was active through all the experiences of the early advent believers.

rejected the doctrine of judgment and the return of Jesus. A paper entitled "Babylon the Great Is Fallen" was published in Oswego, New York. Revelation 14:8 was prominent in the preaching. By the summer of 1844 at least fifty thousand believers had separated from the churches to form groups of their own.

Checkup

- 1. What was the basis of calling the Protestant churches "Babylon"?
 - 2. What was the point of con-

tention between Adventists and other Christians?

- 3. What was the spirit of the churches in forcing out the Adventists?
- 4. What specific actions marked the separation of Adventists from the church organizations?

3 The Midnight Cry

You will recall that Miller and others who attempted to find a definite time for the end of the 2300 day-years at first said, "About 1843." Later the limit of the time was set at March 21 and then April 18, 1844, the end of the Jewish year 1843. The time passed without any unusual happening. This "first disappointment" was a heavy blow to the believers and was followed by a period of quietness, the "tarrying time" of the parable of the ten virgins, as the experience was later interpreted.

After this disappointment the scholars returned to their books and discovered their error. As stated in chapter 20, the 2300 years extended from the *beginning* of 457 B.C. to the *end* of A.D. 1843. Thus a happening within the year 457 B.C., would be matched in the prophecy by an event within 1844. This had been pointed out a year before, but had not been generally heeded. In the summer of 1844 a new burst of light appeared and illuminated the advent movement to its dramatic climax in October.

At the Exeter, New Hampshire, camp meeting, August 12-17, Joseph Bates felt that he would re-

ceive new light at the meetings. At first nothing happened, for the preaching was given in a routine manner. Then one day while Elder Bates was preaching, Mrs. John Couch arose and said, "It is too late, Brother Bates. It is too late to spend our time about these truths with which we are familiar. The Lord has servants here who have meat in due season for His household. Let them speak, and let the people hear them."

Elder Bates invited Samuel S. Snow to give his study on "the midnight cry." The man not only spoke that day, but each day afterward until the meeting closed. The people were thrilled, for the parable of the ten virgins seemed to apply to them. The virgins had expected to go into the wedding feast immediately, but they were disappointed. Brother Snow explained that the advent people had expected the Lord to come in the spring of that year, but they had been forced to wait. The 2300-day prophecy would have terminated in the spring (New Year's Day according to the Jewish calendar) of 1844, had the decree of Artaxerxes been issued on the first day of 457 B.C. But inasmuch as that decree had not been issued until the fall of that year, the 2300-day prophecy could not end until the fall of 1844. A closer study of the sanctuary and its services revealed that the cleansing of the sanctuary occurred on the tenth day of the seventh month. This coincided with the idea that the 2300 days would end in the fall, for the tenth day of the seventh month (Jewish reckoning as given to Israel in the wilderness) in 1844 would come on October 22.

Ellen White tells how many waited for Jesus to come: "With diligent searching of heart and humble confessions, we came prayerfully up to the time of expectation. Every morning we felt that it was our first work to secure the evidence that our lives were right before God. We realized that if we were not advancing in holiness, we were sure to retrograde. Our interest for one another increased; we prayed much with and for one another. We assembled in the orchards and groves to commune with God and to offer up our petitions to Him, feeling more fully in His presence when surrounded by His natural works. The joys of salvation were more necessary to us than our food and drink. If clouds obscured our minds, we dared not rest or sleep till they were swept away by the consciousness of our acceptance with the Lord."-Life Sketches, pages 60, 61.

In the parable of the virgins a cry was made at midnight. Samuel Snow's midsummer message seemed to correspond to "the midnight cry." The reality of the truth gripped the hearts of the people, and they went from the Exeter meeting to herald the glad tidings far and wide: "Behold, the Bridegroom cometh; go ye out to meet Him."

THE STORY OF OUR CHURCH

Checkup

1. Where was the great camp meeting of 1844 held?

2. Who presented "the midnight

cry" message at this meeting?

3. On what date did they expect the Lord to come?

4. Where did many meet to

pray?

CHAPTER 25 REVIEW

What have these to do with the second angel?

Mrs. John Couch

Samuel S. Snow

Elder Bates

Exeter, New Hampshire

William Miller

"Midnight cry"

What do you think?

—1.—We-can-name-the-leading preachers of the-first-and the third angels' messages, but not so with the second. His message was given by "everyone," in a kind of chorus. Why was that? How does his message differ from the others?

- 2. Why are there so many Protestant churches?
- 3. Why was it necessary for Seventh-day Adventists to form a separate church?
 - 4. Is the second angel still giving his message?

THE DISAPPOINTMENT OF 1844

"And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey." Revelation 10:9.

The angel of Revelation 10 held "a little book open" and "cried with a loud voice" that time should be no longer. Apparently this book contained the message concerning the end of time. What book was this? Centuries before, Daniel had been commanded to close his book and seal it. Now, at the time of the end, John saw it opened, and it revealed the fact that time should be no longer. The news that Christ was soon to return to this earth to gather His children was the sweetest message that man ever heard. To those who accepted the word, it was as "sweet as honey;" but when October 22, 1844, passed and Jesus did not appear, the disappointment was bitter. The experience of the 1844 disappointment is portrayed in symbol in Revelation 10.

The high lights of this chapter are:

- 1. October 22, 1844
- 2. The Aftermath
- 3. The Key to the Mystery

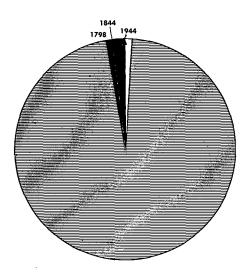


October 22, 1844

As October 22, 1844, drew near, tension increased among the Adventists. There were thousands who were completely unconcerned or who were watching merely as bystanders. Newspapers had published sensational stories about the Millerites. However, the sober, factual reports described the Adventist groups as sincere, devout people, who were calm and earnest.

Among the advent "believers"

THE STORY OF OUR CHURCH



According to God's time clock, 1844 did not mark the end of the world.

there were several classes. Some joined the group through fear. If the world was to end, they did not want to be caught on the wrong side. Some sincere believers rejected the exact date. They believed in the prophecies and that 1844 was the last year of the age, but they said that no one could name the day and hour. William Miller himself rejected the set day until a few weeks before October 22. Finally, there were the honest believers, the majority, who accepted the day and who made consistent preparations to meet Jesus. Many gave all their possessions to help spread the advent message.

The day arrived. The Adventists were in meetinghouses or private homes, such as the company gathered at Hiram Edson's house in Port Gibson, New York. The be-

lievers sang hymns and reviewed the evidences that the Lord would come. The day passed and the sun set. Still there was hope: "For ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning." Finally, midnight passed. Prayer was offered, and tears filled the eyes of some of the believers. At last morning came, and they could no longer pretend it was the twenty-second day. That day was past, and Jesus had not come. In Hiram Edson's farmhouse there was weeping, as in hundreds of other meeting places that day. The believers asked one another, Had the Scriptures failed? Further diligent study would reveal that the time prophecy was correct, but the event to take place had been incorrectly interpreted.

"Not so, brethren," said Hiram Edson. "There is a God in heaven. He has made Himself known to us in blessing, in forgiving, in redeeming; and He will not fail us now. Sometime soon this mystery will be solved."

At dawn most of the believers slipped away to their homes. Some stayed to pray that they might receive light and that their disappointment would be explained.

Checkup

- 1. What drew the advent believers together?
- 2. How did the believers spend October 22, 1844?
- 3. What questions filled their minds when the day passed?





THE DISAPPOINTMENT OF 1844

4. What did they do the following day?



The Aftermath

It was expected that the Millerites should make some explanation of their errors. They did with clarity and decision. In their papers they reaffirmed the validity of the great lines of prophecy pointing to the second coming of Christ. Their opponents were vigorous in asserting the falsity of premillennialism, and the Adventists were equally vigorous in supporting their views by the authority of centuries of Biblical scholarship, pointing to the disagreements among the opponents.

The disappointment, however, had to be explained. The Millerites rechecked and reaffirmed the historical check points of the prophecy-457 B.C., and A.D. 33. There were possibilities of an error of four or five years, said Miller, who had consistently resisted the notion of fixing a definite day. Three weeks before October 22, 1844, he had accepted the date urged by the "seventh-month" group, but after the disappointment he returned to the position of emphasizing "Today" as the time for preparation.

This sort of explanation of necessity defeated itself, for as time passed and the Lord still did not come, the error in time could no longer account for the failure. Many Millerites drifted away soon after the disappointment, though a substantial group held together for several years. Miller died in December, 1849. His associates continued to set new dates for several years. They became the Evangelical Adventists, believing in consciousness in death and an eternally burning hell. They gradually declined into extinction.

A considerable group separated from these Millerites on the basis of a new date for Christ's coming. When the time passed, this group, now believing in unconsciousness in death, found it impossible to rejoin the parent group. They became the Advent Christian Church, a Sundaykeeping church, now the only Adventist group of importance aside from Seventh-day Adventists.

In contrast to those who clung to the idea that the Lord would come soon and who continued to set times, there were groups of believers who maintained that the 2300-day prophecy had been correctly calculated to end in 1844 and that the cleansing of the sanctuary began on that date. But they found another explanation of the event than the coming of Christ to this earth. This group included Hiram Edson, Joseph Bates, James White, Ellen Harmon, and Joseph Turner.

Turner and several others had believed as early as the summer of 1844 that the sanctuary to be cleansed was in heaven. When the Lord did not come on October 22, these people had the correct explanation, that rather than coming to the earth, Jesus, our High Priest, had entered the most holy place of the heavenly sanctuary. But they went into fanatical extremes.



JOSEPH MANISCALCO. ARTIST

On the morning after the disappointment Hiram Edson met with friends for prayer in his barn. They prayed that God would show them the way of truth.

Using the symbolism of the parable of the ten virgins, they taught that the shutting of the door meant the end of mercy toward sinners. This "shut door" decree, they said, began on October 22, 1844. (Those who became Seventh-day Adventists also believed this doctrine for a time.) The Turner group believed that the seventh millennium had been entered, when they should do no work, and that they were fully sanctified.

There were others who went into fanaticism, and there were some fragmentary groups who do not concern us because they made no lasting impression on the religious world. We are principally interested in the group, including Hiram Edson, Joseph Bates, James White, and Ellen Harmon, who formed the nucleus for our church. They will be discussed in the next section.

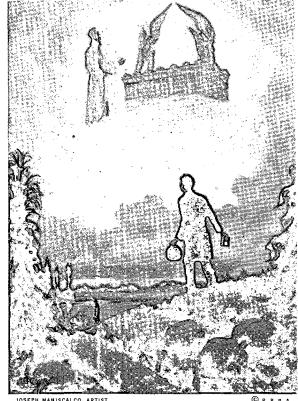
Checkup

- 1. How did the Millerites explain the disappointment?
- 2. Why was setting new dates fatal to their cause?
- 3. What explanation did Joseph Turner offer?

The Key to the Mystery

Those who were to form the nucleus of our church shared the bitterness and heartbreak of the disappointment with the other believers. Their feelings were well expressed by Hiram Edson: "Our fondest hopes and expectations were blasted, and such a spirit of weeping came over us as I never experienced before. It seemed that the loss of all earthly friends could have been no comparison. We wept, and wept, till the day dawn."

Most of those gathered at Edson's farmhouse went sorrowfully home on the morning of October 23. Edson and some close friends went to the barn for a season of prayer, which gave them confidence that the Lord would show them the way. After breakfast Edson said to one of the believers who remained, "Let us go out to comfort the brethren with this assurance." The two men walked through the field where Edson's corn still stood in the shocks. They went with meditative hearts, thinking of the disappointment. At about the middle of the field, Hiram Edson stopped. He seemed to see the sanctuary in heaven and Christ as the High Priest going from the holy place of the sanctuary into the most holy. "I saw distinctly and clearly," writes Edson, "that instead of our High Priest coming out of the most holy of the heavenly sanctuary to come to this earth on the tenth day of the seventh month, at the end of the 2300 days, He for the first time entered on that day the second apartment of that sanctuary; and that He had a work to perform in the most



The answer to the morning prayer came to Edson in the full truth of the sanctuary.

holy before coming to this earth."

His companion had gone on across the field; but at the fence he turned, and, seeing Edson far behind, called, "Brother Edson, what are you stopping for?"

Edson called, "The Lord was answering our morning prayer." Catching up with his friend, he told him of his vision.

The cornfield experience led these men at Fort Gibson to intensive study of the sanctuary service given to Israel and its significance in the doctrine of the 2300 days. They published their findings in the advent journals, and Hiram Edson called a conference late in 1845.

THE STORY OF OUR CHURCH

These studies confirmed the dates as established in the seventh-month movement, begun at the Exeter camp meeting. The event was now understood to be the beginning of the antitypical day of atonement, when our High Priest, Jesus, entered the second apartment of the heavenly sanctuary to begin the work of going over the names of spiritual Israel to determine who were worthy of a part with the redeemed.

So now the mystery was resolved and the dates confirmed. The message of the first angel continued as present truth. It was and is a powerful doctrine to turn sinners to Christ in this time of judgment. The second angel's message held significance for the period preceding the disappointment and holds additional significance for the future. In the next chapter we shall see how the doctrine of the sanctuary relates to the third angel's message.

Checkup

- 1. Why was the key to the mystery given to Hiram Edson?
- 2. What is meant by antitypical day of atonement?
- 3. Why is an investigative judgment necessary?

CHAPTER 26 REVIEW

Can you give a text for the beginning of the 2300-day prophecy?

Can you give a text for the seventy weeks?

Can you give a text showing when the 2300-day period would end?

What would you have done?

- 1. On the morning of October 22 some people invited their friends and neighbors to join them at the church to wait for the Lord. Would you have done so?
 - 2. When the day passed and Christ had not come?
- 3. When some of the believers lost their faith and confidence in God?
- 4. After suffering the keenest disappointment? Would you have drawn closer to God or would you have lost your faith?

27

THE THIRD ANGEL BEGINS

"And the third angel followed them, saying with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Revelation 14:9-11.

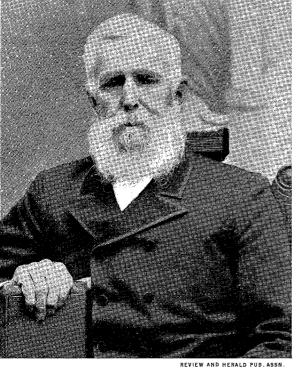
The study of the sanctuary was the key which unlocked the mystery of the disappointment. It was also a key to the central doctrine of the third angel's message. "The temple of God was opened in heaven, and there was seen in His temple the ark of His testament." Revelation 11:19.

Here in the holy of holies was kept the law of Ten Commandments. It was the sacred, unchanging character of this law around which the whole sanctuary service was built. In the midst of this law is the Sabbath commandment.

Thus the message of the third angel, warning men of the false sabbath, fitly accompanies the fuller understanding of the first message of judgment.

Important points in this lesson are:

- 1. The Seventh-Day Sabbath Truth
- 2. Early Church Leaders
- 3. The Sabbath Conferences



Frederick Wheeler was the first minister topreach both the advent and the Sabbath.

The Seventh-Day Sabbath Truth

Frederick Wheeler, a Methodist-Adventist preacher who lived in Hillsboro, New Hampshire, had his church in the nearby town of Washington. One wintry Sunday early in 1844, while conducting the Communion service, he noticed that a newcomer to the community listened to his every word. thought she was about to spring to her feet and say something when he declared, "All who confess communion with Christ in such a service as this should be ready to obey God and keep His commandments in all things."

Later, in visiting the Daniel Farnsworth family, Elder Wheeler met this lady and learned that she was Mrs. Rachel Oakes, the mother of the young schoolteacher, Rachel Delight Oakes. Direct in speech as she had been in her gaze, she came right to the point.

"You remember, Elder Wheeler, that you said everyone who confesses Christ should obey all the commandments of God?"

"Yes."

"I came near getting up in the meeting right then, and saying something."

"I thought so. What did you have in mind to say?"

"I wanted to tell you that you had better set that Communion table back and put the cloth over it, until you begin to keep the commandments of God," said Rachel Oakes.

Elder Wheeler was amazed. What could she mean? Was he not a commandment keeper? Could it be that this Seventh Day Baptist lady was right in her literal interpretation of the fourth commandment and that Saturday, not Sunday, was the Sabbath? He thought about it, and the more he thought, the more he prayed and studied his Bible, and the more convinced he became that she was correct. By March of 1844 his mind was made up to keep the seventh-day Sabbath. Elder Frederick Wheeler thus actually became the first Seventh-day Adventist minister.

But the labors of Rachel Oakes influenced others in that community. Several of the Adventists in Washington, New Hampshire, took their stand and became Seventh-day Adventists. Among them was William Farnsworth, the father of Eugene W. Farnsworth, who became a prominent minister in the denomination. A little later William's brother Cyrus accepted. More and more the members of the little Washington church began keeping the Sabbath until eventually it became a full-fledged Seventh-day Adventist church. The building still stands, and visitors today are welcome to worship there.

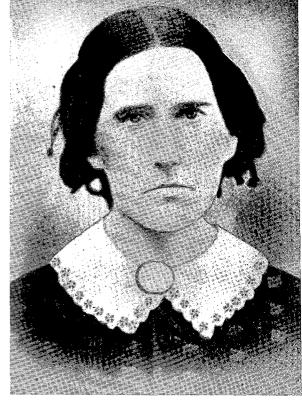
Checkup

- 1. Locate Washington, New Hampshire, on the map.
- 2. Who was the first Seventh-day Adventist preacher?
- 3. Who had called his attention to the Sabbath?

2 Early Church Leaders

Possibly influenced by this group of believers in New Hampshire, Thomas M. Preble, an Adventist preacher, began teaching the seventh-day Sabbath in the summer of 1844. His article on the Sabbath in the Portland (Maine) *The Hope of Israel* of February 28, 1845, and his tract influenced several persons, including Joseph Bates. J. B. Cook wrote articles advocating Sabbath observance in Edson's *The Day-Dawn* and in *The Day-Star*. However, both of these men later gave up Sabbathkeeping.

In Paris, Maine, a sixteen-yearold girl, Marian Stowell, read Preble's tract, and after looking up every Scripture reference she

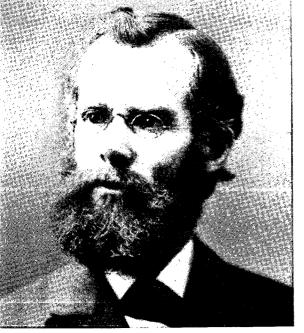


Rachel Oakes (later Preston) led Elder Wheeler to understand the Sabbath truth.

decided to keep the Lord's day. Although supposing she would be the one and only person who would be observing the Sabbath, she handed the tract to Oswald, her elder brother. The next Friday evening he was keeping the Sabbath with her. On Monday Marian gave the tract to John Nevins Andrews, in whose father's house the Stowell family was living.

"Have your father and mother read this?" asked John as he returned the tract to Marian.

"No," she replied, "but I have, and found that we are not keeping the right Sabbath. Are you willing to keep the right Sabbath, Brother John?"



As a boy, J. N. Andrews accepted the Sabbath. He became our first foreign missionary.

"Indeed I am," he answered. "Will you keep it with me?"

Marian's parents read the tract, and John's parents read it, and both families kept the next Sabbath. Others read this little paper and accepted its message. From that one small tract a company of Sabbathkeepers was raised up in Paris, Maine.

In March, 1845, Joseph Bates read Preble's article and made a quick decision based on his thorough knowledge of the Bible. He had heard of the New Hampshire Sabbathkeepers, and in May he went to Washington to meet them. After spending time with Frederick Wheeler, the Farnsworths, and other believers, Bates returned home to make the famous reply to a morning greeting.

"Captain Bates, what is the

news?" said neighbor James Hall.

"The seventh day is the Sabbath of the Lord," answered Joseph Bates.

At the Bible Conference called by Hiram Edson at Port Gibson, late in 1845, the two major doctrines upon which our church was founded were discussed. Captain Bates learned more fully about the sanctuary, and Edson learned about the Sabbath.

Checkup

- 1. What church gave the light on the Sabbath to the advent believers?
- 2. What did Marian Stowell do after reading Preble's tract?
- 3. Why were Edson and Bates prominent in teaching the two key doctrines?
- 4. Where was the first church of Seventh-day Adventist believers?

3 The Sabbath Conferences

The doctrine of the seventh-day Sabbath, as has been noted, became a test for members entering the remnant church. Only those hardy Christians who wanted to make obedience to God first, and who were willing to put aside material gain and social acceptance, were ready to adopt these unpopular teachings.

The seventh-day Sabbath doctrine was easily made clear. The reading of a single article was sufficient to convince Joseph Bates. Hiram Edson was ready to accept it at once. Frederick Wheeler and William Farnsworth needed only

an introduction to the subject and a little time for study before they were Sabbathkeepers.

We have heard little of James and Ellen White, who were married in August, 1846. James had been invited to Edson's Port Gibson conference, but he was unable to attend. Ellen had met Joseph Bates twice before her marriage, and both times she had heard him explain the Sabbath. The Whites were not impressed with the importance of this doctrine. After their marriage the Whites studied a pamphlet which Bates had published, and they soon accepted the Sabbath message. Bates observed a vision of Ellen White and gained full confidence in the prophetic gift as manifested in her experience.

Bates, Andrews, Smith, Edson, White—these were great names in the beginning of our church. Those were difficult days, too, for there was no unity of teaching.

In the providence of God several conferences were held about this time. The believers dug deeply into the Scriptures and compared text with text until they knew the doctrines of the Bible.

In the winter of 1847-48 the Whites lived with the Howland family in Topsham, Maine, while James hauled rock and chopped cordwood. When their baby became ill and did not respond to treatment, they wondered if God was telling them that they must not let the child stand in the way of serving the church. They decided to serve God in spite of all



The first Sabbathkeeping Adventists met in this church in Washington, New Hampshire.

hindrances. The baby recovered quickly, and an urgent invitation came for them to attend the first conference in Middletown, Connecticut.

The meetings were held in April, 1848, at the Albert Belden farm at Rocky Hill, eight miles from Middletown, where about fifty people were present. Captain Bates assisted with the preaching.

Hiram Edson asked the Whites and Bates to attend a conference at Volney, New York, in August. James mowed hay in the field to get money for the trip. There were thirty-five persons at the meeting, representing many divergent convictions. Ellen, while in vision, gave instructions from a heavy Bible held high in her hand, and after prayerful study the group parted in harmony of purpose.

Late in August a third conference met at Edson's home in Port Gibson. Again harmony prevailed,



With the encouragement of his young wife, Ellen, James White began to write. Beginning with "Present Truth," he became a prominent writer and publisher.

and the believers moved forward together.

The fourth conference was held at Rocky Hill; the fifth at Topsham, in October. At the sixth conference, held in November, in Dorchester, Massachusetts, Ellen White had a vision showing her that the church would become strong and that her husband should print a paper for the believers.

For months James White could see no way to begin the publishing venture. In the summer of 1849 he looked for work so that he could pay for printing. But Ellen was shown that her husband must write and publish on faith. He published Present Truth and devoted the rest of his time to preaching and counseling the believers.

The pattern for our church and its world-wide mission was established within five years of the disappointment. The Whites and Joseph Bates were leaders. The gift of prophecy to Ellen White was a guide and a basis for harmony. The distinctive doctrines were the prophecies of the second coming of Christ, the seventh-day Sabbath, and the sanctuary truth. The publishing work of the church had begun, and it would be an instrument for giving the gospel to all the world.

THE THIRD ANGEL BEGINS

Checkup

- 1. In what way was the Sabbath an entrance test for Adventists?
- 2. Explain the readiness of the early members to accept the Sabbath doctrine.
- 3. How were the early leaders drawn together?
- 4. How were the Whites led to accept responsibilities in the church?
- 5. What was the value of the Sabbath conferences?

CHAPTER 27 REVIEW

In what way are these connected with the third angel's message?

Frederick Wheeler	Thomas M. Preble
Rachel Delight Oakes	Marian Stowell
Mrs. Rachel Oakes	John N. Andrews
William Farnsworth	Albert Belden
Eugene W. Farnsworth	Hiram Edson

Pronounce it this way:

Preble	PREB'l
Stowell	STOH el
Volney	VAHL ni
Topsham	TAHPS 'm

What do you think?

- 1. Why didn't the third angel's message start at the same time as the first angel's message?
- 2. Why didn't the leaders who preached the first angel's message lead out in the giving of the third?
- 3. The Sabbath has always been kept by someone from the beginning. Why do we sometimes refer to Washington, New Hampshire, as the cradle of the Sabbath truth?

28

GOD'S GIFT TO HIS PEOPLE

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:17.

While in vision on Patmos, the apostle John saw symbols of great eras of world history. As John peered into the future, he caught a glimpse of God's loyal people near the close of time, and he saw the intensity of the conflict. As the prophet looked closely, he observed that this church-was keeping God's commandments. He saw, too, that it had special divine guidance through the spirit of prophecy, for "the testimony of Jesus is the spirit of prophecy." Revelation 19:10.

High lights of this lesson include:

- 1. The Gift of Prophecy Refused
- 2. The Gift Accepted by Ellen Harmon
- 3. Tests for the Prophetic Gift

The Gift of Prophecy Refused

In the Old and New Testaments there is instruction and guidance for God's people until the close of time. However, men are often influenced by their own desires in making interpretations. They may not understand what God would have them do, or they may be misled by Satan. Therefore God in His wisdom and patience planned special instructions for the remnant church to guide and guard the believers.

In order to understand why a Christian would hesitate to accept the responsibility of being God's messenger at the time of the 1844 movement, we must see the problems he faced. He would have to verify correct interpretations of the Bible and reject incorrect ones. He

GOD'S GIFT TO HIS PEOPLE

SPIRIT OF PROPHECY



The spirit of prophecy has accompanied God's people through the ages, guiding and illuminating their way and distinguishing truth from error.

would need to oppose the views of those whose teachings were not in harmony with the Bible. The messenger would also have to be strong to rebuke misconduct in leaders, a difficult assignment for one with a kind and loving disposition. He must be willing to solve practical problems, often cutting across the ideas and personal interests of strong-willed people.

It is no wonder that three people who were given messages for the believers in 1842 to 1844 were reluctant to become instruments to reveal God's instructions for that time.

January, 1842, William Foy, a Baptist of Boston, was given a vision showing the redeemed of earth being ushered into the glories of heaven. Since he was not instructed to describe the vision to others, he remained silent, though he felt under compulsion to speak. The result of his disobedience, as he called it, was depression and doubt. In February a similar vision was given with definite instructions to impart it. Three days later, after a struggle against his reluctance to speak, he related the visions to a congregation in Boston.

After traveling extensively with his message, Foy was given a third vision shortly before the disappointment. New material was presented to him, showing three platforms, which indicated a third phase in the message from God for that time. His firm belief in the immediate coming of Jesus prevented a clear understanding of

the vision. He discontinued public work. A few months later, at a public meeting, while Ellen Harmon was relating her first vision, Foy stood up, shouted, and explained that her vision was the same as his had been. Soon afterward he died.

Hazen Foss, a talented young Adventist of Poland, Maine, was given a vision a few weeks before the disappointment. This vision included the three platforms shown to Foy. Foss was warned of some of the difficulties he would have to face as a messenger of the Lord and was told to relate the vision. Fearing the ridicule of the people, he refused to do so. The vision was repeated with a warning that if he still refused, the gift would be withdrawn. Since he still refused. a third vision was given telling him that the gift was being given to one of the weakest of the weak.

Thoroughly frightened, he called a meeting for the purpose of relating the visions, but he could not recall any part of them. In great anguish he declared, "It is gone from me! I am a lost man." He, too, heard Ellen Harmon relate her first vision and told her it was the same light that had been given to him. Though he lived until 1893, he never regained an interest in personal religion.

Checkup

1. Why is it necessary to have a prophetic message for the remnant church?

GOD'S GIFT TO HIS PEOPLE

- 2. What problems does a messenger face?
- 3. Why did Foss reject the divine invitation?
- 4. What was the result of the failure of Foy and Foss to relate the vision of the three platforms?

The Gift Accepted by Ellen Harmon

In December, 1844, two months after the disappointment, when a voice of assurance from heaven was needed for the advent believers. God gave the vision to Ellen Harmon, a girl of seventeen. In brief symbolic representation the future of the church was portrayed to her. The time covered was from October 22 until the saints would enter the New Jerusalem. The path they were traveling was "narrow" and "high above the world." She saw that those who had come to regard the "seventh-month movement" as of no significance were mistaken. A bright light at the beginning of the way was "the midnight cry." Those who "rashly denied the light behind them, and said that it was not God that had led them out so far," stumbled and fell off the path.

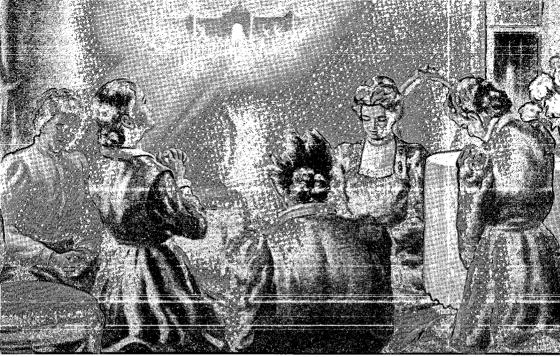
She saw that the coming of Jesus was not as near as they had hoped, for some were seen to grow weary because the city seemed a great way off. Jesus raised His right arm to encourage the believers. Thus the reasons for the seeming delay of the coming of Christ were made clear.

Those who had been disappointed

were assured that if they kept their eyes on Jesus they would be safe, and He would lead them to the City of God. There were to be trials, many of them, on the journey. There were threats of imprisonment, violence, and death; but the protection of God was assured. At length a small cloud was seen in the east, and it was recognized as "the sign of the Son of man."

The glory of the vision of heaven was so real to Ellen Harmon that after she came out of vision, everything seemed dark about her. She wept as she realized that her experience had been only a vision. She was homesick for heaven! After struggling over her call to duty, she at last consented to relate the vision to the company of about sixty believers at Portland, Maine. She rejoiced when she found that the believers recognized her message as light from heaven.

About a week after Ellen's first vision she was given a second revelation in which she was told that she must go from place to place and relate the divine messages that had been revealed to her. At the same time she was shown the trials she would face. She would meet opposition and false accusations that would almost break her heart, but she would be sustained by the power of God. As she thought of her youth, her timidity, her poor health, and the hardships before her in answering this call, she prayed earnestly that He would release her from the responsibility. But the call to duty did not change,



LYDE PROVONSHA, ARTIST

It was during a prayer meeting with some friends that Ellen-Harmon wasgiven her first vision. Thus began a life of service for the remnant church.

and she expressed her willingness to go if the way should be opened. In a most unexpected manner God opened the way, and she entered upon her public labors. Some of her hearers believed; others doubted and opposed her.

Checkup

- 1. When did Ellen Harmon have her first vision? How long was this after the disappointment?
- 2. In what way did this first vision bring courage to the advent believers?
- 3. How did Ellen Harmon feel about this world when she came out of her vision of heaven?
- 4. How was Ellen Harmon's first vision received?

Tests for the Prophetic Gift

In the early advent church every member had to decide whether or not to believe that Ellen Harmon's messages were from God. In like manner the person who joins the Seventh-day Adventist Church today must determine in his own mind whether she spoke truthfully or not when she declared that God called her to be His messenger. Then, too, a person should be prepared to meet the claims of others who say they speak for God. The Bible gives important tests by which we may check the claims and writings of Ellen White.

The first test is whether the messenger speaks in harmony with

"the law" and "the testimony." Isaiah 8:20. "I recommend to you," writes Mrs. White in closing her first book, "the word of God as the rule of your faith and practice."— Early Writings, page 78. Late in her ministry she wrote: "Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light."—Colporteur Evangelist, page 37.

There is no conflict between the statements in the *Testimonies for the Church* and the teaching of the Bible. Truly these writings measure up fully to the first test.

A second test is, "By their fruits ye shall know them." Matthew 7:20. What about the lives of those who consistently follow the counsels in the *Testimonies*? Have the people been led astray? No, in so far as any Seventh-day Adventist has followed the counsel which has come to him from the *Testimonies*, he has been led to higher standards of Christian living. He has become a better man, honored and trusted by the church and the world.

What about the life of the messenger? What about her own experience? A penetrating study of her life discloses that she was an earnest Christian, unspoiled by reproach or popular acclaim. She devoted her life to the work of God, never seeking office or wealth. She was a woman known to her neighbors and friends as a consistent Christian, giving her life for mankind. Those who knew Mrs. White personally could well say,

"By her fruits we have known her as a genuine Christian, a wise and safe leader."

A third test which must be applied to the work of the messenger is that of fulfillment of her predictions. How does Mrs. White meet this test? In 1848 she was shown that after the publishing work was started, funds would come in and the work would grow until it would be like streams of light encircling the globe. In 1849 James White started to print a little paper, The Present Truth. Within a few weeks his faith was rewarded and he received enough money to pay the printer. That early fulfillment was a token of better things to come, and the publishing work has grown until today literature, over \$1,000,000 worth each month, issues from forty-two houses.

While a number of the events foretold by Mrs. White are yet to be fulfilled, a sufficient number have met fulfillment to satisfy the test, "When the word of the prophet shall come to pass, then shall the prophet be known." Jeremiah 28:9.

The fourth test which must be given the work of Mrs. White is set forth in 1 John 4:1, 2. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God."

The books *The Desire of Ages, Thoughts From the Mount of Blessing,* and *Christ's Object Lessons* are some of the best witnesses to the fact that Mrs. White confessed that Jesus was God. These masterpieces center in the life, ministry, and



Ellen G. White was a warmhearted mother of blameless life and huge achievement.

teachings of Christ. It would be difficult to find language which would express more beautifully the great truths of the incarnation, the ministry, and the sacrifice of our Saviour.

The physical signs accompanying her visions were convincing evidence to those who were present to witness that the visions were of more than human origin. Loss of strength, followed by remarkable physical power, the open eyes, and, most marvelous of all, the absence of breath, were found to be in harmony with the descriptions given by Bible prophets of their ex-

perience in vision. Daniel 10:4-18; Numbers 24:16.

It is to be expected that one who should fill such an important position and give messages of reproof and rebuke would be opposed by individuals and by groups. The spirit of prophecy, which is inseparably connected with the remnant church, has been made the subject of attack.

Through the years, enemies have bitterly assailed Mrs. White and her claims to divine revelations. Their work has been built largely upon prejudice, a distortion of facts, and outright falsehood. Such attacks were to be expected. Ellen White urged church members to scrutinize the message and the messenger and to judge from the weight of evidence. She declared: "God is either teaching His church, reproving their wrongs and strengthening their faith, or He is not. This work is of God, or it is not. God does nothing in partnership with Satan. My work . . . bears the stamp of God or the stamp of the enemy. There is no halfway work in the matter. The Testimonies are of the Spirit of God, or of the devil."-Testimonies, vol. 4, p. 230. (See 1 Thessalonians 5:19-21.)

It is most important that the people who receive divine messages should heed them and follow the counsel given. The apostle Peter writes: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." 2 Peter 1:19. God has a

GOD'S GIFT TO HIS PEOPLE

purpose in sending instruction to His people, and it can be ignored only at the peril of eternal loss.

The history of the Seventh-day Adventist Church is interwoven with the story of guidance by the gift of prophecy. For seventy years the one chosen of God gave the messages of heaven to the church. The doctrines which were studied so carefully in the word of God were confirmed by her messages; and when the way seemed dark, the people were encouraged.

Checkup

- 1. Name four major tests of a prophet.
- 2. Name four physical signs of prophets in vision as described in the Bible.
- 3. How long did Ellen G. White give messages to the church?

CHAPTER 28 REVIEW

Can you identify these?

the dragon

William Foy

Portland, Maine

Isaiah 8:20

the woman

Hazen Foss

Ellen Harmon

Questions for class discussion:

- 1. What gifts did Jesus promise to give the church in Ephesians 4?
- 2. Would He give these gifts to churches other than His own?
- 3. If the Seventh-day Adventist Church did not have the spirit of prophecy, would it be the true church? Give texts.
- 4. How does the spirit of prophecy make the way of salvation easier to follow?

ELLEN GOULD WHITE

"When He ascended up on high, He led captivity captive, and gave gifts unto men." "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Ephesians 4:8, 11, 12,

For some seventy years Ellen White was God's chosen messenger. She led, guided, instructed, and exhorted the remnant church. In this lesson we will study her life, the high-lights-of-which-are-as-follows:-

- 1. Early life
- 2. The Messenger of God
- 3. A Life of Service



Early Life

Ellen Gould Harmon was born November 26, 1827, on a farm at Gorham, Maine, about twelve miles west of Portland. Her twin sister bore the name of Elizabeth, and was not so inclined to see the bright side of life as was Ellen. The twins must have been the center of attraction in this family of eight children. After a few years Mr. Harmon left farm life and moved his family to Portland.

Ellen was of a naturally cheerful disposition, and the parents felt the radiance of her childhood. She often aided her father, who now manufactured hats. She became adept, too, at knitting socks.

When she was nine years of age, a schoolmate threw a stone at her, causing a severe nose injury and affecting her health seriously. Ellen could not resume her schoolwork, and this was a disappointment to her and to her parents. She had shown real capabilities in her studies, and in view of her sunny manner a bright future had been anticipated for her. For a time Ellen became despondent, and she was unable to trust fully in "Him who doeth all things well." She and her family listened to William Miller in 1840 and were greatly interested.

Ellen's deep longing to be right with God was strengthened when William Miller paid a second visit to Portland in 1842, and she again heard his stirring advent message. The idea of soon meeting her Saviour appealed to her, but she was shocked to find that many of her Methodist friends were opposed to the doctrine. The doctrine of an eternal hell as portrayed by her church caused her to be frightened. She was impressed that she should pray at prayer meeting; yet for three agonizing weeks she found that her attempts at even secret prayer brought no relief.

Two dreams helped her gain freedom from her fears. In one she saw a bleeding lamb tied to a pillar in a temple, where sinners could receive pardon. In the other she saw Jesus, and He gave her comfort and assurance. She now confided in her mother, who suggested that she talk to a preacher of the advent, Elder Stockman, who was in Portland. When she told her experiences to him, he said, "Ellen, you are only a child. Yours is a most singular experience for one of your tender age. Jesus must be preparing you for some special work."—Testimonies, vol. 1, p. 29. He assured her that her anxiety was an evidence of God's Spirit and that she would someday see the divine purpose in her misfortunes. She left the minister, seeing God as a tender Father, and that eve-



The home of the Harmon family in Gorham, near Portland, Maine, where Ellen was born.

ning she offered a prayer at the prayer meeting.

A new life began for Ellen as she freely joined in religious services and told of her experience. She arranged meetings with young friends, some of whom were older and married, and she urged them to yield to Jesus. Though some were completely indifferent at first, all were eventually converted. She began working with other individuals and succeeded in winning all but one. Now she could see that her accident and trials were removing her pride and preparing her to witness for Christ.

Her zeal displeased many of the Methodists in Portland, especially since the Harmon family believed that the second advent of Jesus was near. They had also come to believe that the dead are unconscious until the resurrection, a welcome doctrine to Ellen, who could never reconcile the belief in a loving God with an eternally burning hell.

As noted in an earlier chapter, the Methodist Church could not tolerate these strange doctrines,

THE STORY OF OUR CHURCH

and it dropped the Harmon family from the church roll with a warning to any who might follow them in departing from the rules of the church. The Harmon family were united in their beliefs and experience-father, mother, Ellen and her twin sister, an older sister, Sarah, and an older brother, Robert, whose encouragement was a great help to Ellen.

Ellen Harmon was active and happy in these exciting days, and her faith never faltered, even in the day of disappointment. She believed that divine light would come, and it did, partly through her, still only a seventeen-year-old girl.

Checkup

- 1. Describe the Harmon family.
- 2. What did Ellen come to see as God's purpose in her childhood trials?
- 3. What was the effect of the advent message upon Ellen and her family?
- 4. How did Ellen find freedom from her fears?

The Messenger of God

At the age of seventeen, as we have already learned in chapter 28, Ellen was given her first vision. She obeyed the angel's instruction and told her experience to the believers in Portland, Maine. Following this instruction, "Make known to others what I have revealed to you," she traveled and encouraged the advent believers. Ellen was willing, but soon a bitter experience came. False reports were circu-

lated about her, for a fanatic whose unchristian course she had rebuked was maliciously bearing false witness. This was only the beginning of the pain and criticism she was to suffer in her life.

In vision she would be shown the correct interpretation of the Bible; but it was difficult for some people to overlook the youthfulness of the messenger and accept the message from God. Visions which related to conduct were even harder to accept. It was sometimes necessary for her to denounce false leaders. These public demonstrations helped prove to skeptics that the prophetic gift was genuine. Sometimes the visions themselves were given to Ellen in public. This furnished convincing evidence to those who saw her in vision that the work was of God.

One early experience will illustrate the effect of her public visions. Mr. and Mrs. Otis Nichols, who lived near Boston, invited Ellen Harmon and her sister Sarah to visit their home. While Ellen was there, two men who were leaders of the "no-work" fanaticism arrived, but they would not enter when they learned of her presence. These two men agreed to be present at a Sunday meeting in Boston to hear Ellen. On Saturday night she had a vision, and upon coming out of it she said that she would not go to Boston but to Randolph, thirteen miles south. She explained that they would understand the reason when they arrived there.

The two fanatics, instead of be-

ing in Boston as agreed, were at the Randolph service, which was being held in a home. They had thought to avoid seeing Ellen Harmon, and they managed to prevent her from speaking during the morning meeting. In the afternoon she went into vision during the prayer, and she rose and began to speak. Her enemies tried to drown her voice in singing, reading the Bible, and talking loudly. The owner of the house had heard that if a "vision" were inspired by the devil it would be arrested by the presence of a Bible. So he opened a large family Bible and placed it on Ellen's chest. She took the huge Bible and, holding it high with one hand, turned to many texts, pointing to them as she quoted and explained them. Some people stood on chairs to verify the accuracy of her quoting of the texts from the Bible.

She spoke for four hours, and this vision broke the fanaticism and discredited the leaders of it. Public, or open, visions were numerous during the early years of Ellen's ministry, when it was necessary to give ample evidence for the genuineness of the gift to the new believers.

The group which believed in the Sabbath, the sanctuary, and the spirit of prophecy was at first very small, but the seventh-day Sabbath believers had the guidance of God as the result of the visions, and they were able to find Bible truth that guided them on the way to heaven.

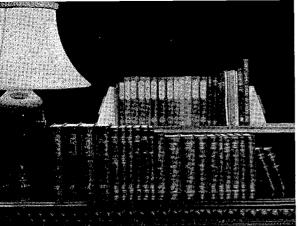
Checkup

- 1. How did Ellen Harmon's first vision fill the need of the time?
- 2. Why did some people reject the visions?
- 3. How did the open, or public, visions help some persons to believe?
- 4. How did the seventh-day Sabbath group differ from other advent groups?

A Life of Service

While visiting a church in Maine, Ellen Harmon became acquainted with a young Adventist minister, James White. Their labors together and their common interests led to marriage in August, 1846. Soon after they were married they studied a forty-six page tract on the seventh-day Sabbath, written by Captain Joseph Bates. The Whites were convinced that the seventh day was the Bible Sabbath, and they accepted it. A few months later in a vision, Ellen White was shown the law of God in the heavenly sanctuary, with a halo of light about the fourth commandment. (See Life Sketches, pages 100-103.) This experience helped to confirm the faith of the advent believers who had already accepted the seventh-day Sabbath.

Poverty and hardship were the lot of James and Ellen White during the early years of their married life. As there was no regular support for the ministers in those days, they devoted all the time they could to their ministry while



STANLEY HALL

These books on all phases of religion grew out of Mrs. White's seventy years of activity.

supporting themselves and their families by various kinds of work. For a year the Whites lived with friends as they traveled from place to place. Later, with borrowed furniture, they set up housekeeping in a very modest way.

Ellen White strengthened her husband in his work and shared his toil and travel. During her years of service to the church she wrote many books. Seven years after she had received her first vision she published her first book—a pamphlet of sixty-four pages, now the first section of Early Writings.

Four years later the first *Testimony for the Church* was published. In the third year after that, the "great controversy" story was first recorded in a little volume of two hundred pages. In a period of thirty-six years prior to going to Australia in 1891, Ellen White prepared a total of fifteen books. During eight years of residence in Australia, she produced six volumes. In the next fifteen years she

prepared ten book manuscripts for the publishers. These included volumes 7, 8, and 9 of Testimonies for the Church, as well as the two books The Acts of the Apostles and Prophets and Kings. Two books, Education and Counsels to Parents, Teachers, and Students, deal with the training of children and youth in the home and school. The Ministry of Healing sets forth important health principles, and instruction in medical missionary work. Gospel Workers gives guidance to ministers and evangelistic Besides her books she workers. contributed numerous articles for the various denominational periodicals.

Much of Ellen White's writing was done in the early morning hours. In her later years she retired early at night, and often was aroused at one or two o'clock in the morning. When it was about time for breakfast, one of her secretaries would enter the room where she was writing and take her handwritten manuscript to type. At first only a single copy was made for the author's study. Often she would add more material before returning it to the secretary for duplication. Then before sending it out either as manuscript, letter, periodical article, or chapter for a book, she would read it again critically.

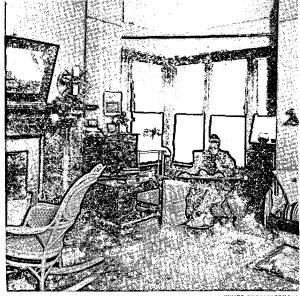
Ellen G. White served the church not only through the critical, formative years, but in days when the organization grew and prospered. Labors with her husband took her east and west, and incessantly she wrote and spoke. Then after they had spent thirty-five years of labor together, Elder White died in 1881. Standing by his casket at the funeral, she reconsecrated her life to God and resolved to finish the work her Master had given her to do.

An invitation to visit Europe came to her, and she spent two years, from 1885 to 1887, strengthening the work there. Returning to America, Mrs. White continued her writing and her ministry to the churches. Her acceptance of an invitation to visit Australia in 1891 took her away from home for nine years, and she helped lay the foundation of the church in that continent.

Her last fifteen years, spent at Elmshaven near Saint Helena, California, were pleasant ones. She gave her energies almost entirely to writing and speaking, but she found relaxation in the country life with her garden and fruit trees or in a quiet drive through the countryside.

When the headquarters of the denomination were removed to Washington, D.C., in 1904, Mrs. White and some of her associates spent a few summer months there. She attended the four General Conference sessions between 1901 and 1909. She took a deep interest in the development of the work in the South, and kept in close touch with the progress of the church in Australia, Europe, and other parts of the world.

At the age of eighty-seven (Feb-



wrote during the later years in California.

The room at Elmshaven in which Mrs. White

ruary, 1915), as she was entering her writing room, Mrs. White tripped on the doorsill. An X-ray examination revealed that her hip was broken. Unable to walk again, she gradually grew weaker until she died, July 16, 1915. Her last words spoken to her son, W. C. White, were "'I know in whom I have believed." Thus closed the life of a messenger of God who had served the Seventh-day Adventist Church for the major part of a long life. The greatest monument to her memory is the library of books that she has left as a rich heritage to her fellow believers and

Checkup

to the world.

- 1. When did Ellen G. White die?
- 2. What foreign countries did she visit?
- 3. Name five books that she wrote.

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4. Where did she spend her last years?

5. What are some of her contributions to the church?

CHAPTER 29 REVIEW

In what way are these connected with Ellen Harmon?

Gorham, Maine

1827

Elizabeth Harmon

1915

a stone ·

James White

Elmshaven

Testimonies for the Church

Elder Stockman

W. C. White

Pronounce it this way:

Gorham

GOHR 'm

Elmshaven

ELMZ hayv'n

Something to think about:

- 1. Would there have been so keen a disappointment to the believers had Foss or Foy delivered all the messages God gave to them? Will someone suffer because of my neglect?
- 2. Can I refuse a call from God without great peril? What if I prefer some other work, or a different place?
- 3. Why do you think God gave the prophetic gift to Ellen Harmon?
- 4. Why was the midnight cry, which ended in the disappointment, seen as a guiding light in Ellen White's vision?

30

JOSEPH BATES

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isaiah 58:13, 14.

Youth was the attribute of the leaders of our church in the pioneering days. James White was twenty-one when he began preaching, and Ellen Harmon was seventeen when she had her first vision. J. N. Andrews and J. N. Loughborough were twenty when they started their ministry, and Uriah Smith was twenty-one. They remembered their Creator in the days of their youth and gave their service as well as their hearts to the Master.

Among the advent believers we find two outstanding exceptions to this rule. William Miller was nearly fifty years of age before he preached his first sermon, and Joseph Bates was past fifty before he began to keep the Sabbath.

Here are some of the important facts in the life of Captain Joseph Bates:

- 1. The Years at Sea
- 2. The Advocate of Temperance
- 3. The Advent Message

The Years at Sea

Joseph Bates, sea rover, farmer, advent preacher, was born in

Rochester, Massachusetts, in 1792. When he was a child his family moved to New Bedford, and he learned to love the ocean and the

Orcha Daid



"Meadow Farm," the home of Joseph Bates at Fairhaven, near New Bedford, Massachusetts.

life of sailors. His father had served in the Revolutionary War and often told <u>Joseph stories</u> of its heroes and battles.

The lad's parents had sought to divert Joseph from the occupation of a sailor. They permitted him to take a short trip to Boston in the hope that it would disillusion him as to the pleasures of sea life. But the cure did not work, for this trip was but the beginning of a world of adventure for him.

Joseph was fifteen years old when his father succeeded in getting him a job as cabin boy on a new ship. When the vessel was homeward bound from Europe, the young apprenticed seaman, in climbing to the mainmast, missed his hold and bounced off a heavy rope into the sea. One of the officers on board ship quickly threw a line to him and rescued him.

Sailing was a desperate venture in those days. Great Britain and France were at war, and many a

ship that tried to run blockades was confiscated. One of the chief causes of the War of 1812 was the impressment of American seamen. Men were sorely needed to man the British ships, and, paying no attention to citizenship, the British impressed many Americans into their navy. Joseph Bates was forced to serve in British ships for two and a half years. Then, at the beginning of the War of 1812, between England and the United States, impressed Americans requested of the British that they be considered as prisoners of war. Five years, to the day, from the time Joseph Bates was impressed at Liverpool, he was released from Dartmoor prison April 27, 1815, and returned to his home at New Bedford. These experiences did not, however, remove his love for the sea, and he quickly worked his way up to the position of captain and owner of his own ship.

Checkup

- 1. What boyhood desire loomed large in Joseph Bates's life?
- 2. How long was he a prisoner of war?
- 3. What position did he hold later in life?

The Advocate of Temperance

While in British impressed service, Bates observed the ruinous effects of alcoholic liquor on others. Later he gave up the use of strong liquors, then wine, and finally, on a voyage to South America, he

resolved to abstain from all alcoholic beverages. About this time he threw away his tobacco, resolving to use no more of the weed. The influence of his wife, Prudence, strengthened the home ties; but he was not yet ready to give up his fascinating career at sea. On one of his outgoing trips his wife placed a New Testament among the novels and other books that he packed in his trunk to read during his leisure time. Deeply impressed with the Scriptures, he soon afterward became a Christian. He formed the habit while on board ship of spending his time before breakfast in prayer, Bible reading, and meditation.

On his return home from a fourth voyage to South America he set up the family altar and attended revival meetings in the Christian Church. He decided to be baptized and unite with that church. Soon after his baptism he organized a temperance society. While not strictly the first in America, its founders thought it to be, and it set forth principles of reform in advance of other societies of that time.

On his next voyage the converted sea captain laid down strict rules for the crew of his ship. There was to be no swearing, the men were to call each other by their first names, no shore leave was to be given on Sunday, and no intoxicating drinks were to be carried on board ship. These orders were strict, but the results were gratifying. Several members of the crew were led

to the captain's way of thinking.

After twenty-one years he had gained comparative wealth, and his seafaring days were over. To his savings was added a farm that he had inherited from his father. He made some improvements on it, but he was not a farmer. He was a reformer. He was interested in benevolent efforts for sailors, in temperance reform, and he enjoyed church activities, such as distributing religious literature. When his attention was called to the evil effects of the use of tea and coffee, he gave them up. He came to adopt a simple diet without meat.

Checkup

- 1. Where did Bates see the ruinous effect of alcoholic liquor?
- 2. What book placed in his trunk led to his conversion?
 - 3. What church did he join?
 - 4. What society did he organize?

3) The Advent Message

In 1839 a friend invited Captain Bates to hear a minister lecture on the second advent of Christ. After hearing the address, Bates exclaimed, "This is the truth!" William Miller's published lectures aided Bates in his decision to accept the doctrine. When the Signs of the Times published a call for a second-advent conference at Boston, the name of Joseph Bates appeared among those giving the invitation. Later the enthusiastic captain invited Miller to lecture in his home town.

The captain was impressed to be-



CHARLES MORGENTHALER, ARTIST

After using his savings in support of the advent cause, Bates was without funds to buy groceries. At just the right time money came through the mail.

gin preaching the advent message. In examining the reasons for the disappointment in the autumn of 1844, he was convinced that the church must have been remiss in its duty and in error in regard to the commandments of God.

As noted in chapter 27, early in 1845, Captain Bates received the seventh-day Sabbath truth through an article by Thomas M. Preble in *The Hope of Israel*. He visited Washington, New Hampshire, where a company of Adventists were already observing the seventh-day Sabbath. His study there confirmed and strengthened his Sabbath convictions, and he began at once to proclaim it to others.

In August, 1846, Bates wrote the first comprehensive tract on the Sabbath. As he began to write, Mrs. Bates stepped to his study door and asked her husband to purchase flour and other needed

articles from the grocery store. Wholly unaware that he had spent all of his fortune of no less than \$16,000 in aiding the proclamation of the second-advent message, she was, of course, surprised and shocked to learn that the few pounds of flour which he later brought home represented the expenditure of their last "York shilling" ($12\frac{1}{2}$ cents). One can well understand her lack of faith when her husband asserted calmly, "The Lord will provide. . . . I am going to write a book. I am going to circulate it, and spread this Sabbath truth before the world." Soon Bates went to the post office and inquired for mail. His faith was rewarded, for he found a letter written by someone who had been impressed that he needed money and had enclosed a \$10 bill. This enabled him to order a supply of food for the household.

From that day forward Captain Bates depended upon the promise of Christ, "Seek ye first the kingdom of God; . . . and all these things shall be added unto you." Matthew 6:33. He gave his time to the completion of his book and then to the proclamation of the Bible truths of the Sabbath and the sanctuary. He attended the important Sabbath conferences in the New England States and in New York, where, in association with James and Ellen White and others. he engaged in prayerful study of the Scriptures.

Elder James White gives the following pen portrait of Bates as he first met him in 1846: "His countenance was fair, his eye was clear and mild, his figure was erect and of fine proportions, and he was the last man to be picked out of the crowd as one who had endured the hardships and exposure of sea life, and who had come in contact with the physical and moral filth of such a life for more than a score of years. He had been from the seas the period of eighteen years, and during that time his life of rigid temperance in eating, as well as in drinking, and his labors in the pure sphere of moral reform, had regenerated the entire man, body, soul, and spirit, until he seemed almost re-created for the special work to which God had called him. . . . Elder Bates was a true gentleman. We might suppose that a man of his natural firmness and independence, after twenty-one years of seafaring life, and commander of rough sailors a large portion of that time, would be exacting and overbearing in his efforts to reform others. True, he would speak what he regarded [to be] truth with great freedom and boldness; but after he had set forth principles, and urged the importance of obedience, he was willing to leave his hearers to decide for themselves."—The Early Life and Later Experiences and Labors of Elder Joseph Bates, pages 311, 312.

As a pioneer, Bates in his preaching pushed into the Western States. At Jackson, Michigan, in 1849, he visited a shop, where he delivered his message to a blacksmith to the accompaniment of the clang of the hammer on the anvil. For two days he visited with other Adventists in the town. On Sunday he studied with them in meeting, with the result that the blacksmith and several others began to observe the Sabbath.

Again, in 1852, Bates visited the group at Jackson, and while traveling west was impressed to stop off at Battle Creek. Going to the post office, he asked the postmaster for the most honest man in town. He was directed to the home of a peddler, David Hewitt. Bates was welcomed, gave him studies for two or three days, and then went farther west, introducing the message into Wisconsin. On his return through Michigan he baptized a number of persons, among whom was the honest peddler of Battle Creek.

He shrank from no hardship in



Dan Palmer, the blacksmith, accepts advent truth from the preaching of Elder Bates.

his untiring zeal. In one letter he gives a report of wading through the deep snow, along the shore of Lake Ontario in Canada, sometimes from two to forty miles to find

the "scattered sheep in the back settlements." He reported traveling hundreds of miles in five weeks. He speaks of being "much tried with the deep snow, and tedious cold weather, and with but few exceptions cold and impenetrable hearts."

Older in years than his more youthful associates, he was among the first of the pioneers to retire from active service. His last years were spent at his home in Michigan, but his interest in the developing work never waned. His was a life crowded with unselfish motives and noble actions. He stands in the front ranks of the leaders of the advent movement. He died at Battle Creek, Michigan, in 1872, a valiant warrior of the cross.

Checkup

- 1. Where did Joseph Bates go to study the Sabbath question?
- 2. At what town did he preach to a blacksmith?
- 3. For whom did he inquire at Battle Creek?
 - 4. How extensively did he travel?

CHAPTER 30 REVIEW

In what way are these connected with Joseph Bates?

1792 New Bedford cabin boy a blacksmith Prudence Bates a New Testament

temperance ship a peddler Washington, New Hampshire tract on the Sabbath flour Battle Creek, Michigan

JOSEPH BATES

For class discussion:

- 1. Why, do you think, older men were chosen to lead out in the giving of the first and the third angels' messages?
- 2. Approximately how much money did Bates have after the disappointment?
- 3. Try to figure out how many miles Bates traveled at his own expense to preach the Sabbath truth.

JAMES WHITE

"He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Psalm 1:3.

James White was an organizer and a leader. He was always looking to the future, and when others were fretting over little problems he was facing great issues. He was a good judge of men, and he was able to select good leaders to share the responsibilities in the growing church.

Here are some of the high lights in the life of James White:

- 1. Preparation
- 2. His Advent Preaching
- 3. His Contributions to the Cause

Preparation

James White came of hardy early American stock. His father, John, a descendant of the "Mayflower" baby, Peregrine White, was a deacon, first in the Congregational, then in the Baptist, and finally in the Christian Church. James's mother was the granddaughter of a prominent Baptist minister.

James, a sickly, nervous child, was unable to go to school until he was sixteen. At nineteen he entered an academy to prepare for teaching. His eagerness to learn was so great that he finished his course in twelve weeks of study and received his certificate. Now, after the years of disappointment, he could face life with hope. After a term of teaching he took five more weeks of schooling and went to work in a sawmill. Here he suffered an injury to his left foot which made walking painful for many years. After further education he taught school another year and then returned home, determined to have a college education. He found his mother deeply

involved in the advent doctrine. In arguing with her against the teaching he convinced himself of the truth of the message.

After a period of indecision, James accepted God's call and determined to be a minister. Under the influence of Joshua V. Himes and other leaders he studied the Bible and learned to preach the doctrines of the second coming. Thus he found peace of mind. God had a work for James White to do. He learned by doing and by intense study.

Checkup

- 1. Who were the ancestors of James White?
- 2. How did childhood illness affect his life?
- 3. What was James White's first profession?
- 4. Who helped him to become an Adventist minister?

His Advent Preaching

Though James White's first attempts at preaching were not altogether satisfactory, through personal devotion, study, and association with experienced men he gained confidence and achieved success. In 1842-43 he traveled from place to place preaching the prophecies. His father provided him with a horse, and a minister gave him a dilapidated saddle and a broken bridle. His clothing was inadequate for the severe winter weather. He met opposition, for at one meetinghouse where he preached a howling mob outside



The Deacon White farm where James White was born in 1821. He began to preach in 1842.

threw snowballs through the windows. God helped the young man to master the situation, and he continued his meetings.

Lest any might think that the labors of the early advent preachers were on a small scale, it is well to note that in a six-week period James White influenced a thousand men and women to accept the advent teaching as the result of his Certainly this was an lectures. amazing record for a twentyone-year-old preacher whose only equipment was poor clothing, a foundered horse, a broken bridle, a chart, and a few pamphlets! Following this winter's work, he was ordained to the gospel ministry by the Christian Church.

James White was disappointed when the Lord did not come in the spring of 1844. He attended the Exeter camp meeting in August and returned to Maine to preach that the coming of Christ would occur on October 22 of that year. Again he was disappointed, along with the other advent believers. During the period of uncertainty that followed he earnestly sought divine guidance. In 1845 he met Ellen Harmon, and they began to



James and Ellen White with two sons, Edson (right) and William. Edson was to pioneer in the South, and William was to become a prominent administrator.

teach the reinterpretation of the time prophecy in the light of the sanctuary message. He accompanied Ellen and her sister on some of their travels in Maine as she told of her visions.

James White tells of his marriage to Ellen Harmon in these words: "We were married August 30, 1846, and from that hour to the present she has been my crown of rejoicing. I first met her in the city of Portland, in the State of Maine. She was then a Christian of the most devoted type. . . . We both viewed the coming of Christ near, even at the doors, and when we first met had no idea of marriage at any future time. But God had a great work for both of us to do, and He saw that we could greatly assist each other in that work.... But it was not until the matter of marriage was taken to the Lord by both, and we obtained an experience that placed the matter beyond the reach of doubt, that we took this important step."

In 1846 James and Ellen White were associated with Joseph Bates. Although they did not at first agree on every point of doctrine, they had much in common, and the veteran sea captain treated the young bride with fatherly kindness.

Checkup

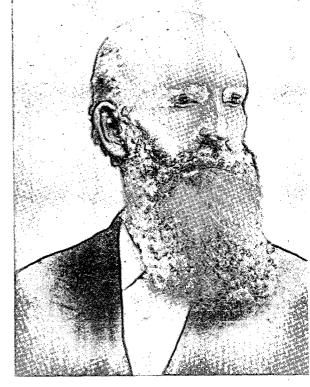
- 1. What hardships did James White encounter in his first year of preaching?
- 2. How many souls were brought to the advent hope by him in six weeks?
 - 3. When was James married?

His Contributions to the Cause

James White made a number of contributions to the Seventhday Adventist Church. Foremost of these was the foundation he laid for the publishing work. With the encouragement of his wife he was the originator of such periodicals as Present Truth, which soon became the Review and Herald, The Youth's Instructor, and the Signs of the Times. He carried the full burden of the Review and Herald until it was firmly established in Battle Creek. Indeed, he injured his health by his untiring devotion to editorial work along with his other responsibilities.

His second greatest contribution was his leadership in the drive for church organization. He saw far ahead of most of his contemporaries, and laid the foundations for the organized Seventh-day Adventist Church. When, after years of struggle, the General Conference was organized (1863), James White was asked to be the first president. He showed his nobility by refusing the honor, fearing that some might feel that he had urged the organization from personal motives. Later on, he served three periods as General Conference president (1865-67, 1869-1871, and 1874-1880).

In addition to his contribution to the publishing work and the movement for church organization, James White worked untiringly to establish the Battle Creek Sanitarium. He played an even greater

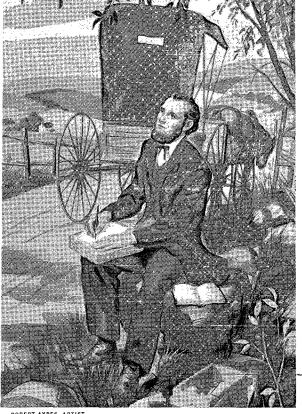


Elder White was a man of action and deep conviction, a leader with great foresight.

part in the founding of Battle Creek College.

James White's later years were a constant struggle against failing health, caused largely by overwork. His motto was, "Better wear out than rust out." Several strokes of apoplexy, with other complications, weakened him. He sought relief in the mild climate of the Pacific Coast, and while there had much to do with the founding of the Pacific Press Publishing Association and the Signs of the Times.

At the age of sixty he was worn out. He died on August 6, 1881. George Willard, editor of the *Battle Creek Journal*, paid the following tribute to Elder White in these



Lunch hour during a trip gives the busy preacher time to write for Adventist papers.

words: "If the logical clearness to formulate a creed; if the power to infect others with one's own zeal, and impress them with one's own convictions; if the executive ability to establish a sect and to give it form and stability; if the genius to shape and direct the destiny of great communities, be a mark of true greatness, Elder White is certainly entitled to the appellation, for he possessed not one of these qualities only, but all of them in a marked degree."

Checkup

- Name three periodicals James White started.
- __2._Name_three_institutions_he fostered.
- 3. What were two of his contributions to the church?
 - 4. What was his motto?

CHAPTER 31 REVIEW

In what way are these connected with James White?

"Mayflower"

1846

a horse

The Youth's Instructor

1,000 converts in six weeks

Present Truth

Review and Herald

Signs of the Times

For class discussion:

- 1. What would you say was James White's greatest contribution to this cause?
 - 2. Why was he such a powerful preacher and writer?
 - 3. Why did he want to see institutions established?

THE SEVENTH-DAY ADVENTIST CHURCH

The years from 1863 to 1903 were the formative years of our church. The foundation doctrines had been clarified, some basic methods of procedure had been formulated, and some idea of the task confronting the small group had been grasped by the leaders by 1863.

Organization, support, discipline—these were the lines of growth that a young church must follow. By the end of this forty-year period the church had matured. Headquarters had been established in the nation's capital, and the structure of the organization had been completed.

PROJECTS

COMMITTEE

Have members of the class take the parts of the various leaders in 1903. Conduct a committee session on the question of moving the General Conference head-quarters from Battle Creek. Various viewpoints should be represented: Should the General Conference move, or should the sanitarium and publishing work only be decentralized? Should the institutions move, or only the Adventists not employed in the organization? Should the move be eastward or westward?

For further information see:

Spalding, Captains of the Host.
Spalding, Christ's Last Legion.
Christian, The Fruitage of Spiritual Gifts.
Daniells, The Abiding Gift of Prophecy.

32

THE CHURCH IS ORGANIZED

"To provide for the support of the ministry, for carrying the work in new fields, for protecting both the churches and the ministry from unworthy members, for holding church property, for the publication of the truth through the press, and for many other objects, organization was indispensable." -Testimonies to Ministers, page 26.

Jesus, the founder of the Christian church, recognized that organization was essential if His disciples were to carry the gospel to all the world. Likewise in the remnant church there must be a strong, unified organization if the three angels' messages are to be proclaimed to all nations in this generation. The problems of church organization and the steps by which the Seventh-day Adventist denomination developed are the subject of this chapter. The two main topics are:

- 1. Problems Facing a New Church
- 2. Steps in Organization

Problems Facing a New Church

The second angel's message, as we have seen, called the advent believers to come out of the popular Protestant churches. Some withdrew and many were expelled. The shortness of time did not seem to demand an organization, and the believers' joy in expecting Christ's soon coming softened the bitterness

of rejection by former brethren and the inconvenience of temporary meeting places.

The disappointment left the advent believers in confusion. They could not return to the churches they had left, and their shattered hopes caused many of them to turn against religion. Those who still believed in the coming of Christ had little to keep them together. for there were no churches, no con-

THE STORY OF OUR CHURCH

ferences, no officers, and no organized ways of doing things. There were only groups here and there that were bound by a common hope. What could possibly prevent confusion or complete collapse?

Some of the ministers held credentials in the churches from which they had withdrawn, some had forfeited their credentials, some had been ordained by the Millerite group. But now there was no official body to perform new ordinations or to accredit former ordinations. The ministers had no regular financial support. They were usually dependent upon the brethren for hospitality as they traveled, occasional gifts merely supplementing what they earned with their own hands by plying some trade. Self-styled leaders arose preaching doctrines contrary to the Scriptures, or twisting some Bible truth out of its logical setting.

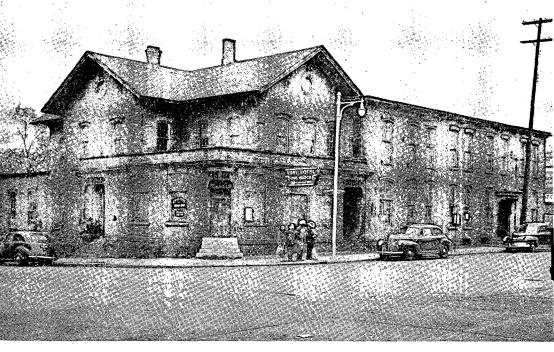
As groups of believers began to develop, the question of meeting places arose. The first Sabbathkeeping group at Washington, New Hampshire, came out of the Christian church which owned the church building. When a majority of the group had become Sabbathkeeping Adventists, the building passed into their possession. John Byington, later to become the first president of the General Conference, built the first Seventh-day Adventist meeting place on his property at Buck's Bridge, New York, with ownership in his name. The second church was built the same year in Battle Creek.

The publishing work was conducted in Elder White's name. He objected to this arrangement because it was not permanent or secure. What would be done if such a private owner should die or leave the believers? Wouldn't the literature reflect the views and opinions of the man who published it?

Those who had been leaders through the time of the disappointment clearly saw the need for organization, but many persons did not agree. Some thought that legal ownership of property would be a union of Church and state. Some who had recently been expelled from the popular churches, which were called "modern Babylon," thought that any denominational organization constituted Babylon. Others had ideas about the church's following a higher law than the law of the land. The doctrine that the church is founded on the apostles and prophets, with Christ as the cornerstone, was applied to the physical aspects of the church.

This confusion continued for fifteen years after the disappointment. The leaders showed their true worth during these difficult times. The distinctive doctrines of Adventism and the Sabbath had been established especially as a result of the Sabbath conferences of 1848. Messages given to the believers through Ellen G. White helped to weld the group together. But their number was increasing, and the need for organization was acute.

James White, who had come



The old "West Building" in Battle Creek where the General Conference was administered until headquarters were moved to Washington, D.C., in 1904.

up against the problem more frequently than anyone else, was willing to accept any type of organization that would meet the actual needs of the church. He, his wife, and J. N. Loughborough were among the chief advocates of organization. In 1859 Ellen G. White wrote:

"There is order in heaven, and God is well pleased with the efforts of His people in trying to move with system and order in His work on earth. I saw that there should be order in the church of God, and that system is needed in carrying forward successfully the last great message of mercy to the world."—

Testimonies, vol. 1, p. 191.

With perhaps a bit of wishful thinking, Elder White wrote the same year: "The work of Bible union is well begun among us, and is progressing gloriously. Thank God for religion that will convert both heads and hearts, so that we may be perfectly united in mind, judgment, and spirit."

Checkup

- 1. What provided the degree of unity before 1844?
- 2. What resulted when unauthorized preachers traveled among the scattered believers?
- 3. Who should own church buildings and publishing houses in the denomination?
- 4. Are there dangers in strong organization?
- 5. Can you meet the objections against organization?

6. Sum up the arguments for organization.

2 Steps in Organization

The first evidence of order or system among the Sabbathkeeping Adventists seems to have been in the issuing of cards to ministers stating that they were approved in the work of the gospel ministry. The card given to Elder Loughborough was dated January, 1853, and signed-

> "In behalf of the church,-"James White, "Joseph Bates, "Leading Ministers."

This practice began as early as 1850 and continued until the first conferences were organized. The ordination of ministers did not begin early in the church, for most of the ministers were already ordained when they became Adventists. No record exists of Joseph Bates's ever having been ordained.

Some church groups early seselected deacons to preside at the services and in the celebration of the ordinances when no minister was available. The Washington. New Hampshire, group first took this step in 1851. The believers recognized that the Scriptures also called for bishops, or elders, and soon elders joined the deacons in church leadership.

Regional meetings were a logical step toward uniting the believers in a systematic union. In 1859 James White published this suggestion, which had grown out of successful yearly meetings in Michigan:

"We wish to call the attention of the brethren to the subject of holding one or more conferences yearly in each state where needed. Our yearly meetings in this state [Michigan], held at Battle Creek, for a few years past, had been most beneficial and refreshing. Then why not have a regular annual meeting in each state?"—Review. July 21. 1859.

In May, 1860, the believers at Parkville, Michigan, complied with the requirements of the state in the organization of a church, thus becoming the first legally organized church among Sabbathkeeping Adventists. Since no name had been adopted by the body of believers. the group took the name of "Parkville Church of Christ's Second Advent."

In August, 1860, J. N. Andrews suggested that the brethren meet in a general council to discuss the need for organization. The official call appeared in the Review on September 4 of the same year, and was signed by J. N. Andrews, Uriah Smith, J. H. Waggoner, and James White. A representative group of ministers came from five states to meet at Battle Creek, September 28, in what was the most important gathering up to that time.

Under the chairmanship of Elder Loughborough, a plan of organization that would meet legal requirements was set up for the publishing work, called the Advent Review Publishing Association.

This council also discussed a denominational name. As the Parkville church had discovered, legal ownership of property required a legal name, and the brethren now saw that the same principle applied to the publishing house. Several ministers favored calling it the "Church of God," although other religious groups were already using this name. Such a name, it was felt by some, failed to express the distinctive features of the remnant church. Elder Loughborough illustrated this with the experience of a stranger who came to buy some books, who said he belonged to the Church of God.

"Are you a Winebrennerian?" asked Elder Loughborough. He referred to the followers of John Winebrenner, who went by the name of Church of God.

"No," said the stranger.

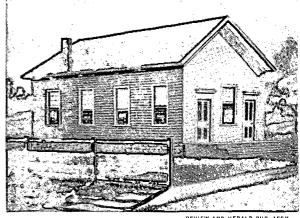
"Are you a Dunkard?" The Mennonite Church was also called the Church of God.

"No," answered the man, "I said, Church of God."

Elder Loughborough turned then to one of the Adventist believers who had advocated this name for our church, and asked, "Can you tell me what that man's faith is?"

"No," he replied, "I cannot."

With the exception of this one brother, the members of the committee unanimously agreed to the name "Seventh-day Adventist." Mrs. White wrote: "The name Seventh-day Adventist carries the true features of our faith in front, and will convict the inquiring



The meetinghouse in Battle Creek where the General Conference was organized, 1863.

mind."—Testimonies, vol. 1, p. 224.

At a conference in Battle Creek in April, 1861, the ministers, influenced by the success in organizing the publishing work, considered the need for church and conference organizations. Nine leading ministers prepared an article for the *Review* entitled, "Organization." This article contained the basic principles of organization now used in the church.

In October, 1861, a gathering of Michigan workers at Battle Creek formed the Michigan Conference, the first to be organized in the Seventh-day Adventist Church. The constituent churches were received formally the following year. With some delay, other states organized conferences.

About a year after the first state conference had been organized, Elder J. H. Waggoner wrote to Elder White pointing out the confusion that resulted from problems between conferences. He suggested

THE STORY OF OUR CHURCH

that a General Conference organization be made up of all the state conferences, each of which would send delegates to the general session. This session would appoint a General Conference Committee. with which the state conferences would correspond in making requests for laborers.

The plan was accepted, and the first General Conference with accredited delegates in attendance met at Battle Creek, May 20-23, 1863. At this well-publicized meeting all the conferences except Vermont were represented. The success that had attended the organization of the state conferences and the churches gave the delegates courage-to-complete-the-task.-John-Byington was elected the first president of the denomination. A constitution was adopted, a General Conference Committee was elected, and the young, vigorous church found itself with a democratic organization after nearly two decades of groping.

Checkup

- 1. What was the first evidence of organization among the churches?
- 2. What legal pressure encouraged the move to organize?
- 3. What was the first congregation to organize among us?
- 4. What was the first conference?
- 5. Why was it appropriate that the Sabbath and the second coming were the doctrines set forth in the name of the denomination?
- ---6.--When-was-the-General-Conference organized?
- 7. Who was the first president of the General Conference?

CHAPTER 32 REVIEW

What have these to do with organization?

Washington, New Hampshire

the publishing work James White

William Miller

Loughborough

Mrs. White

Parksville, Michigan

The Review

Michigan Conference

Pronounce it this way:

Loughborough Winebrennerian

Byington

LUHF ber oh wign bren ER i uhn

BIGH ing t'n

THE CHURCH IS ORGANIZED

For class discussion:

- 1. Why is it better for conferences, instead of individual churches, to own property?
- 2. How does organization protect the members against fanaticism?
- 3. Why can a small group of soldiers quell a large mob? How can a small people evangelize the world?

SOUND FINANCIAL POLICIES ADOPTED

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Corinthians 9:14.

Have you ever wondered why our church program is not supported by the discovery of a rich diamond or uranium mine? Why does not God, who owns all the silver and gold, the herds of cattle and the harvests, lead us to easy sources of wealth to use in spreading the message as quickly as possible?

A study of His plan to support His work is revealed in the Bible. It will help us understand why He asks everyone to give tithes and offerings. In this lesson we shall see how His plan was presented to the church in Bible times, and how it was discovered for the church today. This story will be presented under these headings:

- 1. The System of Tithing
- 2. The Present Plan
- 3. How Tithing Operates

The System of Tithing

In the Garden of Eden Adam and Eve were given free use of all the created things except the tree of the knowledge of good and evil. This tree was in a prominent spot in the middle of the garden, and it bore fruit that appeared as lovely as that on any other tree. But man was forbidden to eat this fruit.

When Abraham returned from

his campaign against Chedorlaomer and his allies, he stopped at Salem, where he met Melchizedek, priest of the true God, and the king of that city. Abraham gave tithes to him. The Genesis account speaks of the event in a casual way, as though tithe paying was a custom.

On his journey to Haran, Jacob stopped for the night in a lonely place, where he had the dream of the ladder to heaven. The experience led him to make a vow of service to God, and Jacob said, "Of all that Thou shalt give me I will surely give the tenth unto Thee." Genesis 28:22.

What is the relation between these events? Ellen G. White says of the tree of the knowledge of good and evil, "This tree God reserved as a constant reminder of His ownership of all."—Testimonies, vol. 6, p. 386. Notice Jacob's language: "Of all that Thou shalt give me." With this we add the words of the psalm: "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." Psalm 24:1.

The law of tithing was reaffirmed to Israel when the nation was established in Canaan. God asked His people to give both tithes and offerings. During the most prosperous period of their existence the children of Israel paid no less than one fourth of their income to maintain the church and government organizations.

Checkup

- 1. What does one acknowledge when he pays tithe?
- 2. Who are mentioned in the Old Testament as being tithepayers?
- 3. What percentage of income did the children of Israel pay to church and government?

The Present Plan

When an individual today is invited by the conference to work in any capacity in the Seventh-day Adventist Church, he knows that



James White did manual labor to support his family while preaching the message.

there is a regular plan for his support. This was not always the case in the denomination. Support for the ministry has gone through three stages: self-support, systematic benevolence, and tithing.

The early ministry of the Seventh-day Adventist preachers was often a work of faith. They carried on in spite of having no financial backing. Captain Bates used up his own modest fortune in supporting his work for God.

Elder John Loughborough's experience is typical of what some workers did who followed Paul's example in supporting himself in his gospel labors. At one of Elder Loughborough's first meetings, he and the ministers working with him pitched the tent and held two meetings on Sabbath and three on Sunday. Then they took down the tent and worked in the harvest for four and a half days to support their families and pay part of the expenses of the meetings. At various times James White cut wood,

worked on the railroad, and mowed hay.

James White sensed the seriousness of a situation that kept the ministers involved at least half the time in their own support. Men who should be out preaching the three angels' messages were engaged in secular activities. Elder White wrote, "Is it not too late to talk about working on the farm part of the time, and going as a preacher with a tent the rest of the time? Should not every tent company be free from worldly care and embarrassment? Brethren, think of these things, and may the Lord direct His people."

The brethren did think about it. and Elder Andrews in particular led in a prayerful study of the Bible plan of gospel support. While these early pioneers had a clear understanding of the tithing system of the Old Testament, they did not at first grasp its application to the church in modern times. In harmony with the tithe principle they developed a plan which they called "systematic benevolence." Specifically, the plan called for each member receiving wages to give an agreed amount each week. Those who owned property were to give 1 per cent a year of its value, for it was estimated that a man's property should yield a gain of 10 per cent a year, and a tenth of that would be 1 per cent of his total property value. This plan was generally adopted and provided some income for the church.

It became evident, however, that this kind of systematic benevolence had its limitations and that it was not fair to all church members. One person would have a property without an income, and someone else might have a good income and still not have any property. Thus, while this plan was based on ownership, the Bible tithing plan was based on increase, or income.

At the General Conference of 1878, a committee was appointed to study the Scriptural plan of systematic benevolence. The committee found that the tithing plan called for the returning of one tenth of the income to God as the method of financing His church.

Compare these two statements: "The tithe . . . is the Lord's." Leviticus 27:30. "The seventh day is the Sabbath of the Lord thy God." Exodus 20:10. How clear is the obligation to pay tithe! In addition to the tithe, believers are asked to make freewill offerings in gratitude to God for all His blessings.

Checkup

- 1. Could a church prosper without systematic financing?
- 2. What was the first system of support in the Seventh-day Adventist Church called?

3 How Tithing Operates

The tithe is a definite part of one's income, and the Lord has been equally definite in stating its purpose. In the days of Israel, the tithe was given to the Levites, the tribe that had been set apart for

SOUND FINANCIAL POLICIES ADOPTED

Distribution of Tithe Member earns \$1,000



the service of the sanctuary. The same plan is followed in our church today. The tithe is reserved for the use of the ministry in all parts of the world.

When a church member places his tithe in an envelope and drops it in the offering plate on Sabbath, he is entitled to know what happens to it. The treasurer of the local church receipts it and sends it to the local conference at the end of each month. The conference, and not the local church, pays the pastor. Thus large churches help to support the pastors of small churches.

Most of the tithe will be used for the support of the ministry and other conference workers and evangelistic projects within the local conference. The conference pays a tenth of its tithe to the support of the union conference. The union conference operates on the tithe received from the conferences, and in turn sends on a tenth of that amount to the General Conference. The General Conference uses the tithe received from the unions in the administration of the world-wide work,

There is a policy whereby large local conferences with high tithe incomes contribute an additional percentage of their tithe to the General Conference mission program.

In our church the freewill offerings may be classified as follows:

Mission Offerings. These include the Sabbath-school offering for missions, the Ingathering, the Midsummer Offering, and the Annual Offering. All of these funds are sent to the General Conference to be used in its world-wide mission program. A portion of the mission offerings is returned to the conferences for local work.

Special Offerings. From time to time throughout the year special appeals are made to the churches from any one of the conference levels for some specific project at home or abroad.

Local Church Offerings. Maintenance of the church building, support of the church school, operating expenses of the regular services, and special church projects are made possible by offerings designated by the giver as funds for local work. These funds are all retained by the local treasurer rather than being sent to the conference and are expended by the vote of the church board.

In the fall of each year, usually in October, there is a meeting of



Every church member has the privilege of helping our work by tithes and offerings.

the General Conference Committee, with-members-representing-all-departments of the denominational organization. This session is popularly called the Autumn Council and is of interest and importance for there decisions are made concerning major projects to be attempted and the distribution of the funds that are expected in the coming year.

During the sessions, reports are given from various departments and thrilling appeals from mission fields are made for money and workers to answer urgent requests for schools, churches, hospitals, and other facilities. Since the appeals are greater than the funds, the budget committee has the heartbreaking job of turning down requests or allowing only a fraction of what is needed.

General economic conditions must be studied and international problems taken into account. Revolutionary world events heavily influence denominational financing. The report of the budget committee is voted upon by the entire council.

The financing program is big business. The world budget runs into many millions of dollars. How much more could be given if every church member were careful to pay the full-amount-of-his-tithe and if all were generous in freewill gifts!

Checkup

- 1. What distinction is made between tithes and freewill offerings? Why?
- 2. How is the tithe distributed in our system?
- 3. In what three ways are the offerings classified?
- 4. Where does the planning for the budget start?
- 5. What body considers and votes the budget for our general mission program?

SOUND FINANCIAL POLICIES ADOPTED

CHAPTER 33 REVIEW

What have these to do with this lesson?

Tree of knowledge

John Loughborough

Jacob

tithe

Abraham

mission offerings

systematic benevolence

local expense

Pronounce it this way:

Chedorlaomer

ked er lay OH m'r

Melchizedek

mel KIZ e dek

What do you think?

- 1. Should a worker be paid for what he does, or for what he needs?
- 2. Should a pastor of a large church receive more than what a pastor of a small church is paid?
- 3. Why does God ask us to give to His work, when He owns everything?

CAMP MEETINGS—THEN AND NOW

"Let all who possibly can, attend these yearly gatherings. All should feel that God requires this of them. If they do not avail themselves of the privileges which He has provided for them to become strong in Him and in the power of His grace, they will grow weaker and weaker, and have less and less desire to consecrate all to Him. Come, brethren and sisters, to these sacred convocation meetings, to find Jesus."—Testimonies, vol. 2, p. 600.

Who can resist the appeal of a well-laid campground, with display booths, the recording room, the bulletin board, the motto lettered at the front of the large auditorium?

In this lesson we will see that camp meetings in the last hundred years have undergone some changes. To observe the development of this interesting feature of our work the story will follow in this order:

- 1. Early Camp Meetings
- 2. Impressions of Advent Meetings
- 3. The Camp Meeting Revived



Early Camp Meetings

Modern religious camp meetings were an American idea carried into many foreign countries. It is believed that the first meeting of this kind was held in Kentucky, on the banks of the Red River, in 1799, by a Presbyterian and a Methodist minister.

Preachers of almost all denominations flocked to these meetings. and people were moved by religious fervor. From the crude stands that were built for the purpose, it was common for several speakers to be admonishing the listening thousands at the same time. Revivals followed the preaching of the word of God. The camp-meeting



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A photograph taken at a camp meeting held at Eagle Lake, Wisconsin, in 1875. Elder and Mrs. James White and Elder Uriah Smith are on the platform.

idea spread in America, and it served a useful purpose for religious groups.

Checkup

- 1. When was the earliest known camp meeting held?
- 2. What objectives were reached in these meetings?

Impressions of Advent Meetings

As the advent movement developed and expanded in the 1840's, camp meetings afforded an excellent opportunity to reach the people with the message. The pioneer Adventist paper, Signs of the Times, carried announcements of many of these gatherings.

The first such camp meeting was held in 1842 at Hadley, eastern Canada, under the direction of Josiah Litch. Notable among these advent camp meetings was one held a few days later in East Kingston, New Hampshire, the first in the United States. This meeting not only had a large attendance, estimated at from seven to ten thousand, but was also unusually well reported. The Boston *Post* gave this description:

"The meeting was conducted with great regularity and good order from beginning to end. The ladies were seated on one side, and the gentlemen on the other, of the speaker; meals were served uniformly and punctually at the times

appointed, and the same punctuality was observed as to the hours appointed for the services.

"The preachers were twelve or fifteen. Mr. Miller gave the only regular course of lectures, the others speaking occasionally. Many of the people, without doubt, assembled from motives of curiosity merely; but the great body of them, from their solemn looks and close attention to the subject, were evidently actuated by higher and more important motives. Each tent was under the supervision of a tentmaster, who was responsible for the good order within the same."-M. E. Olsen, Origin and Progress, page 130.

The poet John Greenleaf Whittier was a casual visitor to this camp meeting held within a few miles of his boyhood home, and a few years later referred to it in the following words:

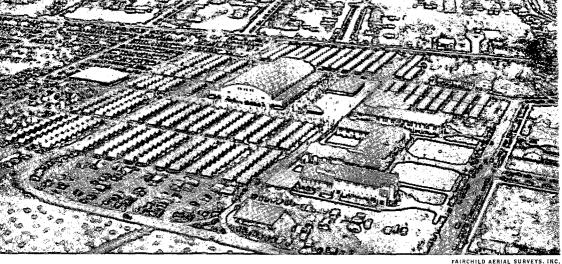
"Three or four years ago, on my way eastward, I spent an hour or two at a campground of the Second Advent in East Kingston. The spot was well chosen. A tall growth of pine and hemlock threw its melancholy shadow over the multitude, who were arranged upon rough seats of boards and logs. Several hundred—perhaps a thousand people were present, and more were rapidly coming. . . . When I reached the ground, a hymn, the words of which I could not distinguish, was pealing through the dim aisles of the forests.... The preachers were placed in a rude pulpit of rough boards, carpeted only by the dead forest leaves and flowers, and tasseled, not with silk and velvet, but with the green boughs of the somber hemlocks around it. . . .

"Suspended from the front of the rude pulpit were two broad sheets of canvas, upon one of which was the figure of a man, the head of gold, the breast and arms of silver, the belly of brass, the legs of iron, and feet of clay,—the dream of Nebuchadnezzar. On the other were depicted the wonders of the Apocalyptic vision,—the beasts, the dragons, the scarlet woman—seen by the seer of Patmos. . . .

"To an imaginative mind the scene was full of novel interest. The white circle of tents; the dim wood arches; the upturned, earnest faces; the loud voice of the speakers, burdened with the awful symbolic language of the Bible; the smoke from the fires, rising like incense,-carried me back to those days of primitive worship, when on hilltops and in the shade of old woods Religion had her first altars. with every man for her priest and the whole universe for her temple." -The Writings of John Greenleaf Whittier, vol. 5, pp. 424-426.

So successful was this camp meeting that at the close the Adventists decided to buy a large tent for evangelism. Not long after this the biggest tent ever pitched in America up to that time was purchased for the giving of the advent message.

Of the many other such meetings held during the next two years, two deserve mention. At



Camparound at Lynwood Academy, California. Note the tents, trailer houses, and parking area, in addition to the huge auditorium and school buildings.

Chicopee Falls, Massachusetts, the Methodists had recently completed a successful camp meeting when the advent group moved in with the large tent. They employed the same camp superintendent who had cared for the grounds during the previous Methodist camp meeting. He thought that the huge tent, which seated nearly 5,000, would never be filled, especially in view of the attendance at the Methodist meeting. The people came, however, and finally he reported:

"Sunday they began to come very early and continued to come until the whole tent was filled, and they came till the whole circle of the tents was full, and the whole grove literally filled with people, while the preaching was listened to with great attention."-Quoted by Isaac C. Wellcome in History of the Second Advent Message, page 245.

The great Exeter, New Hampshire, camp meeting of August, 1844 (see chapter 25) is remembered as the birthplace of the Midnight Cry.

Checkup

- 1. Who directed the first advent camp meeting?
- 2. Where was the first such meeting held in the United States?
- 3. What literary figure visited this meeting?
- 4. For what was the Exeter camp meeting important?



The Camp Meeting Revived

The camp-meeting idea among the Adventists declined rapidly following the disappointment of 1844, and was all but forgotten during the next twenty years. However, a few years after the General Conference was organized, the need for such a gathering was fully recognized and the first Seventh-day Adventist camp meeting was held in a maple grove, on the farm of Elder E. H. Root, Wright, Michigan, September 1-7, 1868.

The brethren were somewhat skeptical of the success of such a meeting and plans were cautiously made. Of course family tents were not easy to obtain in those days. James White, whose hardships had taught him the value of a dollar. knew the financial condition of most of the members, and he recommended that those who attended should bring a supply of cotton drilling, a cloth which could serve as a tent during the meetings. All but one of the twenty-two family tents at the camp were made of this drilling. The one canvas tent proved its value on the last day of the meetings when a downpour soaked all the other tents along with their occupants and possessions.

The meeting was considered a success. James and Ellen White, Joseph Bates, J. N. Andrews, J. H. Waggoner, and John Matteson were among the prominent speakers at this first Seventh-day Adventist camp meeting.

From Michigan the camp-meeting plan spread through other conferences, and soon the Atlantic States were conducting Seventhday Adventist camp meetings in record numbers. A meeting was held at Groveland, near Boston, in 1876, with some twenty thousand people present. Thousands more were unable to get transportation to the grounds. Mrs. White had by this time developed a remarkable voice for outdoor speaking, and

her lectures on temperance were a major attraction for the great audience.

Elder Loughborough, who had directed the beginning of the work on the Pacific Coast, was quick to see the value of such meetings. California's first camp meeting was held at Windsor, in Sonoma County, in 1872, with Elder and Mrs. White present. Later she and her son, W. C. White, attended the first European camp meeting as well as the initial ones in Australia and New Zealand. During more recent years the South Seas have also profited by the same type of gatherings. The plans for these meetings vary to meet the local situations. Some are held for a day or two, and others may last a week or ten days. The most outstanding meetings of recent years have been the camp meetings of Africa, where as many as 20,000 have walked many miles to attend.

The camp meeting today still serves the purposes planned by the leaders at the beginning of this movement. Many camp facilities have become modernized, for the growing membership in our conferences and tightening controls of municipalities have made permanent camp sites a requirement in most conferences. Large auditoriums have largely replaced the tent as the main meeting place.

But the camp-meeting program remains basically the same. Preaching, mission reports, children and youth activities—all designed for spiritual revival and the strength-



MISSIONS PICTURES

A part of the immense throng attending a camp meeting at Rwankeri Mission in the Belgian Congo. It is estimated that 20,000 people were in attendance.

ening of the church—have been a part of the program from the beginning.

Checkup

1. Where and when was the first S.D.A. camp meeting held?

- 2. Who were the prominent speakers at this meeting?
- 3. What is significant about the Groveland camp meeting?
- 4. Why have permanent sites been established?
- 5. What are the principal activities of camp meetings?

CHAPTER 34 REVIEW

Can you identify these?

1799 Josiah Litch 1842 East Kingston, New Hampshire John Greenleaf Whittier

1868 Wright, Michigan E. H. Root Windsor, California 1872

THE STORY OF OUR CHURCH

Pronounce it this way:

Exeter

EK si t'r

Apocalyptic

uh pah kuh LIP tik

Chicopee

CHIK oh pee

For class discussion:

- 1. What do you enjoy about camp meetings the most?
- 2. How often should we plan to attend?
- 3. Why does God urge His people to attend these meetings?

WOLVES IN SHEEP'S CLOTHING

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn everyone night and day with tears." Acts 20:29-31.

The Bible records accurately the mistakes that led men of old into error. There was a purpose for telling these failures to later generations. "All these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Corinthians 10:11. A study of past experiences is valuable to us today. With that in mind we review some of Satan's efforts to deceive at the very time when God's message was to be proclaimed.

The main points of this lesson are:

- 1. Satan Combats Adventist Doctrine
- 2. Difficulties Within the Movement
- 3. Adventist Heresies



Satan Combats Adventist Doctrine

"The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:17. It is evident from this verse that two prominent features of the remnant church are to clearly identify it from other churches. These characteristics are:

- 1. Keeping the commandments of God-all ten of them.
- 2. Having the testimony of Jesus, which is the spirit of prophecy. Revelation 19:10.

By counterfeiting the truth and

through fanaticism Satan has done his best to deceive, discredit, and bring ridicule upon the truth. Let us see specifically how this is true in regard to these two identifying features.

The spirit of prophecy was brought under reproach by several movements occurring almost simultaneously with the appearance of the gift to Ellen Harmon. Claims to supernatural power are seen in each of the following:

1. Ann Lee, a remarkable woman, came from England to America in 1774 with a small group to establish a new religion. She claimed to be the second incarnation of Christ. Two of the doctrines of the group were celibacy and communism. That is, they did not marry or have separate families or rear children but lived in little communities with no private property, the men and women living in separate quarters. At their religious services they engaged in bodily movements and dances which appeared to be mainly shaking motions. People called them Shakers, the name by which the few remaining members are still known. Naturally, this group under the leadership of a woman were thought of as extremely odd people. In 1842, Philemon Stewart, a Shaker, claimed to receive daily visits from an angel on a "holy mount," with revelations which he published for the instruction of his people.

2. In 1844 a group of people who called themselves Latter-Day

Saints began a westward migration from Illinois, where they had been persecuted, and where Joseph Smith, their prophet-leader, was murdered. They established in Utah a large and successful community, which is in existence today. These Mormons attracted a great deal of attention because of some of the strange doctrines they held and because they openly practiced polygamy, the basis of their rejection by their neighbors. Their beliefs centered around the teachings of Joseph Smith, who published the Book of Mormon in 1830. He claimed that it was a translation from some engraved gold plates given him by an angel named-Moroni. He also claimed to have had a vision of Jesus ten years earlier.

3. In 1848 in Hydesville, near Rochester, New York, two daughters of the Fox family began to hear strange rapping noises in their room. They responded by talking to the unknown source of the sounds and found that they could communicate. One of the girls developed unusual skill in this spirit exercise. News of the happening spread rapidly, and there were many imitators, some genuine and some false. People everywhere became aroused over these contacts with the spirit world.

4. Following the disappointment in 1844, Ellen Harmon began to have visions. She was known to be a member of the advent group that had undergone much ridicule for its peculiar beliefs. Many of



A shrine of modern spiritism, the home of the Fox family of Hydesville, New York. The cottage has been moved to its present location at Lily Dale, New York.

the visions were experienced in public and Ellen White became known as a prophet of the Sabbathkeeping Adventists.

What comparisons would be made, in popular thinking, among these happenings? The long-range planning of Satan can be seen in these events intended to discredit the work of the Holy Spirit.

These efforts of Satan to discredit the preaching of the three angels' messages and particularly the work of Ellen G. White, were directed toward the masses of the people. There was also a very subtle attack against the educated class. During the first three decades of the last century three scientists became prominent. Jean Baptiste Lamarck developed the theory of inherited characteristics,

that is, the idea that an animal could develop structures favorable for its life in a certain environment and pass them on to its offspring. Pierre Laplace taught that earths and suns were formed by the assemblage of masses of whirling particles in the great reaches of space. Charles Lyell studied the rocks and the fossils, and endeavored to define their significance.

These three men, a biologist, an astronomer, and a geologist, provided a pseudoscientific basis for the evolutionary theory, which was popularized by Charles Darwin in 1859 in his *Origin of Species*. The theory of organic evolution, the doctrine that present things developed through millions of years from simpler forms, is directly opposed to Christianity and all Bible

religion. The Christian doctrine of a Saviour is based on a perfect creation and a fall of man, which required a Redeemer. Also the doctrine of evolution denies the Sabbath, which is a memorial of creation.

A third influence designed to thwart the purposes of God was the development of higher criticism in Biblical scholarship. From the late eighteenth century onward, many scholars attempted to find reasons to discredit established Biblical authorship. Its historical record was questioned and, in keeping with the skeptical thought of the time, the ability to foretell events was scoffed at. Thus faith in the Bible as an inspired book was weakened in many educated minds.

Checkup

1. What nineteenth-century movements discredited the Bible and Ellen White?

When the enemy tried to discredit the truth, Ellen White was given public visions.



2. Why are evolution and Sabbath observance irreconcilable?

Difficulties Within the Movement

Between 1844 and the organization of the Seventh-day Adventist Church nearly twenty years later, but especially in the first few years after the disappointment, the Adventist believers were at times embarrassed by extremes and fanatical movements. A part of Ellen White's work was to witness against these movements.

Writing of her early experiences, Mrs. White tells of a trip taken with her husband through the New England States in 1850. Many former believers had become bitter from the disappointment. Some were still looking for truth. "But we had a still worse element to meet," she writes, "in a class who claimed that they were sanctified, and they could not sin, that they were sealed and holy, and that all their impressions and notions were the mind of God. . . .

"They claimed to heal the sick and to work miracles. They had a satanic, bewitching power; yet they were overbearing, dictatorial, and cruelly oppressive. The Lord used us as instruments to rebuke these fanatics, and to open the eyes of His faithful people to the true character of their work."—Ellen G. White, in Review, Nov. 20, 1883.

Another group claimed to be sanctified so that they could not sin. Yet they were immoral in their actions, following their own lust

WOLVES IN SHEEP'S CLOTHING

and committing presumptuous sin. They even advocated "spiritual" free love.

Fanaticism showed up in some other strange forms. Some got the idea that religion consisted in great excitement and noise. Their behavior irritated unbelievers and aroused hatred against themselves and the doctrines they taught. When they were opposed or mistreated because of their annoying ways, they rejoiced because of the "persecution."

Mrs. White had to rebuke some people who professed great humility and tried to demonstrate it by creeping on the floor like children. They would creep around their houses, on the street, over bridges, and in the church itself.

Another group believed it was a sin to work, although they seemed to think it quite consistent for their wives and others to do the necessary work for them. Animal magnetism, or mesmerism, the forerunner of hypnotism, was practiced by some. The supposed gift of tongues, accompanied by shouting and confusion, appeared in a few places. From time to time some small group would announce a new time for Christ to appear. Against all of these came the messages to the church by Ellen White, pointing out the errors that were being promulgated.

It must be remembered that these manifestations were fringe movements and were not accepted by the believers in general. The spectacular nature of the fanaticism often made it appear more widespread than it actually was.

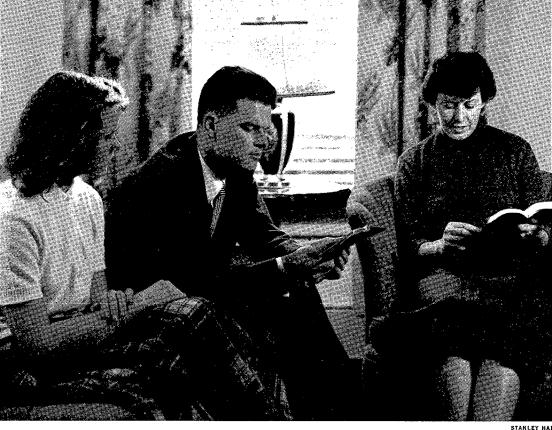
Checkup

- 1. Why is fanaticism likely to follow a new movement?
- 2. Why was a special messenger necessary in the early days of the church?
- 3. What makes fanatical movements seem to be more widespread than they usually are?

3 Adventist Heresies

Apostate movements have developed from time to time since the organization of the remnant church. Often they have begun as an attempt to reform the church, and their objectives at first may have seemed most worthy. But they do not stand Bible tests of true spirits. To illustrate the types of deception that have appeared since the denomination was organized, we shall refer to four rather prominent movements.

1. Holy Flesh. In the year 1900 a movement arose teaching that Jesus received holy flesh during His experience in the Garden of Gethsemane. It was taught that His followers who expected to be prepared for translation must also have this holy flesh. To obtain this holy flesh there must be some tangible demonstration indicating that an individual was accepted of God. Thus there was an appeal to the sentimental and demonstrative, forgetting that the work of the Spirit of God is usually a quiet work in the heart. A message from



Heresies have plagued the church of God throughout its history. A sure defense against error is a thorough knowledge of the Holy Scriptures.

Mrs. White at the 1901 General Conference places this teaching in its true light. "The teaching given in regard to what is termed 'holy flesh' is an error. All may now obtain holy hearts, but it is not correct to claim in this life to have holy flesh."

Nearly all of those involved in the mistaken idea received the message from the Lord and freed themselves from this insidious fanatical doctrine.

2. Pantheism. Dr. J. H. Kellogg in 1902 wrote a book entitled *The Living Temple*, setting forth in print what he and some others had

for a few years taught, and introducing the old pagan philosophy that God is in nature. Ellen White wrote Dr. Kellogg, calling his attention to this error, and sounded a warning to the church in this matter. She pointed out, "The theory that God is an essence pervading all nature is one of Satan's most subtle devices."—Testimonies, vol. 8, p. 291.

This counsel was accepted by Seventh-day Adventists generally, but it was not accepted by Dr. Kellogg. He, with some of his closer associates and sympathizers, left the denomination and managed to

WOLVES IN SHEEP'S CLOTHING

take the Battle Creek Sanitarium from denominational control. However, the great majority of the workers in the institution remained loyal.

3. The Rowenite Movement. In the year 1916, Mrs. Margaret W. Rowen claimed that God had given her the prophetic gift. Ellen White had recently died, and it might be logical to look for a reappearance of the gift of prophecy. A committee of leaders was appointed to study the matter. The investigation took several months. One by one, every claim Mrs. Rowen made was disproved, and she was shown to be a false prophet. Finally she set the date for the close of probation and the second advent of Christ.

Later, when she attempted to murder one of her former close sponsors who had denounced her, she was imprisoned. But even after her release she had certain followers to the time of her death.

4. Shepherd's Rod. In January, 1934, the Seventh-day Adventist church in Fullerton, California, requested the Pacific Union Conference committee to send a representative group of experienced brethren to investigate the teachings of Victor T. Houteff. For several years Houteff had been presenting some new theories concerning Bible prophecy, and he now

agreed to discontinue his teachings if the committee should find in them any disagreement with the Bible or the writings of Ellen G. White.

The committee met with Mr. Houteff and a few of his followers and listened attentively to him. His "message" was largely destructive criticism of the church and its leaders, with a strange interpretation of prophecy, indicating a literal destruction of the Adventists, saving only the "reformed" group, who would constitute the 144,000. Houteff refused to accept the unanimous counsel of the brethren, and he continued his teaching. The movement was referred to as "The Shepherd's Rod," taking the name from Mr. Houteff's first publication. It was later organized under the name "Davidian Seventh-day Adventists."

Checkup

- 1. Why do heresies appear in the church?
- 2. What became of the "holy flesh" movement?
- 3. What was dangerous about the Kellogg heresy?
- 4. How did the Shepherd's Rod teaching begin?
- 5. What part did Ellen G. White have in preserving the church and its doctrines?

CHAPTER 35 REVIEW

Can you identify these?

The Shakers mesmerism

Moroni Holy flesh

The Fox family pantheism

"Sanctification" Rowenite

creepers Shepherd's Rod

Pronounce it this way:

Moroni moh ROH nigh
Lamarck luh MARK
Pierre Laplace pi AIR luh PLAYS
Lyell ligh EL
pantheism PAN thee iz 'm
Houteff HOW t'f

PEN tuh tyoo:k

For class discussion:

Pentateuch

- 1. How can one tell whether someone is fanatical or conscientious?
- 2. If all the leading medical men of the world approved of hypnosis, would that make it right or safe to use?
- 3. Why are so many people more ready to accept the false than the true?
 - 4. Who is likely to be deceived by fanaticism?

THE GENERAL CONFERENCE OF 1888

"If we abide in Christ, if the love of God dwells in us, our feelings, our thoughts, our actions, will be in harmony with the will of God as expressed in the precepts of His holy law." -Steps to Christ, page 66.

There are cycles in the development of organizations, just as in human growth. These cycles are marked by crises and turning points. In the story of our church one such crisis occurred at the General Conference session in Minneapolis in the autumn of 1888.

It is important to know what happened at that meeting because the direction taken was vital, the truths emphasized affect us today, and we can learn from the human behavior that created the crisis.

The divisions in this chapter are:

- 1. Growth of Doctrines
- 2. The Conference
- 3. The Aftermath

Growth of Doctrines

During the early years of our church, before its organization, the distinctive doctrines were clarified. They were the second coming of Christ, the Sabbath, the state of the dead, and the sanctuary with its related doctrine of the judgment. The men who discovered these truths of the Bible were not university men, but they were

careful scholars, willing to spend long hours in study and to meet for discussions of their findings. They were independent thinkers and often disagreed. Yet they were humble of spirit, willing to learn. They came to agreement, sometimes only after Scripture had been made plain through the prophetic gift of Ellen White.

It was natural that as the church grew under the blessing of God, the

preachers and writers would think of these doctrines as essential to the life of the church and to salvation. "If you don't keep the Sabbath, you can't be saved," some said.

The articles published in the *Review and Herald* and the *Signs of the Times* were logical and convincing, often polemical and controversial. The opposition was beaten down by unanswerable argument. Some Adventist preachers became expert at public debate, which gave satisfaction to the winning side but seldom won converts. The danger of being too aggressive in controversy is shown by the debaters who left_the_church:_Case,_Hull,_Snook, Brinkerhoff, and Canright.

This unfortunate spirit of pride and arrogance troubled James and Ellen White as early as 1856, when they applied the message for the Laodiceans, the proud church, to Adventists. They preached the same message again in 1873. In 1882 the General Conference Committee called for three days of fasting and prayer, warning of the dangers that faced the church: "Pride, vanity, and love of pleasure have greatly increased among us," the statement declared. "Faultfinding, murmuring, and censoriousness, and criticizing spirit, are far too prevalent."

Dissension on minor points of doctrine arose among leading men. In 1887 articles appeared in the Signs of the Times setting forth certain views, and at the same time opposing views appeared in the Re-

view and Herald. Ellen White, who was in Europe, wrote to the parties concerned, rebuking them for making their disagreements public.

An important point of doctrine and of Christian living was the idea of righteousness by faith. There was disagreement on the interpretation of this belief. Some emphasized faith and some the righteousness of the law. Much of the controversy involved personal feelings as much as doctrine. In this spirit the seventy-eight delegates came to the 1888 General Conference session. Many nondelegates attended, intensely interested in the outcome of the controversy.

Checkup

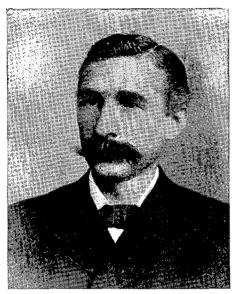
- 1. Why did the preachers and writers before 1888 depend so much on argument?
- 2. What is wrong with aggressiveness if you have the right doctrine?
- 3. How did the Laodicean message apply to the church then?
- 4. Why was it wrong to publish divergent views in denominational papers?

2 The Conference

Preceding the General Conference session an institute for workers was held for one week. This session became a battle between two groups over two minor points of doctrine and was preliminary to the main discussion regarding justification by faith.

The personalities involved were typical. Two young men from the

THE GENERAL CONFERENCE OF 1888





REVIEW AND HERALD PUB. ASSN.

Elders A. T. Jones and Uriah Smith were prominent Bible scholars who led in the discussions of righteousness by faith at the Minneapolis meeting.

Pacific Coast had been under the instruction and influence of the pioneer, Elder J. H. Waggoner, editor of the Signs. They were Elder A. T. Jones, converted while serving in the United States Army, and Elder E. J. Waggoner, son of J. H. The father had thought long and deeply about righteousness by faith and had written a book on the subject twenty years before. Seeing the need for a revival of simple faith in Christ and knowing the emphasis on law that was held by some of the older leaders, Elder Waggoner had inspired the young men to high enthusiasm for instilling faith in the people.

Uriah Smith, veteran editor and writer of the *Review*, saw danger in the ideas brewing in the West.

Adventists had always believed in righteousness by faith, he contended. The difference between the two views, as verbally expressed, was largely one of emphasis. One side said: Salvation comes through Christ, of course; but you have to obey the law in order to claim it. The side of Waggoner and Jones said: You claim salvation through Christ, and the law has nothing to do with it. This seemed dangerous to the older men. There had been antinomians before—people who believed that a Christian's conduct had nothing to do with his salvation. Smith and his associates feared such a trend. The men from the West agreed that the saved man obeys the law-a result, not a cause, of his salvation.

During the institute Elders J. H. Morrison and E. J. Waggoner discussed the law as interpreted in the book of Galatians. Elders Jones and Smith discussed the ten kingdoms of Daniel 2 and 7, their disagreement concerning only a detail about one kingdom. This latter controversy was based somewhat on personalities. Smith was a modest, retiring man, whose abilities kept him in high esteem. Jones was unpolished but impressive, depending much on his forceful speech.

As the regular meetings of the conference began, the lines were drawn between the two groups. and other leaders took sides. The differences were emphasized, and the gap between the groups widened. Ellen White did not take sides. She made no statement about the law in Galatians. She pleaded for all to study the truths of God's word with open minds. She preached Christ and justification only through His merits. The rank and file of the people attending the conference accepted the message joyously, but not some of the leaders.

The conference came to its last day with neither side assuming a genuine Christian, brotherly attitude. Ellen White's sermons had supported the views of Jones and Waggoner on righteousness by faith, but she took no stand with them. On the last day she addressed the conference in stern tones. She voiced a rebuke for following men instead of individually searching the Scriptures. She

stated that she was alarmed because "our meeting is drawing to a close, and not one confession has been made. There has not been a single break so as to let the Spirit of God in."

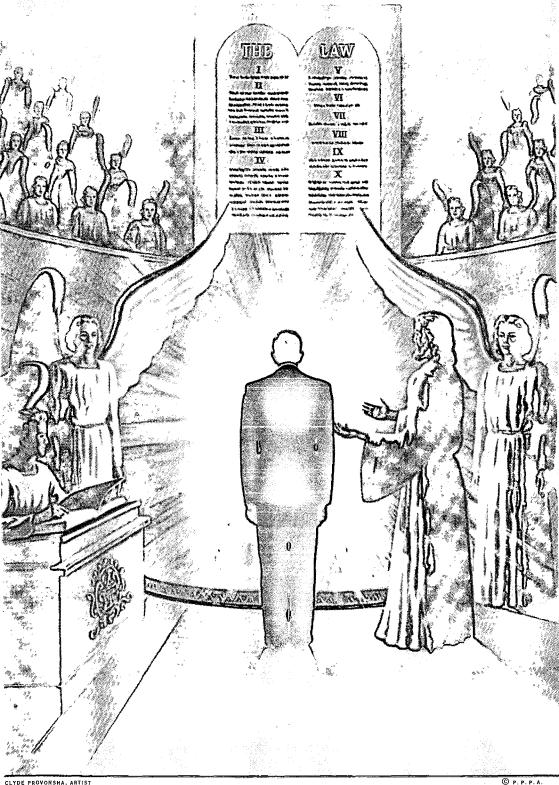
The conference closed somewhat in confusion and disappointment. Later Ellen White wrote, "I have been instructed that the terrible experience at the Minneapolis Conference is one of the saddest chapters in the history of the believers in present truth." But it became a profitable chapter, for it revealed in shocking distinctness the lack of genuine Christianity on the part of many persons in high positions. It marked the beginning of a great reform.

Checkup

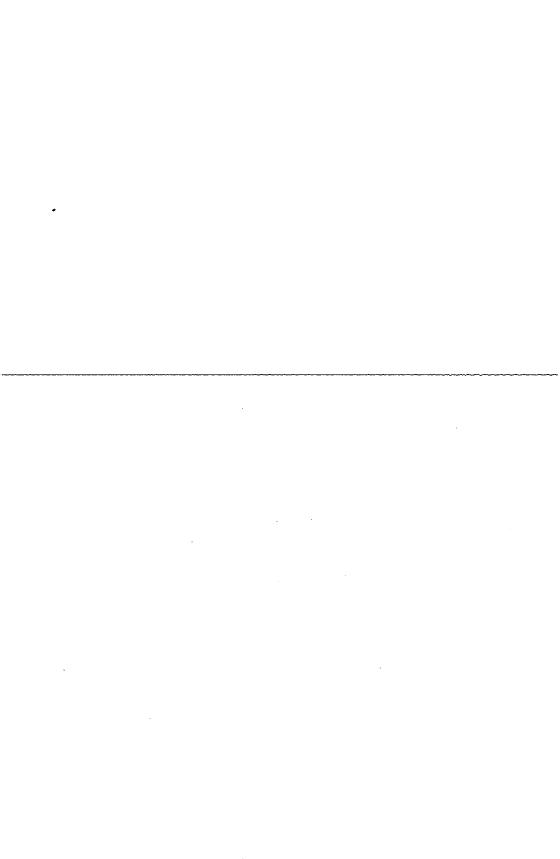
- 1. What were the differences between the eastern and western groups at the 1888 conference?
- 2. How did personalities enter the controversy?
- 3. For what did Ellen White rebuke the conference?

3 The Aftermath

After the conference, Elder E. J. Waggoner returned to Oakland, California, as editor of the Signs. Elder Jones joined him in writing on the message of justification through the merits of Christ. Ellen White wrote for the Review and the Signs on the same subject. The three went into our churches to present the fuller understanding of righteousness by faith, and the next summer they



The grace of Jesus, through our faith in Him, gives us a right to enter His kingdom; the law is the standard for character, which fits us for heaven.



THE GENERAL CONFERENCE OF 1888

visited camp meetings across the country, preaching on this subject. The men were taught to modify their extreme expressions. When Mrs. White was asked at one camp meeting what she thought of the messages of these men, she said that she had been presenting the same truths for forty-five years, and that Elder Waggoner's teaching at Minneapolis was the first clear explanation of the subject she had heard preached by another Adventist.

The dissension was largely a conflict of personalities, caused not by irreconcilable differences in doctrine, but by selfishness, pride, and hardness of heart. When the partisans became willing to learn of Christ and humble themselves, the doctrinal conflicts were easily reconciled.

After the 1888 conference, unity gradually came; leaders who had opposed the movement toward a deeper, more personal faith, accepted reproof from Mrs. White and confessed their unhappy condition of mind after the conference. Her testimonies of warning went to the other side, too. At the 1892 General Conference, Elder Jones tried to arouse the audience against those who opposed him. From Australia, Ellen White wrote to him,

warning him against his critical attitudes and his extreme statements.

"You state this matter too strongly," she wrote. "There are conditions to our receiving justification and sanctification, and the righteousness of Christ. I know your meaning, but you leave a wrong impression upon many minds. While good works will not save even one soul, yet it is impossible for even one soul to be saved without good works."

Though the Minneapolis Conference seemed depressing and alarming, it turned out to be a great victory for the church. In the years following the meeting many of the people studied their Bibles as never before. A new experience came to the leaders, and the church made rapid progress in all branches of the work at home and abroad, as there was a realization of the proper emphasis which must be given to righteousness by faith.

Checkup

- 1. Who "won out" at the Minneapolis Conference?
- 2. Why could Ellen White not endorse either side?
 - 3. How did unity come?
- 4. What was the long-time result of the conference?

CHAPTER 36 REVIEW

Can you identify these?

Minneapolis debaters
A. T. Jones Laodiceans
E. J. Waggoner antinomian
J. H. Morrison 1888

What do you think?

- 1. Is the church in danger of spiritual pride today? If so, what forms does it take?
- 2. Does freedom from "the criticizing spirit" mean blindness to error?
- 3. What good came from the Minneapolis Conference? Have we retained the benefits?

37

THE GENERAL CONFERENCE OF 1901

"Men that had understanding of the times, to know what Israel ought to do." 1 Chronicles 12:32.

A rapidly developing organization, like a growing boy, quickly outgrows its clothes. Our church in 1901, though basically healthy and strong, had become too large for its administrative suit and needed the services of an efficiency expert. The Lord furnished the initiative through Ellen G. White, and gave consecrated men wisdom to know how to proceed in this crucial period of our history.

We shall consider:

- 1. The Difficulties of 1901
- 2. The Remedies
- 3. The Success of the Remedies

The Difficulties of 1901

There are some basic administrative principles, applying to any enterprise, which are violated at the risk of ineffectiveness or even failure. For example, a top-level administrator should have only a limited number of main divisions responsible directly to him. All parts of the organization should be represented in the governing body, and all should be directly responsible to it. The responsibility for making decisions on routine admin-

istrative matters should rest with those who are close to the problem. Every part should be on a sound financial basis. Borrowing money for operating expenses is disastrous.

All of these principles were being violated in our church in the years before the General Conference of 1901. Selfish interests were responsible for some of the troubles, but failure to alter the organization to fit the rapid, world-wide growth of the church was the main difficulty.

The work of the denomina-

tion was being conducted on just two administrative levels—the local conference and the General Conference. All problems not handled in the local conferences in different parts of the world must be referred to the General Conference Committee of thirteen men in Battle Creek, Michigan.

Within the denomination there were several agencies representing the Sabbath-school work, publishing work, et cetera, that operated somewhat independently, for we did not have the various departments as we do today. Some of them were in bad financial condition. Some were in danger of becoming-too-strong-and-dominatingother operations. Ellen White had spoken of "kingly power," referring to a few men, especially at Battle Creek and Oakland, who became powerful through their membership on several boards. Because of the lack of a unified, representative, central control of these various interests, some projects, especially in mission lands, were neglected.

The International Sabbath School Association and the International Religious Liberty Association were independent. The Foreign Mission Board was officially in charge of foreign missions, but the General Conference and the medical group also sent out missionaries. The publishing houses were independent of one another and of the conferences. They planned for the distribution of literature, aided by the International Tract Society. They were doing a large volume of commer-

cial printing, which diverted interest from denominational literature. The schools were operated by local boards, and some of them were shaky financially. Battle Creek College had a debt equal to three quarters of its worth. Altogether the schools owed \$330,000, and some were borrowing more funds.

Most distressing of all, the International Medical Missionary and Benevolent Association, under aggressive leadership, had grown larger than all other denominational agencies combined, employing 2,000 people, compared with 1,500 in all other branches. Some felt that the medical interests would_dominate_the_organization. Yet, in spite of this development, the Battle Creek Sanitarium was in debt \$200,000.

The General Conference Committee was surrounded by these independent organizations, over which it had little control, and it was burdened by the loose, unwieldy structure of the conferences. In 1901 the treasurer reported a cash balance of \$32.93, and a debt of \$15,000.

The leaders were not unaware of the problems, and they were not idle. Some definite steps had been taken to reduce debts on institutions. As they approached the conference session, many of our people looked for a thorough reorganization. The existing structures were inadequate, and nothing could be done to strengthen them until a general meeting would furnish the opportunity to rebuild.

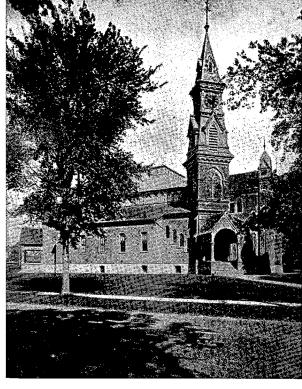
Checkup

- 1. What basic principles of an administration were being violated before 1901?
- 2. What specific faults weakened the denominational organization?
- 3. How do you account for these difficulties?
- 4. Why was a general meeting necessary to start a reform?

The Remedies

Because of the complex problems facing the General Conference of 1901, Ellen White dreaded leaving Elmshaven, her home at Saint Helena, California, to go to Battle Creek. Not only was the problem of reorganization a complex one, but the clash of personal interests it seemed would most surely block the work that needed to be done.

Ellen White called a meeting of the leaders before the conference began. She described in general terms the reforms that were No longer should one man or a few men dominate the organization. There must be a redistribution of authority and responsibility. The church must change its financial policies, getting rid of debt and equalizing the distribution of funds among the various agencies of the church. Above all, there must be a revival of godliness among the leaders. "Why, I ask you," she said, "are men who have not brought self into subjection allowed to stand in important positions of truth and handle sacred things?"



The Tabernacle church in Battle Creek where the General Conference of 1901 met.

Elder Daniells was the chairman of this meeting preceding the conference, and he became the chairman of a committee to recommend plans to the conference when it would convene. Elder Daniells had been in Australia during Ellen White's long visit to that field. He had worked closely with her and had shown unusual ability in organization.

The General Conference was opened by President G. A. Irwin, in the historic Tabernacle Church, on April 2, 1901. After the formal opening, Mrs. White, who had been in Australia, came forward—it was the first General Conference she had attended in ten years—and addressed the 238 delegates and the

visitors on the subject the committee had considered. She pointed out how the work had been hindered by circumscribed policies and by some unconsecrated men in high places. Then she made a bold declaration: "What we want now is a reorganization." Her words were well received. Elder Daniells then made his committee report. It was recommended that a large committee, representing all branches of church organization, should be appointed to outline procedures for reorganization. The proposal was supported by Elders S. N. Haskell, W. W. Prescott, E. J. Waggoner, and W. C. White. The motion was passed.

The Committee on Counsel, as it was called, under the leader-ship of Elder Daniells, consisted of seventy-five members and went into immediate action, delegating problems to many subcommittees, which reported directly to the conference. These reports began coming in at once and took the major attention of the meetings. Some of the important changes were the following:

1. The world field was divided into union conferences and union missions, each of which contained local conferences or missions. The missions differed from the conferences by being in undeveloped areas. Thus the number of administrative units was increased, but the union conferences, instead of the many local conferences, were responsible to the central authority of the General Conference.

- 2. All the independent organizations representing the various interests of the denomination were to be made departments of the General Conference. The enlarged General Conference Committee would represent all these branches of the work and take the place of all boards and committees governing these lines of work except those which had to be continued for legal reasons to assume ownership of property. Thus authority was concentrated in one general body, but that body was representative and responsive.
- 3. The General Conference Committee was increased from thirteen to twenty-five members. Six of these members were to be representatives of the medical work. Five were to be men of general evangelical interest, who could minister to the world field. They were not to have business cares to interfere with this work. The union conference presidents were also to be members of the General Conference committee.

The major lines of reorganization were complete. A few years later the committee was increased in membership and other changes were made, but the basic plan was continued on the wise principles adopted at the 1901 meeting. Elder Daniells was elected chairman of the General Conference Committee and thus was made the leading officer of the denomination. In 1903 he was elected president of the General Conference, a position he held until 1922.



Ellen G. White addressed the conference at the opening of the first session, suggesting the needs of the church and the reorganization that must come.

Checkup

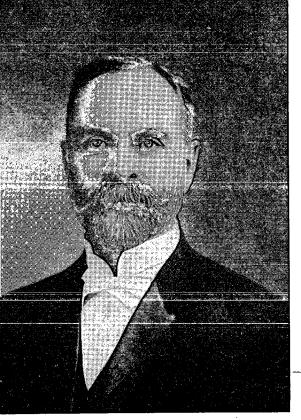
- 1. What was the purpose of the preconference meeting?
- 2. What key position did A. G. Daniells hold?
- 3. What major changes were made in organization?

The Success of the Remedies

The delegates at the General Conference of 1901 were aware of the importance of the actions to be considered. A call to reorganize the conference was given to the church through Ellen G. White. Harmony marked the conference sessions, and the policies were adopted.

A farewell service was held on the closing day of the General Conference session, and among the many testimonies given, Ellen White's statement best expressed the true explanation of the successful conference. Before the meeting she had been shown the experience of Elisha when the angel hosts surrounded him at Dothan. She could not understand the meaning of this reference until she saw it fulfilled at Battle Creek. She said, "I was never more astonished in my life than at the turn things have taken at this meeting. This is not our work. God has brought it about. . . . God's angels have been walking up and down in this congregation."

The effectiveness of the reorganization is shown in the report made by Elder Daniells eight years later.



Elder A. G. Daniells offered good counsel from his years of experience in Australia.

The membership in the General Conference Committee had by that time been increased to forty. There were twenty-one union conferences covering most of the world. The number of local conferences had grown from forty-five in 1901 to 102. Seven departments had been created to be responsible for various lines of work. They were the Sabbath School, Publishing, Educational, Medical, Religious Liberty, Young People's Missionary Volunteer, and North American Foreign Departments. More than five hundred persons had been given administrative positions which did not exist in 1901. Thus it was possible to delegate authority to make decisions.

Officers in the departments and the union conferences shared the responsibilities formerly crowded upon the rather small General Conference Committee. The organization was working smoothly, and the plan was adaptable to further growth and changing conditions. The church had come to maturity as a functioning enterprise.

The status of authority in the denomination became a point at issue under the new plan. In the formative years, with an incomplete administration and with the burdens of leadership falling upon a few men, there was an excuse at times for independent emergency action. Ellen White encouraged some ventures of this kind. But after 1901 she made it clear that a new loyalty was due to the General Conference. A good statement of the principle comes from her pen:

"God has ordained that the representatives of His church from all parts of the earth, when assembled in a General Conference, shall have authority. The error that some are in danger of committing is in giving to the mind and judgment of one man, or of a small group of men, the full measure of authority and influence that God has vested in His church in the judgment and voice of the General Conference assembled to plan for the prosperity and advancement of His work."

THE GENERAL CONFERENCE OF 1901

Checkup

- 1. What most impressed Ellen White at the General Conference "General Conference assembled"? of 1901?
 - 2. What authority belongs to the

CHAPTER 37 REVIEW

What have these to do with this lesson?

kingly power departments

A. G. Daniells

Committee on Counsel

debt

angels at Dothan

What do you think?

- 1. Why is it hard to bring about a gradual reform in an inadequate administrative structure?
- 2. Was it a credit or a discredit to a branch of the work that became aggressive and grew faster than the others?
- 3. How did Elder Daniells come to be the man of the hour?
- 4. Define the authority of the General Conference Committee.

38

THE MOVE TO WASHINGTON

"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye." Psalm 32:8.

As we have seen, in the very beginning of this movement the Seventh-day Adventist Church had no definite organization, and what headquarters it had were wherever the publishing work happened to be done. This work was moved about from place to place in New England and New York until the *Review and Herald* was finally moved to Battle Creek, Michigan, in 1855.

— God did not set this movement into motion and then leave it to run itself. He had a living connection with this church through His messenger, Ellen White, and gave messages to guide His church westward at the most appropriate time. Then when circumstances changed, He gave orders to move again.

Here are the important points to remember in this chapter:

- 1. Moving Out of Battle Creek
- 2. Finding the New Location
- 3. Forward in Faith
- 4. Advantages in Washington

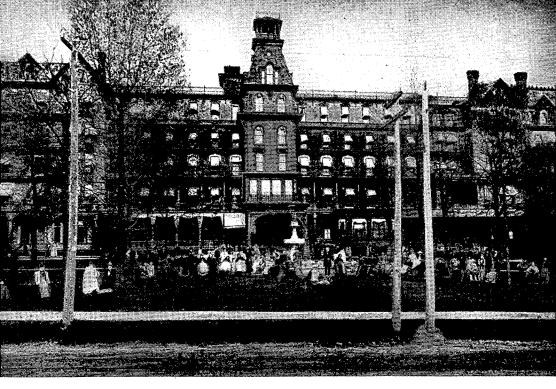
(For factual data see Table 1 in the Appendix.)

Moving Out of Battle Creek

Over the years, Battle Creek became the home of the Review and Herald Publishing Association, the Battle Creek Sanitarium, and Battle Creek College, as well as the

General Conference offices. Because of all these various activities hundreds of Adventists were drawn to Battle Creek.

For thirty years Ellen White had urged the believers to spread out. By concentrating in Battle Creek, they encouraged narrow views of



The Battle Creek Medical and Surgical Sanitarium, world-famous institution, as it appeared before the disastrous fire of February, 1902.

the scope of the work, and they also deprived other communities of their influence. Her testimonies were emphatic, well understood, and agreed to; but nothing was done. In 1893 the counsel was accompanied by a warning. The continued increase of the Adventist community, the leaders were told, was endangering the institutions. There should be no more Jerusalems. If the trend continued, the Lord would allow the institutions to go down in ruin.

The message of warning seemed to have little effect. On the night of February 18, 1902, the main building of the Battle Creek Sanitarium burned. Ten months later, December 30, 1902, the Review

and Herald factory was completely destroyed by fire. Elder W. A. Spicer stated afterward, "As I watched, I thought of that solemn message which had come nine years before. The very phrases of it were vivid in my memory."

From California Mrs. White wrote, "The destruction of the Review and Herald building should not be passed over as something in which there is no meaning. Everyone connected with the office should ask himself, 'Wherein do I deserve this lesson? Wherein have I walked contrary to a "Thus saith the Lord," that He should send this lesson to me?'"

These counsels influenced the General Conference of 1903 to de-



REVIEW AND HERALD PUB. ASSN.

The Review and Herald building in Battle Creek, which was destroyed by fire in 1902.

cide to move the General Conference headquarters and the Review and Herald Publishing Association from Battle Creek. After much consideration and counsel with Mrs. White, in which she urged that the headquarters should be in the East, the committee voted to locate in the vicinity of New York City if a favorable place could be found.

Checkup

- 1. Why were so many moving to Battle Creek?
- 2. What warning did God send the believers in 1893?
- 3. Where was it voted to locate the headquarters?

2 Finding the New Location

A committee went to New York City to find a suitable location. One day when the weary committee was somewhat disheartened by the failure of their search, they received a letter from Mrs. White urging them to investigate the advantages of Washington, D.C. After more useless search, they received a second letter from Mrs. White, in which she said that she

was deeply impressed with the advantages of Washington, D.C. She also pointed out that they should locate in a rural area and not in a congested place.

The committee, despite misgivings, went to Washington. Then came the third letter from Mrs. White in which she stated, "Positive light has been given me that there will be offered to us for sale places upon which much money has been expended by men who had money to use freely. The owners of these places die, or their attention is called to some other object, and their property is offered for sale at a very low price. . . . If there is on our books and papers the imprint of Washington, D.C., it will be seen that we are not afraid to let our light shine."

It was the last of July, 1903, when the committee of representative leaders went to Washington as directed. They searched diligently and were rewarded by finding a tract of land containing fifty acres in the nearby suburb of Takoma Park. This desirable site on which to build a sanitarium had been chosen by a Boston doctor. He had invested about \$60,000. The property was now held by a man who owned a \$15,000 mortgage on it, but was willing to sell it for \$6.000. The committee moved forward in faith according to God's instruction, and purchased the property. Here they decided to locate the new sanitarium and college.

Another piece of property was

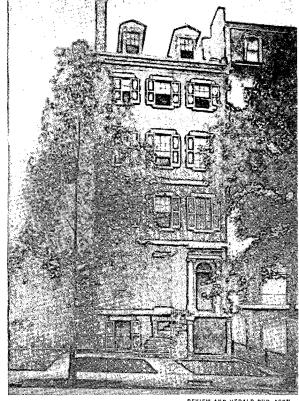
obtained in Takoma Park within the limits of the District of Columbia, upon which to place the offices of the Review and Herald Publishing Association, the General Conference office, and nearby places for a church and church school, and housing for the workers. Mrs. White felt that a step had been taken in the right direction and suggested that each line of work should be carried on in such a way that the church might be properly represented in the nation's capital. Soon after the office and publishing work moved to Washington, Mrs. White made a visit to the East and said that the site chosen for the college and sanitarium was all that could be desired. It seemed as if Takoma Park was a place especially prepared for God's work.

Checkup

- 1. What place was the committee to investigate?
- 2. How did the prediction made in the third letter find its fulfillment in the choice of site for the college and sanitarium in Takoma Park?
- 3. How was the Lord's providence shown in the circumstances of the purchase?
- 4. When did Mrs. White visit Takoma Park, and what did she say of the location?

3 Forward in Faith

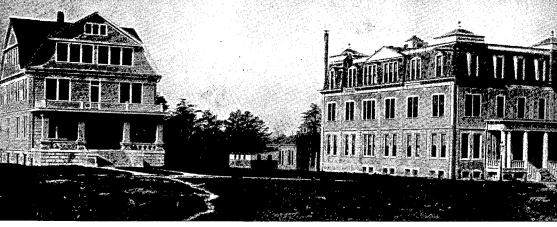
Moving a large publishing house and a complex administrative center is not an easy task. The opera-



The temporary rented headquarters of the General Conference and Review and Herald.

tions could not be suspended even for a week. In rented quarters at 222 North Capital Street, N.W., in the city, the typesetting equipment was installed in the dining room and kitchen of a large house. Arrangements were made to have the first printing done in the city. The Review and the Instructor were issued from Battle Creek on August 11. A week later they were issued from Washington, taking to all the people the news of the change in location. The General Conference offices found space in other parts of the house.

Financial problems were as perplexing as physical difficulties. Never flush with money, the treas-



The original buildings at Takoma Park, D.C. The General Conference offices are at the left. Both buildings have since been enlarged and remodeled.

ury had to pay for the release of the printing equipment from unreasonable_stockholders_in_Battle Creek. Elder A. G. Daniells, president of the General Conference, visited camp meetings en route to Washington to raise the necessary money. A campaign was initiated to raise \$100,000 to establish the work in Washington. When the General Conference met in 1905 in a beautiful grove in Takoma Park, the conferences presented their gifts to complete the fund, and it was found to be generously oversubscribed.

Within two years the publishing plant and the General Conference offices were operating in Takoma Park. Everyone seemed happy with the new location, and business continued with a minimum of interruption. Even the usual break in correspondence and money receipts was hardly noticeable.

The rapid growth and financial success of the work in Washington,

and the efficiency with which the world work has been administered, have confirmed the wisdom of the move. Care has been exercised to guard against the mistakes made in Battle Creek, and the work has not been built up in this center to the detriment of the work elsewhere.

Checkup

- 1. Where were the temporary headquarters set up in Washington?
- 2. How did the field as a whole view this change?
- 3. Has the move to Washington proved wise?
- 4. How much money was raised to establish the work in Takoma Park?
- 5. When were the offices in operation?



There are many advantages in the Washington location. Foremost

THE MOVE TO WASHINGTON

among them is the easy access to the United States Government. Soon after the General Conference was in its new offices, a Sunday bill was introduced into the House of Representatives. Because they were close by, the officers of the General Conference could take immediate action by sending representatives to meet with Congressional committees and by sending notices to our people throughout the country. Protests against the bill poured into the offices of Representatives, and it was defeated. This sort of thing has happened many times through the years.

Adventist leaders living in Washington have become acquainted with Government officials, and through these friendly contacts and through the influence of our medical institution, the Washing-

ton Sanitarium, many national and international leaders have learned the principles of religious liberty and the denomination's health program as well as the doctrines of the church.

The conduct of a world-wide organization involves many problems on the international level. Passports, travel, and money exchange are all negotiated more easily because the representatives of the nations stationed in Washington are accessible to our leaders. A Washington postmark lends familiarity and distinction to our correspondence throughout the world.

Checkup

1. Name three advantages which have come to the church as a result of the move to Washington.

CHAPTER 38 REVIEW

Identify these:

Battle Creek W. A. Spicer

W. A. Spicer New York

Washington, D.C.

February 18, 1902

December 30, 1902

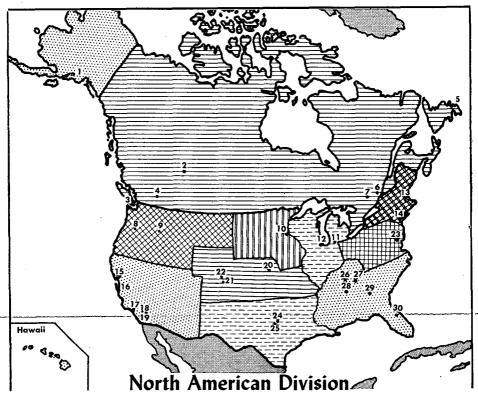
August 10, 1903

\$6,000

222 North Capital St.

What do you think?

- 1. Why is it not good for church members to congregate in one particular city or locality?
- 2. Why should the General Conference headquarters be in Washington?



Canadian Union Conference

- Canadian Unian College, Callege Heights, Alberta.
- Rest Haven Haspital, Sidney, British Calumbia.
- Okanagan Academy, Kelowna, British Calumbia.
- Newfoundland Missian, Saint Jahn's, Newfoundland.
- Saint Lawrence Missian, Mantreal, Quebec.
- Canadian Unian Conference, Oshawa Missionary College, Kingsway Publishing Association, Oshawa, Ontaria.

North Pacific Union Conference

- 1. Alaska Mission, Ancharage, Alaska.
- North Pacific Union Canference, Portland Sanitarium and Hospital, Portland, Oregan.
- Walla Walla Callege, College Place; Walla Walla General Haspitol, Wolla Walla, Washington.

Northern Union Conference

 Northern Union Conference, Minneapalis, Minnesalo.

Lake Union Conference

- Lake Union Conference, Emmanuel Missionary College, Berrien Springs, Michigan.
- Hinsdale Sanitarium and Haspital, Hinsdale; Pacific Press Inter-American Publications, Broakfield, Illinois.

Atlantic Union Conference

- Atlantic Unian Canference, Atlantic Unian College, Sauth Lancaster; New England Sanitarium and Haspital, Metrase, Massachusetts.
- 14. Faith far Today, New Yark City.

Pacific Union Conference

- Pacific Unian College, Angwin;
 Saint Helena Sanitarium and Haspital,
 Sanitarium, Califarnia.
- Pacific Press Publishing Association, Mauntain View, Colifornia.
- Pacific Union Conference, Glendale Sanitorium and Hospital, The Vaice of Prophecy, Glendale; White Memarial Hospital, Los Angeles, California.
- College of Medical Evangelists, Loma Linda Sanitarium and Haspital, Lama Linda, California.
- Loma Linda Faod Campany, La Sierra College, Arlington, Califarnia.

Central Union Conference

 Central Union Conference, Unian College, Christian Record Benevolent Association, Lincoln, Nebraska.

- Parter Sanitarium and Hospital, Denver, Calarada.
- Boulder-Colorado Sanitarium and Hospital, Boulder, Colarado.

Columbia Union Conference

 Narth American Division, General Conference, Columbia Union Conference, Washington Sanitarium and Haspital, S.D.A. Theological Seminary, Review and Herald Publishing Assaciation, Home Study Institute, Washingtan Missionary College, Washington, D.C.

Southwestern Union Conference

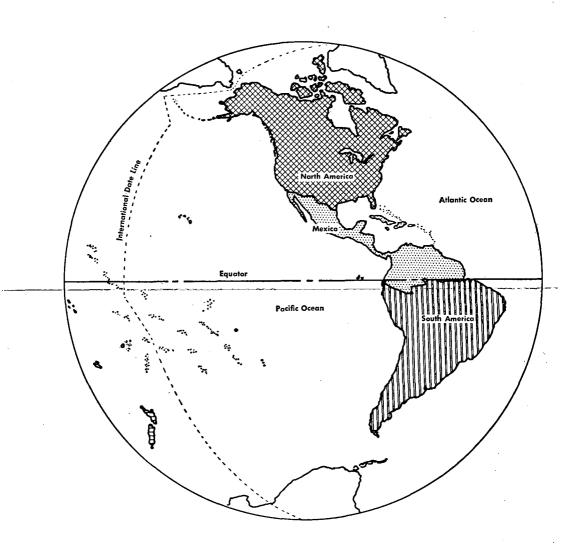
- Sauthwestern Unian Canference, Fart Worth, Texas.
- Sauthwestern Juniar College, Keene, Texas.

Southern Union Conference

- Sauthern Publishing Association, Riverside Sanitarium and Haspital, Nashville, Tennessee.
- Sauthern Missionary College, Callegedale, Tennessee.
- 28. Oakwood Callege, Huntsville, Alaboma.
- Sauthern Unian Conference, Decatur, Georgia.
- 30. Florida Sanitarium ond Haspital, Orlando, Florida.

THE GOSPEL TO THE WORLD

During the forty years of development in church organization, the evangelization of the world was not forgotten. In the early days, with few workers and limited means, the United States alone seemed a territory far too large to reach with the message. But God had larger plans for His people. As fast as the church could follow, He opened one door after another. By 1903 the great areas of foreign mission work had been entered and the church was fully committed to world evangelism. "This is the Lord's doing; it is marvelous in our eyes." Psalm 118:23.



The Western Hemisphere includes the North American, Inter-American, and South American Divisions. Detailed maps follow chapters 45 and 48.

THE GOSPEL TO THE WORLD



The Eastern Hemisphere includes the other Divisions and their mission fields. Detailed maps follow chapters 42, 43, 46, 47, 49, and 50.

PROJECTS

PIONEERS

Your class may wish to gather some facts about the pioneers.

If each student writes three to five pages about a different pioneer, and mimeographed copies of these are made available to all the class, all of you would have an interesting collection. You may wish to include W. H. Anderson, J. N. Andrews, Joseph Bates, G. H. Bell, John Byington, James White, Ellen G. White, A. G. Daniells, S. N. Haskell, J. H. Kellogg, J. N. Loughborough, William-Miller, -Uriah-Smith, -W.-A. Spicer, -F.-A. Stahl, and others.

For further information see:

Spalding, Footprints of the Pioneers.

Spalding, Captains of the Host, pages 265-662.

Dick, Founders of the Message.

Jacques, Africa Called Us.

Hare, Fuzzy-Wuzzy Tales.

Youngberg, Jungle Thorn.

Oss, Mission Advance in China.

Haseneder, White Nurse in Africa.

Covington, They Also Served.

Kuhn, A Leader of Men.

McCumber, Pioneering the Message in the Golden West.

WESTWARD WITH THE MESSAGE

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for Us? Then said I, Here am I; send me." Isaiah 6:8.

With San Francisco only a few hours away from New York by jet plane and with transcontinental railroads connecting the Atlantic with the Pacific, it is hard to realize that California was a "foreign country" in the early days of our work.

In this chapter are found these high lights:

- 1. Early Evangelism in California
- 2. James and Ellen White in California
- 3. The Message in the Northwest
- 4. Growth in the West

Early Evangelism in California

At the sixth annual General Conference in 1868, M. G. Kellogg made a strong plea for ministerial help to be sent to California. Kellogg, one of the first Seventh-day Adventists to go to California, had lived there since 1859.

"Has no one any impressions of duty relative to the California field?" asked Elder James White, president of the General Conference. In response, Elder Loughborough related some dreams he had had about holding tent meetings in California. He was willing to go, but should he go alone? Elder D. T. Bourdeau arose and stated that he had come to the meeting with his wife and all his goods, ready to go where the conference might direct.

It was decided to send Elders Loughborough and Bourdeau to California. Elder White appealed through the Review and Herald for a thousand dollars to purchase a tent and pay the expenses of the missionaries. On June 24, 1868, the two missionary families



Dr. and Mrs. M. G. Kellogg were pioneers in the West, missionaries to the south seas.

boarded a steamer in New York for the Isthmus of Panama. Here they crossed by land to the Pacific side and took another steamer for San Francisco.

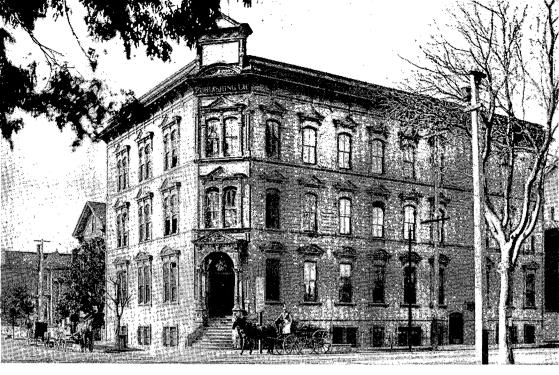
After a journey of twenty-four days they landed at San Francisco, July 18, 1868. They stayed in the home of B. G. St. John, a forty-niner, who had been a Millerite of 1844 and, through listening to M. G. Kellogg, had accepted the Sabbath. He and his family were a strength to the Adventist cause in those early times.

The immediate question to be decided—where to pitch the tent—was answered for them in Peta-

luma, thirty-five miles to the north. A group known as "Independents." who had separated from various churches, had seen a notice in an Eastern paper that two men with a tent were sailing for California to hold evangelistic meetings. They prayed that if these were the Lord's servants they might have a prosperous journey; and at the proper time they sent a Mr. Hough to San Francisco to look for the evangelists. He inquired at the dock and learned that a tent had come in. He traced it to the St. John home. where he called and invited Elders Loughborough and Bourdeau to visit Petaluma.

The first meeting was held August-13, with-forty-persons present. The attendance grew to four hundred for the first Sunday night. The Independents approved of the doctrines preached until it came to the Sabbath question; then there was a division among them. When the meetings closed, October 18, twenty had accepted the teachings and were organized into a Sabbath school.

The first Seventh-day Adventist church west of the Rocky Mountains was dedicated by Elder Bourdeau, November 21, 1869, at Santa Rosa, and he was handed a copy of the *California Christian Advocate*. The paper contained a notice of the meetings he was then holding at Healdsburg. It also stated that the evangelists had books to sell on Daniel and the Revelation. A few weeks later, as Elder Loughborough was sit-



The Pacific Press Publishing Company (later Association) occupied this building at Twelfth and Castro Streets in Oakland, California, in 1887.

ting in the tent, the mail arrived with a letter from Gold Hill, Nevada, "To the Elders at the Tent in Healdsburg, California." Opening the letter, he read, "Excuse me for addressing you as 'The Elders at the Tent,' for I do not know your names. You probably saw the article in the recent number of the California Christian Advocate reporting your tent meetings in Healdsburg. In that article it said you had books to sell treating on the book of Revelation. Now for twenty years I have been studying that book, and I have written to New York, Philadelphia, and other places to get some treatise explaining it; but have failed. I wish you would forward to me by Wells Fargo Express one of the books that you are selling on Revelation. Send it C.O.D., and I will remit the pay and be greatly obliged to you. William Hunt."

Sometime during the next year, Hunt met Elder Loughborough in a meeting at Bloomfield, California, and spent five days with him before leaving for the diamond fields of South Africa. (See chapter 42.)

Checkup

- 1. Who called for help to be sent to California?
- 2. Describe the spirit of the workers as seen in Loughborough and Bourdeau.
- 3. What led to a favorable opportunity in Petaluma?
- 4. How did William Hunt learn of Seventh-day Adventists?

James and Ellen White in California

On account of ill-health, Elder White was forced temporarily to give up his work as president of the General Conference at the close of 1871. The California believers sent an invitation to the General Conference for Elder and Mrs. White to spend the winter of 1872-73 in California.

They arrived in time for Elder White to speak at the opening of the first Seventh-day Adventist camp meeting at Windsor. Their reception in the West was most cordial. Ellen White wrote to her son James Edson, "I think I never saw a company altogether so intelligent, so exceptional in every way, as the company we met on the campground. Twenty homes have been offered us already, and such urgent, hearty invitations that we desire to gratify them all."

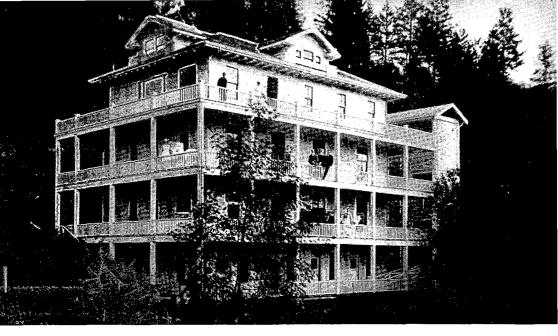
Elder and Mrs. White pioneered in the state for five months, holding meetings, strengthening the young churches, and assisting in the organization of the California Conference on February 15, 16, 1873.

It was during their second trip to California, in 1874, that Mrs. White had an impressive dream in which she saw a council meeting of the leaders in California. Some of the members wanted to avoid the large cities and concentrate on the small towns. Then a young man whom she had often seen in her visions spoke with authority: "The cities and villages constitute

a part of the Lord's vineyard. They must hear the messages of warning," he said. "The message will go in power to all parts of the world, to Oregon, to Europe, to Australia, to the islands of the sea, to all nations, tongues, and peoples. . . . Oakland, San Francisco, Sacramento, Woodland, and the large cities in the United States must hear the message of truth."

Continuing, Ellen White affirmed, "I saw that there would be a paper published upon the Pacific Coast. There would be a health institute established there, and a publishing house created."—Life Sketches of Ellen G. White, pages 208-210.

The first numbers of the Signs of the Times, prepared by James White, appeared in 1874, just two months after the dream. The publishing plant was opened in 1875. in Oakland, where it was established as the Pacific Seventh-day Adventist Publishing Association. To employ its facilities fully, commercial printing, as well as denominational work, was done. In 1904 the Pacific Press was moved to Mountain View. Twice during the year 1906 disaster struck the institution, the great earthquake on April 18, and a fire on the night of July 20. The loss was placed at between \$200,000 and \$300,000. Charles Harriman Jones, who was manager of the Pacific Press for more than fifty years, stood by the still-glowing embers with his family of workers about him and said. "We have been admonished by the



The Rural Health Retreat was founded in 1878 by Dr. M. G. Kellogg. Now the Saint Helena Sanitarium, it is the oldest such institution in the denomination.

earthquake and the fire. Let us not need the wind, but listen to the still small voice pleading: 'Do My work only.'.' Accepting no further commercial printing, the Pacific Press dedicated its facilities completely to the publishing of the advent message.

The Rural Health Retreat, the second medical institution of the denomination, later known as Saint Helena Sanitarium, opened in 1878. Twenty-six years later another sanitarium was started in Southern California on a property acquired near San Diego, consisting of a building which cost \$25,000, with twenty acres of improved land. It was offered for \$12,000, and finally purchased for \$4,000. Mrs. White borrowed \$2,000 at the bank, and Mrs. Josephine Gotzian offered the remaining \$2,000. This institution

developed into the Paradise Valley Sanitarium.

Mrs. White wrote in 1904, "Light has been given me that a sanitarium should be established near Los Angeles, in some rural district." She spoke of properties already existing which would come into our possession at a fraction of their cost. She stated that the establishment of a sanitarium near Los Angeles was "the expressed will of God." In Glendale, one of the suburbs of Los Angeles, a property was found, with about five acres of land, on which was a commodious three-story hotel. It represented an investment of \$50,000 and was at first offered for \$26,000. then \$17,000. Finally the owner donated all but \$12,000. The Glendale Sanitarium opened here in 1904. The Loma Linda property



The old Glendale Sanitarium was opened in a hotel building in 1.904. The present institution occupies a large modern building on extensive grounds.

was bought the next year. (See chapter 56.)

The first school to be established on the Pacific Coast was Healdsburg College, in 1882. For various reasons, not the least of which was the growth of the city, crowding the school, the college at Healdsburg was closed in 1908, and Pacific Union College opened in the fall of 1909. It is located on the top of Howell Mountain, eight miles east of Saint Helena. Charles W. Irwin, who had had a part in building up the Avondale school, was the first president.

Checkup

.1. What did Mrs. White write to her son Edson about the people of California?

- 2. What periodical was begun by James White in 1874 in California?
- 3. In connection with what institution were the words spoken, "Do My work only"?
- 4. Name our second medical institution.
- 5. Name two health institutions established in southern California in the early 1900's.
- 6. What schools in California opened in 1882 and 1909?

The Message in the Northwest

Oregon and Washington were soon to receive the message. The work began in the Walla Walla Valley at Milton, Oregon, in May, 1874. A group of seventeen persons were organized into a Sev-

enth-day Adventist church under the leadership of a former United Brethren minister named Costin.

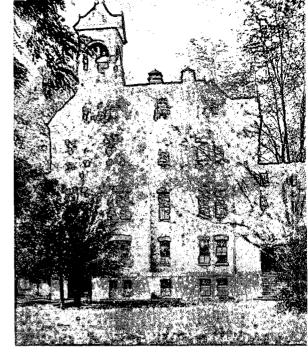
Elder I. D. Van Horn and his wife were sent from California in 1876, and tent meetings were held in Walla Walla. Among those who accepted the message was Sergeant A. T. Jones, of the 21st Infantry, Fort Walla Walla, who became an Adventist preacher.

During the summer of 1878, Ellen White, accompanied by a lady friend and Elder Loughborough, boarded a steamer in San Francisco and sailed for Oregon. Mrs. White spoke to our people gathered at the first camp meeting held in the state. She addressed the Methodist church in Salem on the subject of temperance, and visited the state prison in Salem with a message for the prisoners.

Walla Walla College was established at College Place in 1892. Its forerunner was the Milton Academy, opened in 1888 by G. W. Colcord. The Portland Sanitarium, founded in 1893, and the Walla Walla General Hospital, are the medical institutions of the North Pacific Union.

Checkup

- 1. Who was the first minister sent to the Northwest?
- 2. What young man who became a prominent preacher accepted the message in 1876 at Walla Walla?
- 3. When did Mrs. White visit Oregon?
- 4. When was Walla Walla College established?

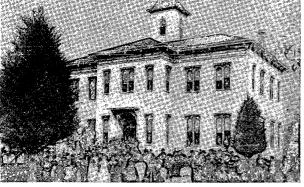


Walla Walla College, founded in 1892. This building is part of the present college.

4 Growth in the West

The early work in the West, particularly in California, may seem to have been overdeveloped. But the wisdom of Ellen White's counsel and of the leaders who accepted it is clearly seen in the growth of membership and institutions.

The Pacific Union Conference, with over 90 per cent of its membership in California, is nearly twice as large as any other union. The tithe received per capita is greater than in any other union. The institutions have contributed to this growth, it is true; but a like expansion would not have occurred elsewhere. The Lord's instructions prepared Seventh-day Adventists for the huge influx of settlers and tourists. The widely publicized cli-



MISSIONS PICTURES

Healdsburg College opened in 1882, reopened as Pacific Union College at Angwin, in 1909.

mate and the abundance of healthgiving fruits brought hordes of health seekers to the West, where five sanitariums were ready to receive them with natural methods of treatment and to bring them the advent message.

In the Pacific Union Conference there are two senior colleges, La Sierra College and Pacific Union College, and a medical center, the College of Medical Evangelists with its eight schools located on two campuses with two sanitariums and hospitals. There is a boarding academy in each of the four California conferences and the Arizona Conference. Four of these are large

agricultural and industrial schools, and the fifth is to be moved to a rural location. There are eleven nonboarding academies, including the Hawaiian Mission Academy.

In addition to the five medical institutions mentioned—Glendale Sanitarium and Hospital, Paradise Valley Sanitarium and Hospital, Saint Helena Sanitarium and Hospital, and White Memorial Hospital—the ninety-nine-bed Azusa Valley Sanitarium was acquired in 1950.

Other institutions are the Loma Linda Food Company and the International Nutrition Research Foundation at Arlington, California, near La Sierra College; the Pacific Press Publishing Association at Mountain View; and The Voice of Prophecy at Glendale.

Checkup

- 1. Why were so many institutions founded in California?
- 2. Why are there so many Adventists in the West?
- 3. What is indicated by high tithe receipts?

CHAPTER 39 REVIEW

Can you identify these?

M. G. Kellogg J. N. Loughborough D. T. Bourdeau I. D. Van Horn Isthmus of Panama Petaluma

Santa Rosa Walla Walla William Hunt Windsor Oakland C. H. Jones

WESTWARD WITH THE MESSAGE

Pronounce it this way:

Bourdeau bawr DOH

Petaluma pet uh LOO: muh

Colcord KAHL kawrd Hough HUHF

Gotzian GAHT zi uhn

For class discussion:

1. Why do we have so many members in California today?

- 2. What connection did Elder and Mrs. White have with the work in the West?
- 3. What indication of population trends shows that the church will continue to grow rapidly in the West?

SOUTHWARD WITH THE MESSAGE

"Another parable put He forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." Matthew 13:31, 32.

The parable of the mustard seed illustrates the way God's last warning message has grown and developed in the earth. The first Seventh-day Adventists were in New England, and the work spread from there to New York, Michigan, and other Midwest localities. The Civil War delayed the advance of the church in the South.

Here are the important points to remember in this chapter:

- 1. The Call of the South
- 2. Conference Organization
- 3. Institutions in the South

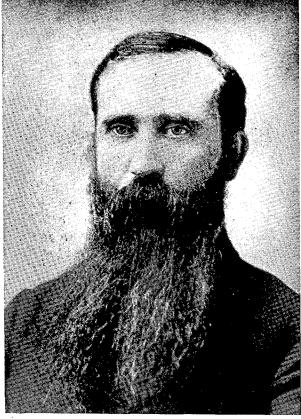


The Call of the South

The first call for Adventist work in the South was from Edgefield Junction, Tennessee. In this town, located eight miles north of Nashville, lived R. K. McCune. He and others became interested in the Adventist message from tracts which had been sent to them. They accepted the truths taught in these papers and sent a request to Battle Creek for a minister to come and teach them further. In response, Elder E. B. Lane reached Edgefield Junction in March, 1871. Since the only church building in town was Roman Catholic and the schoolhouse was too small, he arranged to use the railroad station, seating the white people in the waiting room and the colored people in the telegraph room. Within a month an attendance of ten or twelve grew to over two hundred. Elder Lane was then called away, and it was two years before he could return. In the meantime the *Review* served as the preacher. Even though they were seemingly neglected, these faithful believers remained true to their new belief. When Elder Lane returned in May, 1873, he found four families, consisting of ten adults and about as many children, keeping the Sabbath. This time he held meetings for two weeks and organized a church of thirteen members.

When the Seventh-day Adventist faith came to Squier Osborne in Iowa, he thought of his home and relatives in Kentucky and sent them literature telling about the message which he now loved. In 1871 he visited his brother and other relatives in the Bluegrass State. They urged him to preach to them about the Adventist beliefs, and, after some urging, he hung up his charts and began to explain the Bible prophecies. Soon there were a number of believers, and after Osborne returned to Iowa, the General Conference asked him to become a paid worker in his native state.

A family who lived in California wished to share the Adventist message with their relatives, Dr. Coombs and his family, of Nolin, Kentucky. First they sent literature, and then, in 1871, went to visit and teach them more of the doctrines. Mrs. Coombs started



Elder R. M. Kilgore, who pioneered in Texas and later organized the work in the South.

keeping the Sabbath, as did Bettie, their only child. Bettie, a very energetic and lively girl, soon felt that the sacrifice of being a Christian was too much. A visit from Elder and Mrs. Bourdeau helped to renew her faith, but the father was not quite ready. Early in 1874 Bettie became sick, and her doctor father could not help her. When hope seemed gone, she was sent to the Health Reform Institute, at Battle Creek, where in six months she regained her health. This was the deciding factor in her father's conversion. Two years later, when the Kentucky-Tennessee Conference was organized, Elder Squier

THE STORY OF OUR CHURCH

Osborne was elected president, and Bettie (later Mrs. Willard H. Saxby) was elected secretary.

In July, 1876, Elders J. O. Corliss and E. B. Lane began public meetings at New Market, Virginia. The work spread from this area, as the ministers were invited to hold meetings in nearby groves. Mrs. Ellen Lane spoke in a number of meetings on health and temperance. Mrs. Lane used the health message to help in giving the doctrines, and she also strengthened the work by her house-to-house visitation. At New Market the first Seventh-day Adventist church was established in Virginia. When the Virginia Conference was organized on March 4, 1883, Elder A. C. Neff was elected the first president.

Texas, a land of magnificent distances, was receptive to the message. The sturdy frontiersmen had been followed by the more permanent settlers. Laymen, including the Rust brothers from Battle Creek, moved into the state in 1875, and Sabbathkeepers began to appear among the cotton growers and cattle raisers. Elder M. E. Cornell delivered a short series of lectures that same year in Dallas, and the next year Elder D. M. Canright held another series of lectures and organized a church of eighteen members.

The General Conference then recommended that Elder R. M. Kilgore, of Iowa, go to Texas and build up a conference. His work as a trail blazer for the message is interesting. For eight years he la-

bored there for God. At Cleburne, Texas, he formed a large congregation and made it a center of the work in the state. Before he left there was a conference of eight hundred members, whose missionary zeal gave it steady growth.

In 1878, two Dortch brothers, George and John, left their home in Springville, Tennessee, and went They attended some to Texas. of Elder Kilgore's meetings, and George was converted. John returned home to get away from the Adventist message. To his surprise he learned that it is not always easy to get away from God. When he opened his trunk in Tennessee, he found a Sabbath tract which George had put in. Believing that God really wanted him to keep the Sabbath, John dared not delay longer. Soon his whole family were keeping it with him. Elder G. K. Owen was sent to them, and a church was organized with John Dortch as elder.

This section would not be complete without mentioning the work of Elder C. O. Taylor and his wife, who pioneered in the deep South. In 1876 he sold his property in New York and drove his team southward. He worked in Georgia, the Carolinas, Alabama, Florida, and other states. He gave everything he had to spreading the advent truth, and the fruitage of his labors was great.

Checkup

1. Why was work late in starting in the South?

- 2. Who was the first Seventhday Adventist minister to work in the South? When and where?
 - 3. Who pioneered in Texas?
- 4. How did the people of Kentucky first learn the Adventist message?
- 5. Name the pioneer minister who carried the truth into the deep South.

? Conference Organization

In 1888 the General Conference divided the work in the United States into districts. District 1 included the Atlantic seaboard down to and including Virginia. District 2 included all of the rest of the South, east of the Mississippi River. Elder R. M. Kilgore, who had pioneered the work in Texas, became president of the Illinois Conference in 1885. He was now chosen to head the work in District 2. It was a difficult assignment, because the constituency of this territory consisted of about five hundred white believers and fifty Negroes, with only five ordained ministers. There was one small, weak conference, Kentucky-Tennessee, and all the rest was a mission field. In this vast area there was not a sanitarium, school, publishing house, or other institution to give stability to the organization.

Checkup

- 1. How much territory was included in the General Conference division District 2?
- 2. Who was called to lead out in the work in the South?



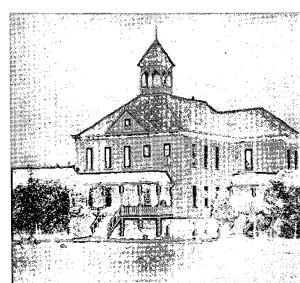
MISSIONS PICTURES

Professor G. W. Colcord started Graysville Academy, later to be a college at Ooltewah.

Institutions in the South

Soon after assuming his work as leader for the southern field, Elder Kilgore began to develop an

> Graysville Academy, opened in 1892, first school for white students in the South.

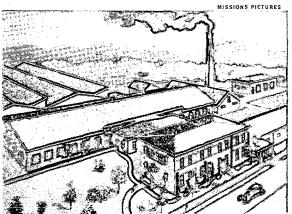




Professor C. B. Hughes, first principal at Keene and Avondale, teacher at W.W.C., P.U.C.

interest in schools. First, there must be a training center for future workers. Professor G. W. Colcord, who founded the school which later became Walla Walla

The Southern Publishing Association at Noshville, publisher of "These Times."



College, was called to the South to start a private school on the secondary level. In 1891 the Colcords opened a school at Graysville, Tennessee. Graysville became the headquarters of District 2. This school, officially taken over by the conference in 1893, was somewhat hindered in its development by the lack of sufficient land. When the girls' dormitory was destroyed by fire in 1915, it was decided to move the institution to a location about fifteen miles east of Chattanooga. Here was plenty of land and opportunity to develop. This school today is known as Southern Missionary College.

In the Southwest, District 5, another school was started in 1894, at Keene, Texas, near Cleburne, where Elder Kilgore had established a church a few years before. Professor C. B. Hughes, who was later to go to Australia, was the first principal of Keene Academy. This school has contributed much to Christian education. Today it is Southwestern Junior College.

In addition to these colleges, several academies were established—Shenandoah Valley, Highland, Mount Pisgah, Ozark, Sandia View, Valley Grande, and Forest Lake—and a splendid group of church schools. Madison College and the many other self-supporting institutions will be mentioned later. (See chapter 61.)

The work has been strengthened in the South by having the Southern Publishing Association in its

SOUTHWARD WITH THE MESSAGE

territory, publishing two monthly missionary journals, *These Times* and *The Message Magazine*. The Florida Sanitarium and the other medical institutions have helped build public relations. In 1950 a correspondence School of Bible Prophecy was begun, and it has enrolled thousands of people. Hundreds have been baptized as the result of Bible study and careful follow-up evangelism.

Checkup

- 1. Where were the headquarters of District 2 first located?
- 2. Name the founders of Southern Missionary College and Southwestern Junior College.
- 3. What were the original names of these schools?
- 4. What other institutions have built up a strong work in the South?

CHAPTER 40 REVIEW

Can you identify these?

Edgefield Junction, Tennessee R. M. Kilgore

R. K. McCune the Dortch brothers

E. B. LaneKeene, TexasA. C. NeffG. W. Colcord

Squier Osborne Graysville, Tennessee

J. O. Corliss C. B. Hughes

Pronounce it this way:

McCune m' koo: N Hottel HAH t'l

Shenandoah shen uhn DOH uh

Coombs KOO:MZ
Corliss KAWR lis
Cleburne (Texas) KLEE bern

Chattanooga (Tennessee) chat uh NOO: guh

Pisgah PIZ guh

For class discussion:

- 1. What delayed the advance of the church in the South?
- 2. Why does the work grow around our institutions?
- 3. What is the School of Bible Prophecy accomplishing?

THE CALL FROM EUROPE

"And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us." Acts 16:9.

The Seventh-day Adventist pioneers were not quick to grasp the momentous fact that they were to carry God's last message "to every nation, and kindred, and tongue, and people." Revelation 14:6. The size of their destined work was revealed to them little by little as God opened the doors and led the way. The first gospel worker sent by the Seventh-day Adventist Church to lands overseas was sent in response to a direct call from God, through a series of appeals for help from small companies of believers in Switzerland.

Here are the important points to remember in this chapter:

- 1. A Beginning in Europe
- 2. Our First Missionary
- 3. Open Doors
- 4. Rapid Growth

(For factual data see Table 12 in the Appendix.)



A Beginning in Europe

Even before there was an organized Seventh-day Adventist Church, God was preparing a man to be the first to carry His last warning message to Europe. M. B. Czechowski, a former Roman Catholic priest and a native of Poland, came to the United States and attended a series of meetings in Findlay, Ohio, in 1857. This was his first contact with the Seventh-day Adventist message, and he had a great desire to preach these doctrines in Europe. Since he was so new in the message and financial resources were very limited, the General Conference did not choose to send him, for at this time they were unprepared to send any workers overseas. Czechowski finally got the backing of the Advent Christian people (a Sundaykeeping segment of the Millerite group), and sailed from Boston for Europe in 1864.

Although Mr. Czechowski was employed by the first-day church, he felt a burden to preach all of the Bible truths which he had heard, including the Sabbath. After working in the Piedmont valleys of northern Italy for a few months, he left the land of the Waldenses and began to work in Switzerland. Here he published a little paper called the Everlasting Gospel. From the meetings which he held in the surrounding communities, he raised up several companies of Sabbathkeepers. It must be said in all fairness to Mr. Czechowski that, although he felt obligated to preach the whole message which he had learned, he carefully concealed his attachment to the Seventh-day Adventist cause. After working for a few years among the Swiss people, he moved on to Rumania, still preaching the gospel. We are not certain what became of Mr. Czechowski after this.

Checkup

- 1. Who was the first man to preach the Seventh-day Adventist message in Europe?
- 2. Name the three countries in Europe where we know this man preached.
- 3. What was the name of the first Adventist paper in Europe?

2 Our First Missionary

While Mr. Czechowski was laboring in Switzerland, Albert Vuilleumier, one of his converts, discovered among Czechowski's papers a copy of the *Review and Herald* with the Battle Creek, Michigan, address on it. The Swiss believers wrote to the publishers asking for further help.

In reply to the appeal from Europe, the General Conference invited the believers in Switzerland to send a delegate to its next session at Battle Creek in May, 1869. James Erzberger, a theological student in Basel, was sent to America. Knowing only a little English, he carried with him an envelope addressed to "James White, Seventh-day Adventist General Conference, Battle Creek, Michigan." Though he arrived in June, too late for the conference session, he remained in America for over a year, living for a time with the Whites while learning the English language, and studying more fully the doctrines of the church. He also spent some time in evangelism, so that when he returned to Switzerland in September, 1870, he was a minister of the Adventist faith.

For a few years the appeals for help from Europe were satisfied only by the literature which was sent. In the meantime God sent messages to the Adventist leaders through Ellen G. White. These messages urged the leaders to lay broader plans to carry the light of truth to the nations overseas. In response to this advice, plans



LYDE PROVONSHA, ARTIST

Elder_J._N._Andrews,_our_first_missionary_to_ Europe, organized the Central European Mission.

were laid to establish a mission in Europe, and at the General Conference in 1874 Elder J. N. Andrews was chosen to go to Europe to lead out in the work. Elder Andrews, now a widower, sailed from Boston, September 15, 1874, with his daughter Mary and son Charles. Ademar Vuilleumier (brother of Albert), one of the Swiss believers who had been in America for a few years of study, returned to Europe with Andrews. After visiting scattered Sabbathkeepers in the British Isles, they reached Switzerland in late October.

Checkub

1. How did the Swiss Sabbathkeepers discover the Adventist organization in America?

- 2. Who was the representative sent by the Swiss to the General Conference?
- 3. What caused the Adventist leaders to realize their responsibility to send workers to other lands?
- 4. Who was our first missionary When and where did overseas? he go?

3 Open Doors

Soon after arriving in Switzerland. Elder Andrews held a general meeting at Neuchâtel, on November 1, 1874, to which six small companies sent representatives. Elder Andrews celebrated the ordinances with them and had some profitable sessions. The believers were organized into the Central European Mission, and money was raised to begin the publication of missionary literature. Two months later, in January, 1875, another general meeting was held at La Chaux-de-Fonds.

A traveler, or beggar, had stopped at the home of one of our Swiss Adventists and, finding that these people kept the Seventhday Sabbath, informed them that there were some Sabbathkeepers living at Elberfeld, Prussia (Germany). The traveler gave them the name of the pastor of the group, J. H. Linderman. Following this, contact was made with these people, and at the La Chaux-de-Fonds meeting it was voted to send Elders Andrews and James Erzberger to visit Elberfeld, which was about 300 miles north. They started on

this long trip the day after the conference closed. They found fortysix keeping the Sabbath.

Here again we notice God's leading hand in this movement. In 1850 J. H. Linderman, a former pastor of the Reformed Church, had discovered in the Bible the doctrine of baptism by immersion. Further study revealed that the seventh day of the week was God's true Sabbath. For three years he kept the Sabbath alone. Later others followed. This little company walked in the light as they discovered it, and soon they were led to believe in the nearness of Jesus' return. Elder Andrews spent about a month with these believers before returning to Switzerland. Elder Erzberger remained for a time to continue the work.

On December 12, 1875, a second annual meeting was held at Bienne, Switzerland. At this meeting the tract and missionary society was organized to circulate the literature which was now available. Elder Andrews had learned the French language and written several tracts on the various points of doctrine.

The work was spreading as Elder D. T. Bourdeau arrived from America. After preaching for a time to the French-speaking Swiss, he held meetings in southern France. In 1876 the General Conference voted to give \$10,000 for a European publishing house, which was established at Basel, Switzerland. The first journal, Signs of the Times, appeared in July, 1876.

After the new publishing work

was well under way and the *Signs* was beginning the second volume, Elder Andrews made a trip to Italy to visit a few persons who were keeping the Sabbath in the Waldensian valleys. During this trip he had the pleasure of baptizing Dr. H. P. Ribton and his wife and daughter. Thus a small beginning was made in a new land.

During the next few years, with the aid of the publishing work now conducted in French, German, and Italian, the number of believers greatly increased. Elder A. C. Bourdeau went into Rumania, where he found the remnants of Czechowski's work, baptized new members, and consolidated the work there.

Checkup

- 1. How did the Swiss Adventists learn of Sabbathkeepers in Prussia?
- 2. What truths of the Bible did J. H. Linderman and his followers believe and practice?
- 3. What advance in the publishing work was made in Europe in 1876?
- 4. What beginnings were made for the truth in Italy and Rumania?

4 Rapid Growth

At the General Conference held at Rome, New York, on December 7, 1882, it was voted to send Elder B. L. Whitney to Europe to help Elder Andrews, whose health was failing. On October 21, 1883, Elder Andrews quietly passed to his rest.

He left behind him as a memorial for the work which he launched, a growing mission program which was to reach out to the ends of the earth.

The work in Europe received help from the visit of Elder G. I. Butler, president of the General Conference. After carefully studying the work in Switzerland, he traveled to Italy and later visited the believers in Rumania. It was decided to give Europe a regular conference organization similar to that in America. Accordingly, a meeting was held in Bienne, Switzerland, on May 24-27, 1884. One hundred and twenty-three delegates, representing the churches in Europe, elected Elder B. L. Whitney as president of their new conference. Immediately after the conference at Bienne, another meeting of the European Council convened at Basel to effect a more thorough organization of the work. This meeting was attended by representatives of nine nations. It was decided to build a suitable building to house our publishing work. It was also voted to invite Ellen White and her son W. C. White to visit Europe, which they did in 1885. Soon a suitable four-story building of brick and stone was erected at Basel, Switzerland, and the printing plant was equipped.

The presence of Mrs. White added impetus to the growing work in Europe as she counseled the leaders to buy tents for evangelism and helped organize the colporteurs to become self-supporting in their

work. For two years she traveled extensively in Europe, strengthening and unifying the church. At the new headquarters at Basel she recognized the printing press as that which was shown to her in a vision ten years previously.

Our second center for work in Europe was started in 1877 when Elder John G. Matteson began work in the Scandinavian countries. The origin of the project was in the Midwestern states of America, where many peoples from the northern countries of Europe settled. Elder Matteson had printed tracts about the message in the language of these people. Many of the people in America began to send the literature to their friends and relatives in their homelands. Soon the calls began to come in, asking for someone to preach the message to them. When the hour arrived and the leaders decided to send someone, Elder Matteson was ready.

This pioneer worker in Northern Europe began his work among the people of Denmark, where he found three families of interested Sabbathkeepers. After holding meetings in several Danish communities. he opened the work in Norway and Sweden, leaving other men to develop the churches. There was a great need for a strong publishing work for the Scandinavian countries. Norway was chosen as the site for this publishing house. Opposition grew until it became very difficult to hire a hall where meetings could be held. Finally the



REVIEW AND HERALD PUB. ASSN.

European workers: M. B. Czechowski, converted Catholic; D. T. Bourdeau, to France; J. G. Matteson, to Denmark; James Erzberger, Swiss student; Wm. Ings, to England.

leaders bought property in Christiana (now called Oslo), which served as a meeting hall, provided living quarters for the workers, and gave ample room for the publishing plant. In January, 1879, the *Tidernes Tegn* (Signs of the Times) began to come out in weekly editions of 1,500 copies. Thus another beachhead was established for the work of God in Europe.

The two main features of the Seventh-day Adventist message had already been presented in England. The second coming of Jesus had been preached by Edward Irving, Robert Winters, and their associates; and the Sabbath truth, by the Seventh Day Baptists. But before either of these doctrines could effectively stir the people, they must be united in one message.

This was first accomplished in the work of William Ings from America, who arrived in England, May 23, 1878. In the short space of sixteen weeks he was able to report ten Sabbathkeepers. He was joined later that year by Elder Loughborough, who preached his first sermon in England in Shirley Hall, January, 1879. The work of God in England grew steadily, and early in 1880 a national tract and missionary society was organized to distribute literature from America. The great need of the church in England, as in all lands, was for a publishing house and a school to give stability to the work. In time these needs became a reality.

During the years that the message started in these three European centers, a young German Catholic, L. R. Conradi, found lodging and board with a Seventh-day Adventist farmer in Iowa. He became interested in the religious atmosphere of that humble home and accepted the advent message. He attended the Battle Creek College and became a worker among the Germans of North America. 1886, in response to the call for a German preacher, he was sent to Germany and joined Elder Erzberger. Together they labored in establishing churches. Elder Conradi's work led him into many fields where there were German-speaking people. He spent some time in Crimea and in Russia, and later

THE STORY OF OUR CHURCH

he became a prominent leader in Europe.

Checkup

- 1. Who was elected to be president of the first conference in Europe?
- 2. What two decisions, made at the Council in Basel, in 1884, strengthened the work in Europe?

Czechowski

- 3. Who was sent to preach the message to the Scandinavian countries?
- 4. What pioneer preacher from America helped William Ings to organize the Adventist work in England?
- 5. What German preacher was sent from America to Germany?

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CHAPTER 41 REVIEW

Can you identify these?

M. B. Czechowski	1874
Everlasting Gospel	L. R. Conradi
Albert Vuilleumier	J. H. Linderman
James Erzberger	B. L. Whitney
	T ~ T T

J. N. Andrews J. G. Matteson

Pronounce it this way:

CZECHOWSKI	CHE IZALI V BACC
Vuilleumier	vee yuhm ee AY
Erzberger .	AIRTS bair ger
Basel	BAH z'l
Neuchâtel	nyoo: shuh TEL
Chaux-de-Fonds	shoh duh FAWN
Bienne	BYEN
Crimea ·	krigh MEE uh
Conradi	cohn RAH dee
Piedmont	PEED mahnt
Elberfeld	elb er ${ m FELT}$
Bourdeau	bawr DOH

For class discussion:

- 1. How is it that calls for help come from places where we have never been?
- 2. Why do you suppose some countries have called for help before others?
- 3. Why, do you think, was J. N. Andrews the right man to answer the call from Europe?

THE CALL FROM AFRICA

"Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God." Psalm 68:31.

Africa has suffered much and must bring sorrow to the heart of God. From a land once favored with the learning and culture of the Pharaohs and the gospel truth from Abraham, Joseph, and the Israelites, it became a symbol of spiritual darkness. Christian missions face appalling conditions—animism, fetishism, voodooism, witchcraft, social injustice, and ignorance. At the same time Africa is a land of many peoples, including many Europeans. To all of these millions the gospel must go in this generation. The work of Seventh-day Adventists in the northern part of Africa is conducted from our European home bases. South Africa is one of the world divisions, with which this chapter deals.

Here are the points to remember:

- 1. The First Believers
- 2. Our First Mission in Africa
- 3. Schools and Hospitals
- 4. Institutions in Africa

(For factual data see Table 10 in the Appendix.)



The First Believers

A Dutch family of farmers, Wessels by name, who lived on the outskirts of Kimberley, were dissatisfied with the Dutch Reformed Church and began to watch for something better. One of the sons, Peter, became dangerously ill with tuberculosis. About this time someone left at his home a tract on divine healing, and he became convinced that the Lord could and would heal him. He went to a minister to seek healing through prayer and anointing, and the minister, while recognizing the correctness of the principle, was

THE STORY OF OUR CHURCH

reluctant to carry out the injunction of the Bible. Peter Wessels went home, told the Lord that he had done everything he could, and then asked God to heal him upon the condition that he would be obedient to all of God's requirements. His prayer was answered.

He operated a dairy, and his conscience bothered him about the proper observance of the Sabbath. which to him was Sunday. When he mentioned that to someone, he was told that if he were so conscientious, he ought to keep the seventh-day Sabbath, because that was the Sabbath of the Bible. The same suggestion had been made when he sought divine healing through prayer. To this he replied that if it were as clear as baptism by immersion, he would accept it. When he began to study his Bible he was directed to Matthew 28, which settled the question for him; and he became a Sabbathkeeper. He sought out a friend, G. J. Van Druten, who soon joined him in the observance of the Bible Sabbath.

In the meantime, contact was made with a man, William Hunt, who had attended one of Elder Loughborough's series of lectures in California. The man was a gold miner of a roving disposition, and he went to Africa, where the diamond fields of Kimberley beckoned to him. But the three angels' messages retained their hold on his heart. While searching for diamonds he began to seek for souls. He sent to America to replenish

his supply of denominational literature, which he distributed freely. He soon met the little group of Sabbathkeepers at Kimberley who were resting on the seventh day.

When they learned that instead of their being the only Sabbathkeepers in the world, they believed as did an organized church in America, they made a request for a minister to be sent to them. The request was accompanied by a check for \$250 to help defray the expenses of the preacher. They must have been surprised by the ready response from America, for in 1887 two ministers, Elders C. L. Boyd and D. A. Robinson and their families arrived, and with them two colporteurs, George Burleigh and R. S. Anthony. A little later Elder A. T. Robinson came to take general oversight of the church in South Africa.

Checkup

- 1. What two Dutch families began keeping the Sabbath in Africa?
- 2. Who told them about the Adventists in North America?
 - 3. What was the \$250 check for?

Our First Mission in Africa

The first efforts to reach the natives were made in 1893, when Elder A. T. Robinson, acting under instructions from the General Conference, arranged an appointment with Cecil Rhodes, premier of South Africa, to request land for a mission station. He was somewhat uncertain of the outcome, for

he had heard that Mr. Rhodes was opposed to foreign missions. The minister presented his argument, basing his appeal on the industrial phase of the missionary project. Rhodes continued writing while the missionary was talking, but at the end of the interview he folded the paper, sealed it in an envelope, and said, "Hand this to Dr. Jameson when you get to Bulawayo." Dr. Jameson was the administrator of the territory being developed by the British South Africa Company.

Of course Elder Robinson was interested in the envelope, but there was no way of finding out its contents until it was opened by Dr. Jameson at Bulawayo. With the help of Peter Wessels, A. Druillard, and some others, he fitted a covered wagon with a team of sixteen mules for the six-week journey to Bulawayo. When the group arrived, they gave the letter to Dr. Jameson. After reading it, he asked how much land they wanted. Peter hesitated, then said, "Well, doctor, the facts are, we ought to have twelve thousand acres, but it will depend upon the terms upon which we get it."

"Terms?" quoted Dr. Jameson. "Rhodes commands me to give you all the land you can make use of. Do you want better terms than that?" Peter Wessels said that was satisfactory, and then asked for a guide. He was given one and told, "Wherever you find twelve thousand acres, east, west, north, or south, that is not taken, it is yours."



Elder W. H. Anderson and his associates as they arrived at Solusi Mission in 1894.

The Solusi Mission (named after Chief Solusi) in Matabeleland was opened in 1894. The first missionary on the ground was Elder Fred Sparrow, later joined by Elders G. B. Tripp, G. W. Armitage, W. H. Anderson, and Dr. A. S. Carmichael.

The Solusi Mission had been operating only a few months when rumors came of an impending uprising against the British rulers. In this time of suspense and distress the missionaries tried to show the people how futile it would be for them to revolt. This warning may have had its effect, for the Africans in the vicinity of the mission remained peaceful. It was not long until the government called all white people to a central place for protection. Since they had only one wagon, the mission staff buried such items as stoves and dishes. which the white ants would not damage, and loaded books, bedding, and provisions into the wagon and started for Bulawayo, leaving the cattle and the mission station

THE STORY OF OUR CHURCH

in the care of the Solusi people. After arriving in Bulawayo, they found limited housing facilities. It required some ingenuity to plan for the accommodation of three families and Dr. Carmichael, who was single, in the one wagon; but the missionaries were equal to the emergency.

Soon their supplies were exhausted, and prices for available food soared. Flour sold at nearly a dollar a pound, eggs at six dollars a dozen, a one-pound can of Bartlett pears cost \$1.75, and water was 12 cents a bucket. Sometimes in the darkness of the night the missionaries would make their way_through_the_rebel_lines_over_ thirty miles to get supplies from the mission station. This was dangerous, but God protected them in their efforts to obtain food. When the Boer war was over, the missionaries returned to their station only to be stricken by malaria. Four of the small force died, others went to the coast, and Elder Anderson was left alone for a time. Soon recruits arrived, and the Solusi Mission prospered again.

This pioneering experience aroused such an interest in missions as had never been felt before by the Seventh-day Adventist Church. It was a challenge to the missionary spirit of the members in America and Europe.

Checkup

- 1. How much land was given for the Solusi Mission?
 - 2. After whom was it named?

3. What trouble developed soon after the mission station was opened?



Schools and Hospitals

In a typical mission field in Central Africa the smallest unit is the village school, where standards, or grades, 1 to 3 are taught. A number of such village schools will join in sending students to a central school, where they may complete the fourth and fifth grades. Above these two primary schools is the union boarding school, located on the main mission station. Here the students are separated from their home influences and can be trained more-definitely_in_manual_labor and in the gospel principles. When they complete this training, they may have an equivalent of eight grades or more in some more progressive sections. The union school is coeducational, offering study in methods of teaching and evangelism.

The native teachers in all these schools have received special training for their work and hold certificates from the government. Besides being instructors, the teachers are also evangelists. Every other year these workers meet for an institute lasting three or four weeks. Problems are discussed, better methods of teaching are considered, and plans to strengthen the educational system are adopted. rapid growth of our missions in Africa is the result of the numerous schools we conduct.

When the school term is over



MISSIONS PICTURE

A typical outdoor Sabbath-school class such as may be seen at schools and mission stations in Africa. This group is at Bongo Training School.

and there is time and opportunity, six to eight weeks are set aside for evangelistic preaching in the villages. The candidates for baptism and church membership are carefully instructed and selected. After the believers show definite interest in Christianity, they are placed in a baptismal class and receive regular instruction in the fundamental principles of the message, particularly in those points on which the people show weaknesses.

During this period of from one to three years they are prospective members on probation. They attend church services and have the social, spiritual, and educational advantages of church membership; but they cannot hold office or take part in the business activities of the church.

When they are examined for baptism and church membership they are carefully tested on the main points of the truth. They are not asked: "Do you believe in the second coming of Christ?" But they are told to explain in detail the signs and nature of Christ's coming. In this way they are



The dwellings for patients of the hospital for lepers at Malamulo Mission. This is one of three leprosariums operated by Adventists.

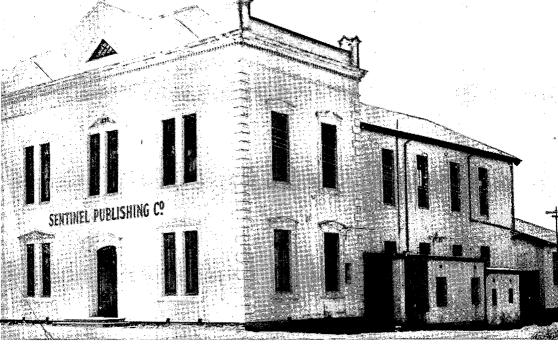
examined on all fundamental Seventh-day Adventist doctrines. The standards are high, and in no case are they lowered to meet the social and tribal customs of the country.

About seventy camp meetings are held annually, with an attendance ranging from a few hundred in the smaller meetings to as many as twenty thousand in the larger ones. It is a thrilling experience to watch these believers coming from their villages, following the beaten trails across the country. They carry their kettles and "mealies," or corn meal, for food, as they walk to the meetings.

The Malamulo Mission Station may be taken as an example of the Seventh-day Adventist missionary work in Africa. In addition to the training school and mission hospital, Malamulo has a leprosarium. This is one of Africa's largest hospital units for the recovery of lepers, about three hundred of them being under observation and treatment at one time. The leper can be restored sufficiently to participate in the social and physical activities of his community. This work has been a real asset to the church, for it is appreciated by both the people and the civil authorities. It has broken down prejudice and established favorable interest in Christianity. The needy are healed in both soul and body.

Checkup

1. In addition to teaching, what else is a teacher in Africa supposed to do?



The Sentinel Publishing House, Kenilworth, South Africa, issues books and periodicals in more than twenty languages besides English and French.

- 2. How long is one expected to be in a baptismal class?
- 3. What special type of patient is treated in Malamulo?

4 Institutions in Africa

The first school for European youth was Claremont College, located at Claremont, a suburb of Cape Town, in 1892. In 1919 it was removed to Ladysmith, Natal, and renamed Spion Kop College. Again in 1927 it was moved to a country location at Somerset West, Cape Province, about thirty miles from Cape Town, where it received the name of Helderberg College. This institution is the chief training school for European youth in the division. Bethel Training College is the advanced school for nationals.

The health work was early represented by a sanitarium established by the Wessels family. That veteran physician, Dr. Kate Lindsay, who had started the denominational nurses' training work, went to Africa in 1895 and for four or five years superintended the sanitarium. At another suburb of Cape Town an orphanage was opened, then later enlarged and turned into the Cape Sanitarium. By 1930, however, the Cape Sanitarium was reduced to a nursing home, and the emphasis on medical service was transferred to the mission stations.

Africa was at first supplied with literature from the British publishing house; but in 1892 a printing plant was set up, and two periodicals, the *South African Sentinel*

THE STORY OF OUR CHURCH

and the South African Missionary, were published. In 1902 the Australian publishing house established a branch in Durban. This became the Sentinel Publishing Association, now a strong institution located near Cape Town, issuing literature in eighteen languages. In addition to the Sentinal Publishing Association, there are the Advent Press in Kenya Colony,

East Africa, and the Malamulo Press in Nyasaland.

Checkup

- 1. What is the main school for Europeans?
- 2. Of what sanitarium was Dr. Kate Lindsay superintendent?
- 3. What is the principal publishing house and where are others located?

CHAPTER 42 REVIEW

Please identify these:

Peter Wessels	G. J. Van Druten	D. A. Robinson
William Hunt	Malamulo	A. T. Robinson
Kimberley	C. L. Boyd	Cecil Rhodes
W. H. Anderson	Solusi	Bulawayo

Pronounce it this way:

Wessels	WES IZ
Solusi	suh LOO: see
Bulawayo	boo: luh WAY yoh
Malamulo	mah luh MOO: loh
Nyasaland	NYA suh $land$
Van Druten	vahn DROO: t'n
Burleigh	BER li
Matabeleland	mat uh BEE lee land
Carmichael	$\operatorname{KAHR} migh \ \mathrm{k'l}$
Natal	nah TAL

For class discussion:

- 1. If you were in charge of a mission station and the other Protestant missionaries wanted to divide the territory, each denomination taking a section, what would you say?
- 2. What are the advantages of training the nationals to take charge of the work in their own country?
- 3. What are the disadvantages in sending nationals of other countries to America for their training?

THE CALL FROM AFRICA



AS FAR AS AUSTRALIA

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

Australia (the word means "southern") is the smallest continent in the world. To the early Adventist believers in America this land and the adjacent islands seemed a long way off. Yet, the Lord had Australia in mind when He commissioned His church.

Here are the important points to remember in this chapter:

- 1. Losses of Delay
- 2. Belated Success
- 3. The Model College
- 4. Home Base for a Huge Field

(For factual data see Table 2 in the Appendix.)



Losses of Delay

At the dedication of Battle Creek College in January, 1875, Ellen White mentioned having been shown publishing houses in foreign countries. The only land she could recall specifically was Australia. This message was prophecy's cue for a mission advance. When Elder J. O. Corliss heard of this, he wrote to Elder White and offered his services; but there were so many other things claiming attention that Elder White replied, "We are not ready to open work in Australia. When we are, will let you know." Ten years went by before the first group of Adventist missionaries left America for Australia.

In 1861 Miss Hannah More, who had charge of the Mendi Mission in Africa, came on a visit to America, where she came in contact with the Adventist message. After she returned to Africa she learned more fully of the doctrines through correspondence and literature, and she accepted God's Sabbath. She resigned her position and began to tell others of her new faith. Through her influence Alexander Dickson, a missionary from Melbourne, accepted the Sabbath. This man wrote to the Adventists in America and wanted them to print some tracts for him to distribute, but after some correspondence he received no tracts.

About the time that Mrs. White had the vision about work in Australia, Dickson, who had some wealth, was excommunicated by his missionary associates in Africa and had returned to Australia. This man later said, "I had a fortune that I was ready to lay down at the feet of God." Because the church delayed in responding to his appeal, his services and his wealth were lost to our mission work.

At this time the British people going to Australia were receptive to anything coming from America. If they had been approached with the message then, they would have received it much better than they did ten years later when they were settled in the customs and beliefs of an established society.

Checkup

1. When did God reveal through His messenger that Australia was ready for the advent truth?

- 2. How was Providence keeping pace with prophecy?
- 3. What might have made the work easier if it had been begun on time?

2 Belated Success

On May 10, 1885, the first company of Seventh-day Adventist missionaries from the American continent left San Francisco bound for Australia. They landed at Sydney on the seventh of June and decided to locate in Melbourne. The party was headed by Elder S. N. Haskell and included Elders J. O. Corliss and M. C. Israel and their families, Henry L. Scott, a printer, and William Arnold, an experienced colporteur. They found the people friendly, but conservative and suspicious of new doctrines. Some ministers threatened to punish any of their members who even allowed the newcomers into their homes.

William Arnold, the colporteur, worked for six weeks without selling a book. One day he spent his noon hour in prayer. Another time he continued in prayer until he had assurance from God. Then he returned to his work and broke all records. A few months later when it came time for the Adventists to buy their own press, he was ready to help with \$1,200 which he had earned by selling books.

In September of that first year the group began evangelistic meetings in North Fitzroy, one of the suburbs of Melbourne. The meetings were successful from the first. On Sunday, April 10, 1886, after a second series of meetings, the first Seventh-day Adventist church in Australia was organized.

In January, 1886, only six months after the Adventist group arrived from America, they started the publishing work. At a cost of \$4,000 they equipped a shop and soon issued their first paper, a sixteen-page monthly, called *The Bible Echo and Signs of the Times*. Two young men, W. H. B. Miller and J. H. Woods, who were new converts, sold their printing business and devoted their talents to the publishing work.

A few months before the Adventist publishing house was opened, in 1885, Elder Haskell went to Aukland, New Zealand, to find someone who would be willing to sell the Bible Echo when it came from the press. He was allowed to hold meetings in an independent church and soon had several people keeping the Sabbath, including Edward Hare and his wife. Hare became the chief agent for the Bible Echo and sold The Great Controversy and Thoughts on Daniel and the Revelation. Soon he had other salesmen working for him. He sent Elder Haskell to visit his father, Joseph Hare, a local Methodist preacher, who lived in Kaeo, about 160 miles north of Aukland. Elder Haskell spent a few days with him and preached in his church on Sunday. In less than a year there were about forty members of the Hare family keeping the Sabbath, in addition to many others.

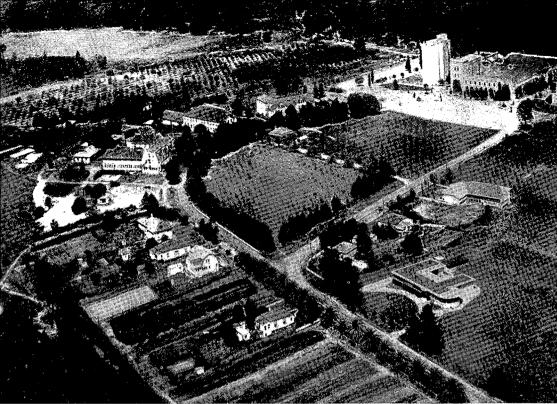
Permanent work in New Zealand began in 1888 under the leadership of Elder A. G. Daniells, who later became president of the General Conference. He held several successful meetings and organized a number of churches.

Checkup

- 1. Name the missionaries who left U.S.A. in 1885 for Australia.
- 2. How did William Arnold gain success in the colporteur work?
- 3. Name the first Australian publication issued.
- 4. Where did Elder Daniells labor?

3 The Model College

In 1891, Ellen White, Elders W. C. White and G. B. Starr, and a corps of workers went to Australia. At the time of Mrs. White's arrival there were about four hundred and fifty Adventists, including many young people who needed to be trained for service in the church. It was too costly to send them to America, though a few did go. Not long after Mrs. White's arrival in Australia, she encouraged the believers to establish a school. They felt that it was impossible to buy country property at once, and so they arranged for temporary facilities in the city of Melbourne. This school opened with about thirty students on August 24, 1892. In December, 1893, the first camp meeting was held at Brighton, Melbourne. At this meeting consideration was given to establishing a training school.



MISSIONS PICTURES

Australasian Missionary College at Cooranbong was founded and developed with constant counsel from Ellen White, demonstrating Christian education.

On one occasion, in an address to the students of the school, Mrs. White called attention to the mission fields in China, India, Africa, and the islands of the sea. She astonished her hearers by declaring that students trained in the Australian school would be sent as missionaries to these lands. To learn the difficult languages, establish churches, schools, printing plants, and medical institutions, seemed fantastic, but time proved the prediction true.

Meanwhile Ellen White was encouraging the leaders to plan for a strong educational system in Australia, with elementary schools and

a college. A committee was appointed to look for a college site. After much searching, the committee found the Campbell estate of about 1,500 acres of heavily wooded land. The price was alluring—three dollars per acre—but the soil was sandy and disappointing to some of the men who were acquainted with the rich soil of Iowa.

This objection was foreseen by Mrs. White in a vision. She saw two of the men standing by a furrow and saying that the soil wasn't good. She was shown that, if properly worked, the land would yield abundant crops.

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Sydney Sanitarium and Hospital was founded in 1903, our first medical institution in Australia. It is located at Wahroonga near Sydney.

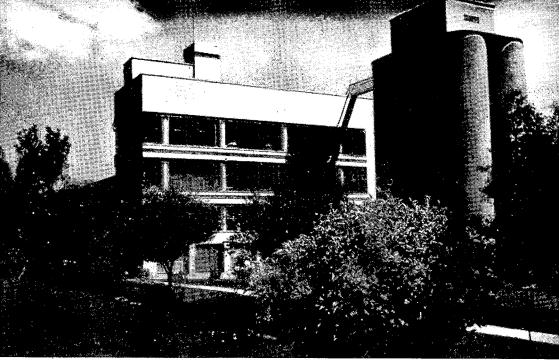
Finally, a deposit was made on the estate, even though some of the men doubted the wisdom of the purchase. They sought advice of the government soil experts. The report of the Department of Agriculture was that the soil was sour and would require a ton and a half of lime per acre. The assistant secretary of agriculture said that it would be wise to forfeit their down payment and leave it alone. When told this report by her son and Elder Daniells, Mrs. White said, "Is there no God in Israel, that ye have gone to the god of Ekron for counsel?"

The purchase was made in the spring of 1895, and the place was called "Avondale" because

of the numerous creeks and the abundance of flowing water. Ellen White borrowed \$5,000 and lent it to the school for the erection of buildings.

The first building erected was Bethel Hall, a dormitory for the girls. On October 5, 1896, a group of about thirty-five persons gathered to watch Mrs. White lay the corner brick. The prospects did not seem bright to the little group. Turning from laying the brick, Mrs. White said, "Cheer up, children! This is a resurrection, not a funeral."

The school opened April 28, 1897, with four teachers and ten students. By the end of the term the enrollment had increased to



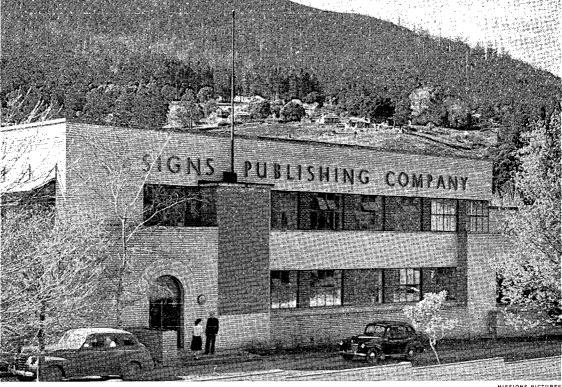
MISSIONS PICTURES

A health-food factory at Warburton, Victoria. Originally developed at the College at Cooranbong, the health-food work has become a large enterprise.

sixty. About a month after school opened, Professor C. B. Hughes arrived from America to assume the leadership. There were trying days ahead for the school, but the leaders moved forward in confidence. Financial aid from America had been promised, but it was delayed by a depression. At the same time, drought in Australia made it difficult for the people to pay their pledges. Members who had lent money demanded it when it was due. It was during this crisis that Elder Daniells went to God for help, and help came. People began to respond. When every other source failed to help them meet a crisis, he went after closing time to the bank. The banker had locked and barred his door; but when El-

der Daniells reached the bank, the door was open for him to enter, and the surprised banker lent the school the needed money without security.

Time has vindicated this school venture. The land yielded bountifully from the first. The school has provided a talented group of workers who have gone to the world field to help finish God's work. Many of these laborers have been teachers, who in turn established a system of Christian schools that to this day are constantly winning thousands to the message. The rapid growth of our work in the South Seas is a direct result of the high type of training given to thousands of workers trained in the Australasian schools.



The Signs Publishing Company at Warburton publishes the Australian "Signs of the Times," other periodicals, and books. The colporteur sales are large.

Checkup

- 1. What was included in Ellen White's plan for education in Australia?
- 2. Why did some fear to purchase the Avondale site?
 - 3. Who was the first principal?
- 4. How has time proved the wisdom in founding this training college?

Home Base for a Huge Field

In several ways the development in Australia served as a pattern for Adventist work elsewhere in the world. In 1893 Elder Daniells was elected president of the Australian Conference. The work was growing so rapidly that it was considered wise to divide it into more conferences and spread the responsibility among more people. These conferences were linked together in a union conference in 1894, with Elder W. C. White as president. Departments were organized for the Sabbath school, publishing, medical, educational, and missions work. This type of organization was introduced at the General Conference of 1901 and was followed later around the world.

The direct counsel given by the spirit of prophecy in the establishing and developing of the Avondale school has made it a safe

AS FAR AS AUSTRALIA

pattern for other institutions to follow. Its phenomenal success is an encouragement to all to follow God's plan whether it agrees with man's reasoning or not.

Australia early assumed its assigned role as a "home base" for carrying the third angel's message to the islands of the South Pacific. It has developed leaders who have been filled with the desire to finish the work in this southern world division.

In 1896 the health work was begun by A. W. Semmens, a nurse, in the suburbs of Sydney. Soon the Sydney Sanitarium, on the Wahroonga Heights, opened its doors. Drs. D. H. and Lauretta Kress and others led out in this important phase of the work. Along with this has been the health-food industry, which has expanded from Avon-

dale to branch factories in other parts of Australia and in New Zealand, with retail stores and cafés. This industry has contributed greatly to both education and missions and has furnished employment to many Seventh-day Adventists. Surely God worked mightily through the leaders who pioneered and laid the sure foundations for His work in Australia.

Checkup

- 1. In what ways did the work in Australia set a pattern for the world field?
- 2. What responsibility does Australia have toward the islands of the South Pacific?
- 3. How has the health-food industry in Australasia proved profitable?

CHAPTER 43 REVIEW

What part did these have in the work in the country "down under"?

J. O. Corliss	William Arnold
Alexander Dickson	Drs. D. H. and Lauretta Kress
S. N. Haskell	G. B. Starr
A. W. Semmens	Joseph Hare
W. C. White	A. G. Daniells
M. C. Israel	Mrs.White
Henry Scott	C. B. Hughes

THE STORY OF OUR CHURCH

Pronounce it this way:

Providence PRAHV i d'ns

Cooranbong KOO: r'n bahng Kaeo KAY oh

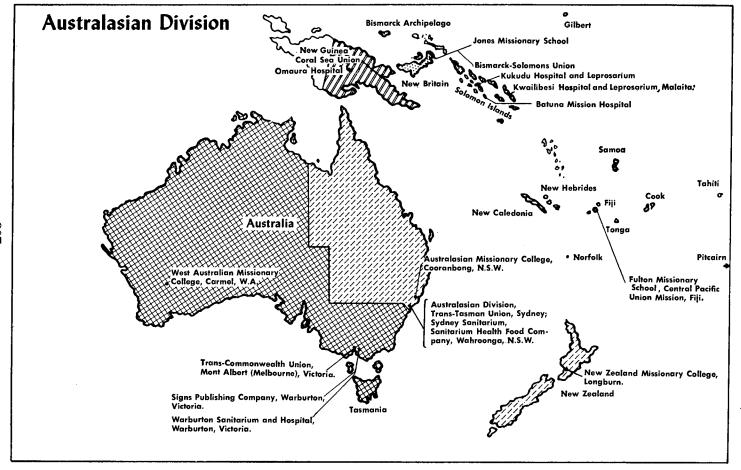
Auckland AWK l'nd
Mendi MEN di
Ekron EK r'n

Faulkhead FAWLK hed

Wahroonga wah ROO:NG guh

What do you think?

- 1. Why did Mrs. White advise buying the Campbell estate even after the experts had declared the land was worthless?
- 2. When men of science take one view and the spirit of prophecy takes just the opposite, which do you accept?
- 3.—What-lesson-would-we-learn-from-losing-the-money-Mr. Dickson was willing to give to the cause?
- 4. What has been accomplished by many of the students from the college in Australia?



44

THE ISLES OF THE SOUTH SEAS

"Let them give glory unto the Lord, and declare His praise in the islands." Isaiah 42:12.

Thousands of the islands of the South Seas, clothed with the color and luxuriant growth of the tropics and tinctured with idolatry of the basest kind, have been a challenge to Protestant missions since the days of William Carey (1761-1834). Nature has been both kind and cruel to the natives of the South Seas. She has provided them with prolific vegetation, a good climate, and an abundance of food to be had with little exertion. But these blessings have hardened their moral sensibilities and encouraged a degraded pattern of life to which have been added the vices and plagues of the white man's civilization.

These are the islands for which John Williams, John G. Paton, and many other missionary heroes labored so effectively and prepared the way for Adventist missions.

You will want to remember many things about these South Seas islands:

- 1. The History of Pitcairn
- 2. "The Clean Church"
- 3. Facing Head-Hunters
- 4. World War II and After

(For factual data see Table 5 in the Appendix.)

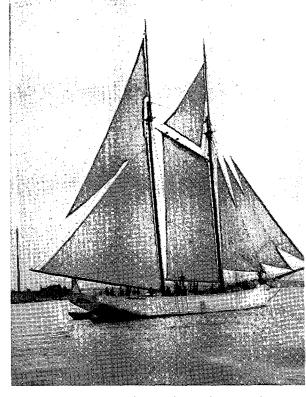
The History of Pitcairn

About the time William Carey sailed for India (1793), some British subjects and sailors on the ship "Bounty," tired of their captain,

put him and eighteen other men into a small open boat and set them afloat on the high seas. Within three months, possessing only limited provisions, these castaways traveled three thousand six hundred miles to a safe harbor—an almost impossible feat of human survival. Some of the mutineers on the "Bounty" who took refuge in the South Seas were later apprehended and tried, and three of them were hanged. Nine of the mutineers fled to Pitcairn Island, taking with them six men and twelve native women. The present-day inhabitants of the island are the descendants of these people.

Pitcairn is but a tiny dot in the South Pacific, about two miles long by one mile wide. The early history of the island was one of treachery and bloodshed until the only surviving white man repented of his evil life and led the islanders back to morality and religion. Elder White sent a box of literature to this island. One year after the first missionaries went to Australia, John I. Tay spent a few weeks on Pitcairn. While there he taught the Seventh-day Adventist doctrines, which were accepted, at least nominally, by all the islanders. Since he was not an ordained minister, he was unable to baptize them; but he promised that a qualified minister would be sent.

Tay's report of his missionary activities stirred Adventists in all parts of the United States with a great interest in Pitcairn and the South Pacific. Plans were soon made to purchase a boat for missionaries to use in this region. In the meantime, A. J. Cudney, a minister from Nebraska, sailed for Pitcairn; but was lost at sea. This sad experience made it all the more



The "Pitcairn," a hundred-ton schooner, plied Pacific waters on six missionary voyages.

evident that a mission boat was the only answer to the need. Such a boat was ordered, and an appeal was made to the Sabbath schools of America to raise the funds. The Sabbath schools responded heartily with thousands of dollars in dimes. This effort was an important step forward in the Sabbath-school support of missions.

The "Pitcairn" set sail October 20, 1890, with a group of missionaries on board. The trip was successful, and eighty-two residents of Pitcairn were baptized. The ship sailed on to other islands, where further opportunities for giving the gospel were found. The ship made a total of six voyages from the Pacific Coast to the islands of the



Norman Wiles and his wife, missionaries to Atchin and Malekula; J. E. Fulton, early missionary to Fiji; G. F. Jones, pioneer in Singapore and Melanesia.

South Pacific and back. Many missionaries were transported in this way, and the church grew in the islands. Finally, when regular steamship service made the ownership of a boat unnecessary, the ship was sold.

The inhabitants of Pitcairn Island are still faithful to the message. Some have been leaders in the work at home; some have gone as missionaries. While describing a trip made to the South Seas by a group of adventurers, Commander and Mrs. Irving Johnson gave this report of the people of Pitcairn:

"The people are Seventh-day Adventists. The straightforward simplicity of this faith seems to fit readily into the island community. The Sabbath is observed on Saturday. . . . They eat meat only from animals that 'divide the hoof and chew the cud' and only the fish that have both fins and scales. Profanity is absolutely prohibited. . . . The people do not smoke or drink alcoholic liquors."

Checkup

- 1. How is the mutiny on the "Bounty" related to Seventh-day Adventists?
- 2. Who was the first Seventh-day Adventist to visit Pitcairn Island?
- 3. Where did the money come from to build the "Pitcairn"?
- 4. When was the "Pitcairn" launched?

2 "The Clean Church"

Seventh-day Adventist work was opened in Fiji by the Tays in 1891, on the first visit of the "Pitcairn." Work was continued by Elder J. E. Fulton and family, who arrived in 1896. Elder Fulton soon mastered the language and the next year began to preach in it. In 1900 he published a paper, and soon several books were issued in the Fijian language. The Fijian training school, now known as the Fulton Training School, was opened in 1904.



The first church on the island of Atchin, built by Pastor H. G. Stewart. From here missionaries went to other islands of the New Hebrides.

MISSIONS PICTURE

Elder C. H. Watson, returning to Australia from the General Conference of 1918, stopped to visit Missionary C. H. Parker at Fiji. While he was there a petition from more than thirty chiefs was received which said, "The whole of central Fiji has turned to keep the Sabbath of God, and desires that you shall send missionaries to teach us the way from darkness to light, to lead us from our blindness in the way that we have not known."

Workers from the mission went with the messengers, and they found entire villages keeping the Sabbath and waiting to be taught the story of salvation.

Why this marvelous change? Hear the answer in a speech by a native, Ratu Esala, "It may be

asked why we accept this faith now, and not before? This is God's time. His word has come to us, and we have been awakened. We have not connected with this message through coercion, or through any bad feelings toward our former church. Light from on high has shone upon us. And in coming into this faith, we come for all there is in it. We come for cleansing. We cast away the old life. We cast away our tobacco, our grog, and our unclean food; and we intend to stand steadfast to the truth of God."

Fijian converts such as Ratu Meli have strengthened the work in these islands, which have become an important center. It is there that the Seventh-day Adventist Church is known as "The Clean Church."

Checkup

- 1. When was the church work begun on Fiji?
- 2. What name is given to the Seventh-day Adventist Church in Fiji?
- 3. In what field is the Fulton Training School?

3 Facing Head-Hunters

Seventh-day Adventist missions in the New Hebrides were started in 1912 by Elder C. H. Parker and his wife, who settled on the island of Atchin. They were joined after two years by Elder Norman Wiles and his wife. The two men made a trip across the strait to Malekula, where lived head-hunting cannibals and fierce, warring tribes. A delegation of the Big Nambus, a cannibal tribe, welcomed Elder Parker as he went ashore. They took him inland, set him on a rock, felt him all over-his hair, his face, his arms, his legs, his body. They found him unsuitable for food. Of this experience Elder Parker remarked humorously, "You see, it's a good thing to be one of Pharaoh's lean kine sometimes."

After some years the Parkers had to return to Australia because of fever and general poor health. Elder A. G. Stewart and his family were sent to Atchin to replace the Parkers. Soon Elder Wiles and his wife responded to the long-standing plea of the Big Nambus for a teacher.

Quarrels and strife and wars between the savage tribes on Malekula seemed to be never-ending. Once, upon hearing the beating of drums and the roar of gunfire, Elder Wiles pushed into the jungle to mediate between the warring parties. He succeeded in making peace, but he returned home shaking with fever. In less than a week, trouble broke out again, and once more the missionary went as a peacemaker. It was his last effort. He came home with blackwater fever, and in two days he died, on May 5, 1920.

His young wife was alone among savages. What was she to do? Her trust in God did not fail her in her tragic sorrow. Some natives came to dig a shallow grave, where they laid her husband. She embarked in a boat with these natives, committing herself to the care of her heavenly Father. Wind and rain prevented them from reaching Atchin and the Stewarts; so she was put ashore at a strange point on Malekula.

The rain ceased, the moon came out, and she found a path leading inland. She followed it and soon was greeted by barking dogs and a man who was running to beat them off. He took her to the village, and she remained there the next day, for it was the Sabbath. She spent the day in teaching the natives the gospel of Christ. On Sunday she continued across the island, reaching the point nearest Atchin. She persuaded some natives to ferry her across the strait, where she rejoined the Stewarts. After a few days of rest



MISSIONS PICTURI

Tongan girls from the nearby Friendly Islands attending Fulton Missionary School at Tai Levu in the Fiji Islands, named for Elder J. E. Fulton, founder.

she returned to her parents' home in Australia.

In 1914 the Australasian Union Conference voted to enter the Solomon Islands. Captain G. F. Jones was the one chosen for this work. He was a small man, but mighty in word and deed. He carried on his work by means of the mission launch, the "Advent Herald." With a heathen crew, Jones sailed among the islands and opened the first Seventh-day Adventist mission among a people who had only recently murdered some white men. Thirty-eight days after landing he held the first Sabbath service, addressing the people in their own language.

Nowhere else in the world were the people more plagued by devil

possession and spirit manifestation than in the Solomons. One of our boys, Oti, trained in our schools, was left on the island of Emirau to work. "He came into a native village, where he heard a terrible commotion on the far side, and thither he went. A woman with shrill voice was crying out, while a witch doctor chanted his incantations over her. Pushing his way through snarling villagers, Oti commanded silence, then explained to the crowd that Satan was troubling the woman, but he would tell them of a deliverer, Jesus Christ. Turning to the raging woman, he said, 'Do you know who I am?'

"'Yes,' she said, 'you are Oti. You have come from the Solomon Islands to tell us of Jesus. You are a Seventh-day Adventist missionarv.'

"Oti said to the people: 'You hear this woman. She has never seen me, yet she is able to tell who I am. This is the work of Satan. I shall now pray to my God, and He will cast out the evil spirit. But you must be quiet.'

"Then he prayed a short prayer, and in the silence of the crowd he took one step toward the woman, and raising his hand he cried, 'In the name of Jesus Christ I command you to come out of the woman and leave her alone.'

"The woman shrieked; she was lifted by an unseen power and thrown to the ground. She seemed as one dead. But soon she opened her eyes and looked around.

"'Give her food and water,' commanded Oti. And when she had grown stronger he said to her, 'Do you know who I am?'

"'No,' said the woman, 'I have never seen you before.'

"'But you know why I am here?"

"'No; of course not. You are a stranger to me; I have never seen or heard of you before.'

"Then Oti preached to the crowd about the plan of salvation through Jesus, and before he left, every man and woman in that village had been won for Christ. Within two months the entire island was won to Christ, and a marvelous change resulted. The hundreds of pigs had been slain, betel nut was discarded, and tobacco thrown away. Bodies were washed. Polygamy ceased. Diseases were cured."

Checkup

- 1. Who opened the work in the New Hebrides?
- 2. Who died of blackwater fever?
- 3. Who entered the Solomon Islands?
- 4. How did Oti win men to Christ?

(4) World War II and After

Opportunities for witnessing have come to this island field in abundance in recent years, especially during World War II. Many American airmen owe their lives to the Adventist natives who rescued_them_and_concealed_themfrom the Japanese until they could be evacuated in safety. There are stories of island men, hired by the Army as porters, who made camp on Friday evening and refused to move on until after the Sabbath. Army officers might fume, but they could only admire the character of these Christian nationals.

In 1953 a small union mission was organized with the aim of initiating national workers as administrators. The seven local missions were put under the leadership of presidents whose education would not be beyond the sixth-grade level and whose fathers were, in four instances, head-hunters and cannibals. One of these was Kata Ragoso. This son of a chief early became a worker, as did his four brothers, and he was chosen as a delegate to the General Conference in 1936 and 1954.

Some sections of the island field have become self-supporting, requiring no appropriations out of mission funds. The people are solid in their allegiance to the church. In the Solomon Islands from 1914 to 1954 there were only fourteen who apostatized from a membership which became over 3,000. A fleet of more than twenty boats, powered by Diesel engines, serves the mission work in the South Pacific. There is a radio outlet for the island field in Fiji.

Our work in this part of the world has been highly gratifying. Kata Ragoso put it this way: "I have heard some white people say this: 'Why do missionaries go out to the heathen people to interfere with their olden ways? They are happy in their heathen customs.' Friends, I have to tell you this. Those who are saying that kind of thing don't know what they are talking about. This truth has changed my life and the lives of my people, and we are happy. Now we build churches, clean up our villages, clean our bodies, and today hundreds and thousands of people are worshiping the God of heaven."



Kata Ragoso, son of an island chief, became president of a Solomon Islands mission.

Checkup

- 1. What chances for witnessing came to the islands during World War II?
- 2. What unusual records has the island field made in membership and offerings?
- 3. Are island people happy after becoming Christians?

CHAPTER 44 REVIEW

What did these people do in the islands?

John I. Tay

Ratu Esala

A. G. Stewart

J. E. Fulton

C. A. Parker

G. F. Jones

C. H. Watson

Norman Wiles

Oti

Pronounce it this way:

Nambus

NAM bus

Emirau

ay mi ROO:

Kata Ragoso

KAH tuh RAHNG guh soh

Ratu Esala

RAH too: e SAHL uh

New Hebrides

nyoo: HEB ri deez

Atchin

uh CHEEN

Malekula

mah luh KOO: luh

What do you think?

- 1. Is wealth always a curse? Is it a virtue to be poor?
- 2. What do you think was the bravest deed mentioned in this lesson? Why?

45

THE MESSAGE IN SOUTH AMERICA

"For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Romans 1:17.

Most of South America was first explored and colonized by militant Roman Catholics, and since then that church has sought to dominate the educational, commercial, and cultural, as well as religious, phases of life. The intolerance and ignorance found in the most strongly dominated areas reveal the nature of the system. Yet the church insists that any threat to its authority is a danger to nationalism.

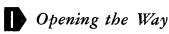
The first Protestant mission in South America was established by the Moravians in about 1735 in British Guiana. Later a preparatory work was done by the wide circulation of *The Second Coming of the Messiah*, a book by a Jesuit priest of Chile named Manuel Lacunza. This is also mentioned in chapter 24.

Early Protestant missionary activity was extremely costly, as disease, hostility, and Catholic opposition took a missionary's life for every soul won. But today mission progress is encouraging, especially for Adventists.

Here are important points to remember in this chapter:

- 1. Opening the Way
- 2. The Colporteur Work
- 3. Christian Education and Health Work
- 4. The Message in Remote Places
- 5. Recent Work

(For factual data see Table 9 in the Appendix.)



South America was opened to the Seventh-day Adventist message

by a French colonist, a Swiss of Waldensian descent, who was living in Esperanza, Santa Fé Province, Argentina. In about 1886 this

man, Mr. Peverini, read of the work of Elder D. T. Bourdeau, who was preaching about the end of the world and who had held a baptism in Lake Geneva, Switzerland. Peverini felt unprepared to meet God; so he had his wife send for the French Signs. After reading articles in this missionary paper, he began to keep the Sabbath. In later years his grandson became president of the Buenos Aires Conference.

About 1884 a tramp vessel left in the port of Santa Catharina a German paper, which fell into the hands of a schoolmaster in Brusque, Brazil. He wrote for more literature, which he sold for money to buy liquor. Some of the papers were used by a grocer for wrapping goods. Thus the papers entered several homes, and it was only a little while before people began to observe the Sabbath.

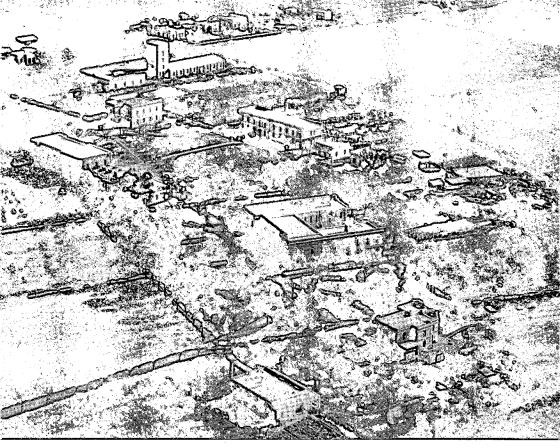
George Riffel, who had lived in Argentina, learned of the Seventhday Adventist message in his new home in Kansas. Naturally he wanted to share his faith with his relatives and friends who lived in Argentina. He wrote to them about the Adventist message and sent them literature. One of them wrote to him, saying that he would like to observe the Sabbath if he had anyone to keep it with him. Then George Riffel, the farmer in Kansas, persuaded some of his Russian-German Adventist neighbors to sell their farms and go with him. When these farmers arrived in South America on a Friday in 1890, they found a man named Hetze who had heard the advent truth in Russia, but had not obeyed it. After talking with these men from Kansas, Hetze decided to keep the next Sabbath with them. Others joined them, and soon a real interest was established. The Argentinian who had called for companionship became an elder of a Seventh-day Adventist church.

Checkup

- 1. How did Mr. Peverini learn about the Adventist message?
- 2. Tell how God used a drunkard to spread His message.
- 3. Who moved from Kansas to Argentina?

The Colporteur Work

In 1894 two colporteurs from California, T. H. Davis and F. W. Bishop, landed on the west coast of South America at Valparaiso, Chile. They planned to canvass for the Spanish Patriarchs and Prophets and other books. One Friday afternoon, while he was working in the little town of Huara, Bishop stopped at a tinsmith's shop. Using his few words of Spanish, he showed the tinsmith the pictures in the book. The tinsmith took him to a man in another room who spoke English and who interpreted for Bishop while he sold seven books that afternoon. The tinsmith invited him to spend Friday night in his home and the next morning asked him what he planned to do that day. Using his English Bible, Bishop pointed out the Sabbath



The River Plate College in northern Argentina was founded in 1898. It is the largest of our South American schools and has trained many workers.

texts in the tinsmith's Spanish Bible. From the reading of these texts the man understood that the colporteur kept the seventh day of the week as the Sabbath. He invited him to spend the day in his home. When Bishop left Sunday morning, he gave his host a paper with several references written on it. The tinsmith carried this paper to the Protestant church he attended, and an interesting discussion developed. Later on, as a result of this contact, the tinsmith accepted the Sabbath and became a Seventh-day Adventist preacher.

The colporteurs next came to Santiago, Chile, a city filled with churches and superstition. prayed that God would go before them and show them the way. As they were crossing a prominent place in the city, they were greeted by a young man of Swiss parentage who in a dream had seen two men for whom he was impressed to watch. Upon talking with the colporteurs, he learned that they were missionaries. This contact opened the way for Bible studies to be held, and soon several persons were keeping the Sabbath. Victor Thomann, the young man who had the dream, later became an evangelist and our pioneer editor in South America. Three other colporteurs, R. W. Snyder, C. L. Nowlin, and A. B. Stauffer, pioneered the literature work in Argentina, Brazil, Chile, and Uruguay.

True to the usual pattern in pioneer work, the printing of missionary literature was started as soon as possible. In 1897 El Fara (The Lighthouse) was issued at Buenos Aires. Soon it was merged with a Chilean paper under the title, Las Señales de los Tiempos (The Signs of the Times), still issued from Buenos Aires, and later renamed El Atalaya (The Watchman) to be used for all Spanish-speaking people in South America.

Checkup

- 1. What branch of Seventh-day Adventist service was first represented in the South American continent?
- 2. Show how God made contacts between His messengers and those seeking truth.
- 3. Name the paper that was printed for all Spanish-speaking people in South America.

3 Christian Education and Health Work

In 1894, Frank H. Westphal, the first Seventh-day Adventist minister to be sent to South America, started work among the Germans in Argentina. In his thirty years of mission service he met and worked with many other nationalities. He

pioneered on foot, on horseback, in wagons, across the great plains, through swift-flowing rivers, and over high mountain passes.

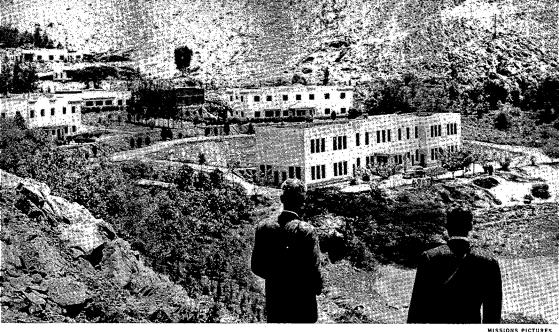
In the province of Santa Fé he met a Swiss Catholic family named Kalbermatter, who invited him to come to their home and tell his message. They lighted up their pipes and listened to Elder Westphal explain the Bible prophecies. The next day, in presenting some health principles to a group consisting mainly of women and children, he stressed the need of pure bodies as temples of the Holy Spirit. In the evening he found the pipes hanging by a string from the ceiling. Many of these people accepted the advent message.

In 1898 a general meeting was held in the province of Entre Rios, Argentina, across the river from Uruguay. Frank Westphal was about to begin the last session, when he saw a man approaching. Soon he recognized the traveler as Luis Ernst, a young man from Uruguay.

"Welcome, Luis," he said. "Where are you going?"

"I have come to the general meeting because I want to attend school and prepare to give the message," Luis replied. "I have sold my land and cattle and turned over my cheese business to my brother. Now I am free for training."

There was no school; but there was a new subject for the meeting. The people were interested and responded generously. One brother donated forty acres of land, others



Inca Union College first opened in 1919, in the city of Lima, Peru. Later it was moved to its present location. It serves the Inca Union Mission.

MISSIONS PICTURI

pledged money, still others planned to give acres of wheat at harvesttime. Ernst was invited to travel with Elder Westphal until the harvesttime, when they could begin to build the school.

A plague of locusts destroyed the wheat crop, and only enough funds were collected to buy the bricks; so the workers and believers joined in building the school. Elder Westphal carried the brick and mortar for the builders, and Elder N. Z. Town, the first principal, did the cooking. Soon other young men joined in the construction. The school was finished in 1900 and became River Plate College, the largest of our South American schools. By 1954 there were fourteen academies and colleges in the South American Division.

In 1901 the first conference, con-

sisting of the countries of Argentina, Uruguay, and Paraguay, was organized as the River Plate Conference, with Elder Town as its first president. Headquarters for the entire continent were set up at Florida, a suburb of Buenos Aires. In this year Elder J. W. Westphal, a brother of Frank, came to Argentina, and eventually he organized and administered the work in all South America.

In 1909 a sanitarium was built on the campus of the River Plate College. Dr. R. H. Habenicht and his family had been sent to Argentina in 1901, but there was much opposition to his obtaining a license to practice in Argentina. However, the people discovered that he was a doctor, and they came in increasing numbers until he had all the medical work he could do. His



Elder and Mrs. F. A. Stahl, veteran missionaries among the Indians of Lake Titicaca, ready for a trip. These pioneers gave a long lifetime of service.

home became a temporary hospital. When the sanitarium was finally started, the building was full of patients before all the doors and windows were installed. This beginning in the medical work has served as a model for the same type of ministry in other fields in South America.

Checkup

- 1. Who was the first Seventhday Adventist minister sent to South America?
- 2. By what act did the Kalbermatter family show their desire to follow truth as soon as they learned it?

- 3. When was the first conference organized in South America?
- 4. Relate the story which led to the decision to build what is now River Plate College.
- 5. Who was the first medical missionary doctor sent to Argentina?

The Message in Remote Places

In 1911 Elder and Mrs. F. A. Stahl pioneered the work among the Indians of the Lake Titicaca region. They opened mission stations where medical aid could be given and the children taught. They started the Plateria school

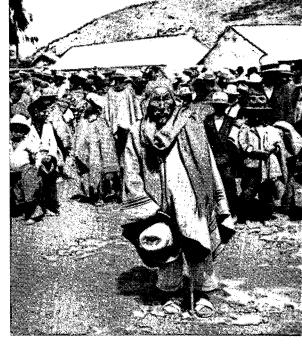
for training the Indians to work for their own people.

At one time when Elder Stahl was traveling among these Indians, a chief exacted a promise from him that he would send a teacher. But it would be a long time before a teacher could come, and the chief was concerned about recognizing the teacher to be the one with the advent truth. Elder Stahl picked up a soft stone, broke it in two, and gave a piece to the chief, saying, "The teacher will have my half of the stone." Years later Luciano Chambi, trained at Plateria, arrived with the token and founded the Broken Stone Mission, the first to be managed by an Indian.

In 1927 the Stahls had to leave the high altitudes, but they insisted on continuing pioneer work by going among the Campa Indians at the headwaters of the Amazon.

These ingenious missionaries taught the Indians a new way of life, including bodily health and cleanliness, homemaking, singing, and recreation. Their story contains many tales of deliverance—mobs being frightened away by the appearance of soldiers around the mission, a breach appearing in a wall to allow the missionaries to escape from enemies, and horses refusing to run down a missionary.

The first medical launch for use on the Amazon River, "The Luzeiro I," was built in 1931 by Pastor L. B. Halliwell with money given by the young people of the United States. Today five "Lu-



The Peruvian Indian who took half of the stone, helped start Broken Stone Mission.

zeiros" ("Light Bearers") serve the scattered Indian tribes of the Amazon region. There are sixtyfive different kinds of Indians along the 40,000 miles of this great river system.

The work of the mission launches is primarily medical, but as the people come down to the landings for treatment, there are many opportunities to give individual instruction in religion and to show pictures and give lectures in the evening.

Checkup

- 1. Where did Elder Stahl pioneer the work?
- 2. Tell the story of the Broken Stone Mission.
- 3. Who was the first Indian to have charge of a mission station? Where was he trained?



The "Luzeiro II," one of a fleet of mission boats equipped for medical and gospel evangelism.—These launches reach many otherwise isolated Indians.

4. What type of work has been pioneered by Elder Halliwell?

5 Recent Work

Pastoral, evangelical, educational, medical, and publishing work is being carried on today with the assistance of laymen. By 1954, the membership in South America had doubled in eleven years. In two missions the membership had doubled in four years.

The Rio de Janeiro Hospital is favorably located to attract the elite of the city.



Through the years Adventists have led Protestant missions, an unusual record. Colporteurs are distributing nearly a million dollars' worth of literature each year. They are supplied by the Buenos Aires Publishing House (Spanish) and the Brazil Publishing House (Portuguese).

Radio evangelism is highly effective in South America because it cuts into forbidden territories. The educated, wealthy class, which would not attend public meetings, will listen to the radio. Seven stations were broadcasting The Voice of Prophecy by 1956, with more than 20,000 students in the Bible correspondence schools. Colporteurs frequently encounter The Voice of Prophecy listeners, as do Ingathering solicitors, and they are

THE MESSAGE IN SOUTH AMERICA

favorably received when they claim identification with the radio program.

The Rio de Janeiro Hospital has done an unusually fine work. It was established in 1948 in a new, well-appointed building on a beautiful hill in the best section of the city. More than any other of our institutions in South America, it has been patronized by the wealthy class and has thus brought our work to their attention.

This hospital is small—fifty beds—and adheres carefully to vegetarian diets and natural treatments. The wife of a noted army general came to the hospital with a surgical

wound that would not heal. Within two months the wound healed, amazing her doctors, who started a vogue for sending patients there for what they called the "disintoxicating diet." One patient had planned to receive some flesh food on the side, but was so well pleased with the diet that she confined herself to it.

Checkup

- 1. How do you account for many unproductive years followed by the fruitful years in South America?
- 2. Why is radio evangelism especially effective here?
- 3. What has made the Rio de Janeiro Hospital successful?

CHAPTER 45 REVIEW

What part did these people have in the work in South America?

Peverini Luis Ernst
O. Montgomery N. Z. Town
George Riffel R. H. Habenicht
F. W. Bishop F. A. Stahl
J. W. Westphal Luciano Chambi
Kalbermatter L. B. Halliwell

Pronounce it this way:

Peverini pe vuh REE nee
Brusque broo:s KAY
Riffel RIF'l
Huara WAH rah
Santiago sahn ti AH goh
Kalbermatter KAHL ber mah ter

Ernst AIRNST

Habenicht HAH buh nikt

Rio de Janeiro REE oh day zhuh NAY roh

Stahl STAWL

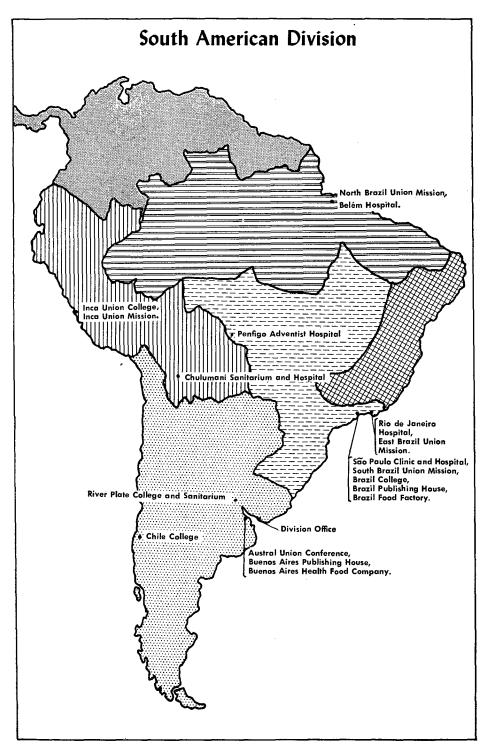
Titicaca tit i KAH kuh

Luciano Chambi loo: see AH noh KAHM bee

"Luzeiro" loo: SAY roh

What is your opinion?

- 1. What has Catholicism done to South America? What has Protestantism done to North America? Explain the causes for this difference.
- 2. Why, do you suppose, was Luis Ernst so determined to have a Christian education?
- 3. What would you expect to see if you took a trip with Elder Halliwell on the "Luzeiro"? In addition to the Indian dialects, what language would you hear?



ENTERING THE ORIENT

"And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Matthew 8:11.

Many believe that the people of China heard the gospel from the apostle Thomas. Nestorian Christian missionaries are known to have been in China around A.D. 500. Catholic missions in Japan were operating in the middle of the sixteenth century, but were forced to cease work. Present missionary_efforts_had_their_beginning_in_the_nineteenth century.

This chapter has the following high lights:

- 1. The Message in China
- 2. The Message in Japan
- 3. Hardships in Korea

(For factual data see Table 4 in the Appendix.)

The Message in China

Abram La Rue, in his late sixties, wanted to be a missionary to China. Because of his age he was advised to confine his activities to the islands of the Pacific. His interpretation of the direction was to get as close to China as he could and still be on an island. That meant Hong Kong, where he supported himself in missionary work for fourteen years before the arrival of missionaries to China. He sold health foods, books, and periodicals, mostly to English-speaking people, though he managed to have two tracts translated into Chinese; and he gave away thousands of papers.

In 1902 Elder and Mrs. J. N. Anderson and Mrs. Anderson's sister, Ida Thompson, arrived in China. Seven of La Rue's converts were baptized, six of them British seamen. La Rue was not a preacher or a leader, but his humble work was effective and will long be re-



REVIEW AND HERALD PUB. ASSN.

Abram La Rue (arrow) and J. N. Anderson (to his right) with British sailors and others at Hong Kong, whom La Rue led to an interest in our message.

membered as the first step in the evangelization of China. He died a year after the missionaries arrived.

The Andersons and Miss Thompson set to work studying the language. Hong Kong was chosen as the first base of operations in China because La Rue had already begun work there. It was a British possession and a safe refuge in those troubled times just after the Boxer rebellion. Many well-established missionary societies had headquarters there, making it a favorable location from which to study the field and plan for the work. In 1903 the mission was strengthened by

the arrival of four American physicians: Dr. H. W. Miller and his wife, Maude, and Dr. A. C. Selmon and his wife, Bertha.

For the first eight years the work in China, growing slowly but solidly, was organized as the China Mission, with headquarters at Canton. Elder Anderson, the veteran missionary, was director through all these years. In 1909 the Asiatic Division was formed, with China as a part. In 1931 China became a separate division. The Far Eastern Division includes Japan, Korea, Indonesia, and island fields.

Various shifts in location of the headquarters and facilities ended



The South China Training Institute at Hong Kong takes the place of the China Training Institute, whose work was disturbed by the recent wars.

in 1912 in the building of the Signs of the Times Publishing House in Shanghai. The missionary journal of the same name, promoted by evangelists, Bible workers, and colporteurs, reached the largest circulation of all religious papers in China, and finally equaled all others combined. Other smaller presses were in time established in different parts of the field.

Educational work started with the Bethel Girls' School in Canton, directed by Ida Thompson. It was soon followed by a boys' school. The Chinese, however, had an educational system of their own, and the mission type of school did not occupy as prominent a place in China as it did among the people of Africa and the Pacific islands. While other elementary schools were opened in South China, it was the one founded in Honan Province in 1910, under the direction of Dr. H. W. Miller, which finally became the central training school of the church in China. Moved to Nanking for a short time, it was, in 1913, forced by the revolution to move to Shanghai. At first it was called the China Mission Training School, but in 1920 its name was changed to Shanghai Missionary College. Elder S. L. Frost was the president at that time.

Medical work has played a large part in the Seventh-day Adventist mission in China. The Wilburs, the second missionary family to arrive, were nurses. Dr. Law Keem, the first missionary of Chinese blood, was a physician who established a small sanitarium in south China. The Drs. Miller and Selmon, though they actively pursued evangelistic, teaching, and publishing interests, were primarily medical men, and many of the later recruits were medical workers.

Checkup

- 1. Who were the first Seventhday Adventist missionaries in China?
- 2. The first baptism at Hong Kong was the result of whose missionary endeavor?
- 3. Name the four physicians who arrived in China in 1903.
- 4. What missionary journal had a circulation exceeding that of all other religious papers in China?
- 5. Who opened the Bethel Girls' School?

2 The Message in Japan

In 1854, the year Commodore Perry opened Japan to the West, Murata Wakasano-Kami, a Japanese officer, saw a small object floating upon the waters of Nagasaki Bay. It was a Bible in a language he could not understand. He sent to China for a Chinese translation of the Bible, studied it, and was baptized a Christian. Some years later this man's daughter became a Seventh-day Adventist.

In San Francisco some Japanese immigrants were introduced to the advent faith in the early 1890's, and from among their number several students went to Healdsburg College. One of these was T. H.



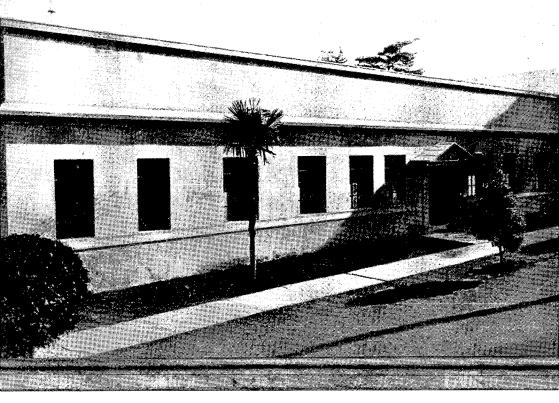
W. C. Grainger left a college presidency

to become our first missionary to Japan.

Okohira, who was to become the first Japan-born worker to enter the Seventh-day Adventist mission service. When Okohira finished his course at Healdsburg, Professor W. C. Grainger resigned as president of the college to go with him to Japan. In 1896 in Tokyo the missionaries started a language school for Japanese who wished to learn English.

The Bible was made a part of the curriculum, serving as the highest example of English literature. A church was organized there in 1897.

In the same year Elder Okohira began to work in the city of Kobe. A small monthly paper was started in Tokyo, but the death



The Tokyo Sanitarium-Hospital now occupies the old mission compound. This building, now the hospital, was formerly the Japan Publishing House.

of Elder Grainger in 1899 hindered the project. As with all Protestant missions in Japan, progress was slow. When the Asiatic Division was formed in 1909, the Seventh-day Adventist representation in Japan consisted of thirteen American and twelve Japanese workers, with 140 national believers. Elder F. W. Field was the director of the mission from 1901 until the directorship was assumed by Elder F. H. de Vinney in 1910.

Grainger and Field were educators, and gave attention to school work in English. However, a training school specifically for Japanese was begun in 1908 with Professor H. F. Benson as principal. He gave

thirty-five years of devoted service to Japan. Elder B. P. Hoffman went to Japan with his wife in 1912 and gained unusual fluency in the language. He became director of the mission in 1917.

The publishing interests and medical work were featured from the beginning. A few tracts and a missionary paper represented our early publishing efforts. Sanitarium work was conducted in Kobe from 1903 to 1909 by American doctors, and after that by a Japanese woman physician, Dr. Kiku Noma. Dr. E. E. Getzlaff, who began his service in Japan in 1928, was the founder of the Tokyo Sanitarium and Hospital.

After World War II our leaders were perplexed as to how we might return to Japan to re-establish communication with our people. Japanese Adventists had suffered much in prison, and we did not know how to get in touch with them. God answered our prayers. Elder F. R. Millard and Dr. A. N. Nelson, former missionaries in Japan who had been working as interpreters for the United States Government in Washington, were flown to Japan on a mission for the Government. They had their Sabbaths and evenings to start the reorganization of the church.

Checkup

- 1. Who opened our work in Japan?
- 2. When was the Tokyo Sanitarium and Hospital established?
- 3. Who reorganized the church after World War II?

3 Hardships in Korea

The Seventh-day Adventist message entered Korea through the door of Japan. In 1904 a Korean was passing a Seventh-day Adventist meeting hall in Kobe where he knew a Christian meeting was being held, but he could not read the Japanese characters. He was invited to the meeting by a Japanese member of the church. Neither of these men could understand the other, but they could communicate through a common knowledge of the Chinese characters. This Korean continued coming to the meetings, and after a time he



Dr. George Rue has received recognition for medical and orphanage work in Seoul.

brought another Korean. Both men became believers. The first went to the Hawaiian Islands; the second returned to Korea, where he began to teach the advent truth. Soon he had thirty believers instructed as far as he knew the doctrines. The Japanese mission sent him help, and, as a result, four small churches were organized.

Medical missionary work was begun in 1908 by Dr. Riley Russell, who served in Korea for fourteen years and established the Soonan Dispensary Hospital. In more recent years Dr. George Rue has led out in the medical work in Seoul. Activities in this line were hindered during World War II and the Korean war. As soon as possible Dr.

Rue and his associates returned to Seoul and began again under primitive conditions with scanty equipment and no suitable buildings. Once more the sanitarium is in operation, and an orphanage for several hundred children has been started. Dr. Rue has been the private physician to President Syngman Rhee and has been decorated by the government.

During World War II the Japanese forces in Korea tried to destroy the Christian religion and establish Shintoism. In one town the Japanese chief of police called in 150 religious and civic leaders and told them that they must worship at a Shinto shrine as a sign of loyalty. All were silent but Lee Tuk Hoe, the Adventist representative. Much to the annoyance of the other fearful representatives, he said that he could not worship at a Shinto shrine, which was contrary to the laws of Jehovah; and when the group was taken out to a shrine he refused to perform any act of worship.

Though the guards were furious, the police chief permitted no violence and took the group back to town and again lectured them on loyalty. But he pointed to Lee as an example of loyalty in contrast to the insincere homage of the others. However, he said, Lee would have to be punished for disobeying the law of Japan. Lee was taken to another room and commanded to kneel in the customary position of criminals about to be punished. He prayed earnestly. The chief left him, then returned in half an hour, to announce, "I do not wish to punish one who is loyal to the Majesty of heaven. But I am obliged to mete out punishment to you for disobeying the law. Your punishment has been to kneel for half an hour. You may go."

The Seoul Sanitarium and Hospital has 124 patient beds and operates a school of nursing. In this city there are also the Yung Nain Academy and the Signs of the Times Publishing House.

Checkup

- 1. Explain the statement, "The Seventh-day Adventist message entered Korea through the door of Japan."
- 2. Who were the first American workers sent to Korea in 1905?
- 3. When was medical work begun by Dr. Riley Russell?
 - 4. Tell the story of Lee Tuk Hoe.

CHAPTER 46 REVIEW

What part did these people have in the work in the Orient?

Abram La Rue J. N. Anderson and wife Ida Thompson H. W. Miller and wife

ENTERING THE ORIENT

A. C. Selmon and wife

F. R. Millard

S. L. Frost

A. N. Nelson

Law Keem

C. L. Butterfield

T. H. Okohira

Lee Tuk Hoe

W. C. Grainger

Pronounce it this way:

La Rue

luh ROO:

Canton

kan TAHN SEL m'n

Selmon Okohira

oh ko HIER uh

Kiku Noma

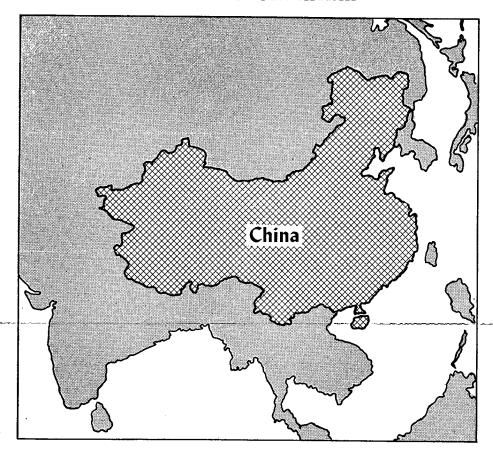
KEE koo: NOH mah

Shinto

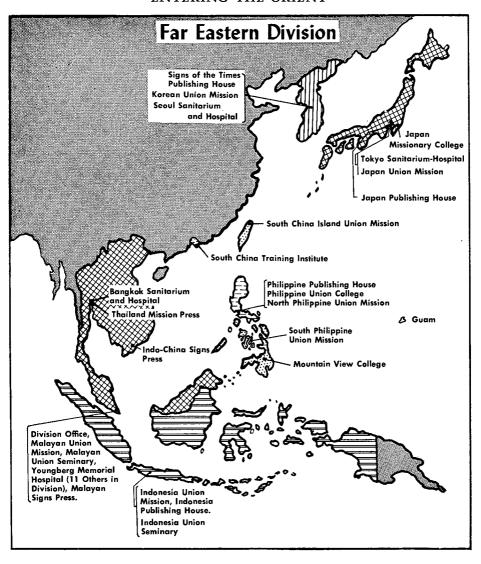
SHIN toh

Questions for class discussion:

- 1. Juvenile delinquency is almost unknown among the Chinese, even in America. Why is that?
- 2. Would you have voted to send Brother La Rue to China at his age if you had been on the committee?
- 3. In what strange or unique way did God open the door to Japan?
- 4. After the policeman had made his speech, should Lee have said what he did, or just kept quiet?



ENTERING THE ORIENT



47

SOUTHERN ASIA

"And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him." Malachi 3:17.

The Southern Asia Division, made up of India, Burma, Ceylon, and Pakistan is the center of many ancient religious errors and the stronghold of idolatry, which presents many perplexing problems. India is a land of extremes and contrasts, with many nationalities, languages, and religions. The contrasts between the rich and the poor, the learned and the ignorant, the high caste and the outcaste, are as great as that between the lofty Himalayas and the steaming lowlands of the Indus and Ganges valleys.

The work in Southern Asia, although not crowned with spectacular success, has been fruitful through the years. It has proved that God's truth is more powerful than Satan's errors.

Here are the important points to remember in this chapter:

- 1. Openings in Southern Asia
- 2. Schools for National Workers
- 3. Church Organization

(For factual data see Table 11 in the Appendix.)

Openings in Southern Asia

The first Seventh-day Adventist work in India was accomplished by colporteurs in 1893. There were two colporteurs from Australia and two from America. William Lenker and A. T. Stroup gave their attention to selling books to the English-speaking people and to the few nationals who could understand English, in Calcutta and other leading cities.

The next year Miss Georgia Burrus (who later married Luther J. Burgess and with him gave long service to India) arrived at Calcutta and began to learn the Bengali language. Her traveling expenses had been paid by the Mission Board, but after she reached India she was to become self-supporting. God honored her faith and provided for her needs. Once, when her funds were low, she received money from a man in Africa who had recently become an Adventist. He had heard of her mission work, and after selling a billiard table for \$500, he sent the money to her in installments. This money helped Miss Burrus finish her study of Bengali, and she began working for the needy women.

The Indian women of the upper castes lived in seclusion, and Miss Burrus began visiting these women. Many listened to her stories of Jesus Christ, and some were willing to pay any price to accept the faith. Although the church grew slowly, there was fruitage.

In 1895 Elder and Mrs. D. A. Robinson, accompanied by a Bible instructor, Miss May Taylor, reached India and opened a mission house in Calcutta. After working for a time among the people, they began a series of meetings in the Corinthian Theater. A rather serious earthquake just preceding the meetings caused the people to think seriously. The good interest in the meetings produced converts, and an English church was organized.

Other lines of church activity were started. Elder and Mrs. F. W. Brown opened an orphans' home at Karmartar, 168 miles west of Calcutta. In 1896, Dr. O. G. Place began medical work in Calcutta, and soon the medical work played an important part in opening doors in this land of superstition and prejudice. Dispensaries have been opened in many cities which furnish entering wedges for the gospel. In Southern Asia today there are several sanitariums and hospitals, and many dispensaries.

Our missionary in Surat, western India, was told that if Seventh-day Adventists would open a hospital in that city, the residents would support it and give money to help establish it. One day a man of Surat stopped the missionary and said that if Seventh-day Adventists would begin a hospital immediately, he would give ten thousand rupees, and another man offered to give twenty thousand on the same conditions. The gifts, equivalent to nine thousand dollars, were both lost, however, for the hospital was not established at that time. Later a hospital was opened there, and it has been self-supporting.

The Oriental Watchman, the first Adventist publication in a completely non-Christian land, began publication in May, 1898. Elder W. A. Spicer was the editor, and the first edition was issued free. Soon the paper had four thousand subscribers. Today the Oriental Watchman Publishing Association is located at Poona.



The Oriental Watchman Publishing House, Poona, India. The principal English periodicals are the "Oriental Watchman and Herald of Health" and "Tidings."

In its beginning the Adventist work in India was developed primarily among the English-speaking people, though some nationals received the message. When the advent message spread to Bengal, it reached grandfather Mookerjee, a descendant of William Carey's first convert. His grandson, Elder L. G. Mookerjee, has pioneered the church program in East Bengal and opened the Gopalganj mission station.

In South India, mission work began among the Tamil people when, in 1904, Elders H. E. Armstrong and G. K. Owen, who were preaching to the English-speaking people of Ceylon, met some Tamil traders. These men from South India were Sabbathkeepers, and they told about other Sabbathkeepers

among their people. It was not until 1908, however, that J. S. James went to Tinnevelly and found a large community keeping the Sabbath. The religion of this sect was a strange mixture of ideas based on New and Old Testament doctrines plus many practices not found in the Scriptures. Dissension within the group limited evangelism among them, but considerable success came as the message was given to other Tamil people. Tinnevelly became the headquarters of the South Tamil mission, which was for many years led by Elder E. D. Thomas, the first Seventhday Adventist Tamil minister.

In 1902, H. B. Myers, who was one of the first converts in India, sold books and then held some meetings in Rangoon, the capital



An outdoor school in India. Education is a paramount need in India, a land of many languages, many gods, deep ignorance, and high illiteracy.

MONKMEYE

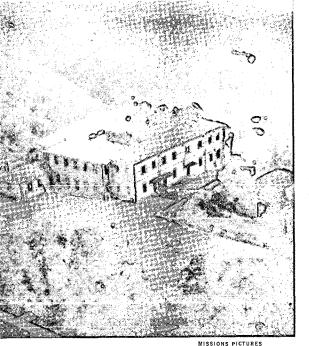
of Burma. He found a young Indian woman who had become convinced of the Sabbath truth by reading the Bible and who was observing the Sabbath without knowing of any other Sabbathkeepers. Her brother, Maung Maung, gave up a good position in the government, became an evangelist, and was later ordained. He supported himself as he preached to his people. Soon there were several Burmese and some Europeans keeping the Sabbath. Hearing of a general meeting to be held in Calcutta in 1904, he attended and pleaded for a minister to start church work among his people. Elder H. H. Votaw began aggressive evangelism,

and soon the number of Sabbathkeepers reached sixty. With him went L. F. Hansen, who pioneered the medical missionary work in Burma.

Maung Maung had some interesting encounters with European ministers who opposed the Sabbath. "Don't you know, Maung Maung," said one of them, "that in ancient Egypt Monday was reckoned as the first day of the week?" Maung Maung said to each one of them, "Do you think that Monday is the first day of the week?"

They all said, "Yes."

Then he said, "Did Christ rise on Monday?" They could not reply. Then one of the ministers began to



Vincent Hill School in Mussoorie, India, a secondary school for English students.

quote from Canright's Adventism Renounced. Maung Maung asked, "When you go into the pulpit to preach, do you use Canright's book or the Bible?"

The man replied, "The Bible."

"Then," said Maung Maung, "take Canright away and stick to God's word, and don't quote Canright for proof."

Checkup

- 1. What pioneer work in India was done by self-supporting workers?
- 2. How did an earthquake help evangelism in Calcutta?
- 3. What was the first Adventist publication in a non-Christian land?
- 4. What group of Indians first kept the Sabbath in South India?
- 5. How did Maung Maung meet the Sundaykeeping ministers?

2 Schools for National Workers

One of the first church enterprises in Burma was the Meiktila Industrial School, located 300 miles north of Rangoon. The story of its beginning is unusual. Among the people who came under the influence of the Votaws in Rangoon was a telegraph operator. When he was transferred to north Burma he carried Adventist publications with him and shared them with his friends, including A. W. Stevens, an official of the government, who became an Adventist. Stevens talked freely of his new-found faith with some Buddhist acquaintances, telling about our system of education which gave young people the ability to work with their hands as well as to study books. The industrial type of education appealed to the Buddhists, and they asked that such a school be started in their locality. In response to Elder Votaw's plea at the 1909 General Conference, Elder R. B. Thurber was sent to open a school, the Meiktila Industrial School. Located on a thirty-acre farm, it was equipped to give vocational training in agriculture, as well as furniture making and the manufacture of shoes.

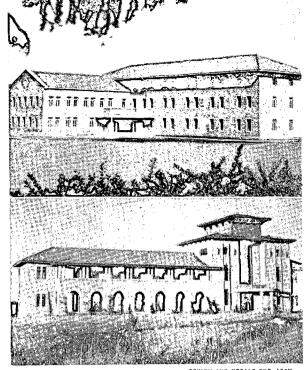
There are several elementary and secondary schools in the Southern Asia Division, and a senior college. These schools teach the young people how to live for Jesus and also how to share their faith.

Elder Eric B. Hare was at Salween, Burma, in charge of the Ohn

Daw school for the Karen people. The missionary regularly took his young people out into the neighboring villages to tell the story of Jesus. He would play his trumpet, and then, as the people gathered, his boys would talk to them about their Friend, Jesus. The boys got the idea that more people would come to hear the gospel if they had a brass band, so Elder Hare appealed to the young people's societies in Australia to buy a set of instruments, ranging from silver trumpets to a bass drum and a After much practice, the school band could play three simple hymns. The crowds flocked to hear the music and the story of Jesus, and even their fear of the devils could not keep them away.

The Vincent Hill School at Mussoorie, India, was established in 1911 as an elementary and secondary school for English-speaking people. In 1926 it became a junior college and was the largest Adventist school in Southern Asia until Spicer College was founded in 1937. The withdrawal of many Engglish people, beginning in the early 1950's, reduced enrollment in the Vincent Hill School, so that it became a secondary school again.

Spicer College began as a primary school, first located at Mukkupairi, and later established near Poona as a senior college. Professor L. B. Losey, who had been principal of the school when it was the South India Training School, moved with the school to Poona and was its first president.



The men's home and administration building at Spicer Memorial College in Poona, India.

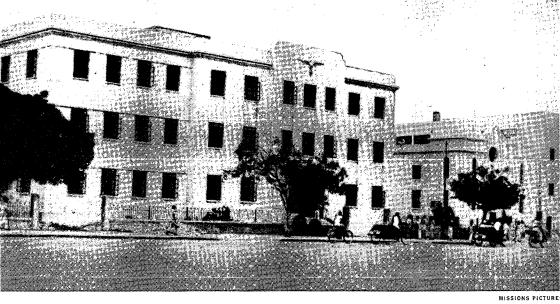
Christian education has aided the growth and success of the church in Southern Asia. Workers from these schools, as well as from the hospitals and sanitariums, are helping evangelize India.

Checkup

- 1. Why did Adventist education appeal to some Buddhists in north Burma?
- 2. How did Elder Eric Hare gain interest in the gospel among the villages?
- 3. What schools have offered higher education in India?

3 Church Organization

There was little formal organization in the early mission program



The Karachi Seventh-day Adventist Hospital in West Pakistan was opened in 1950. It has a school of nursing and accommodates one hundred beds.

in India. At first it was known as the Indian Mission, unattached to any other field. For the first ten or twelve years, Adventist missions were concerned mainly with winning English-speaking people to Christ, although some work was done for the nationals. At an important conference held in Calcutta in 1906, a new policy was adopted. The energies of the mission were turned toward the great unreached masses of India, and it was voted that new missionaries should first gain knowledge of one of the languages.

In 1919 the Southern Asia Division was organized. As a result of the partition of India in Au-

gust, 1947, when the dominion of Pakistan was formed and about 5,563,000 non-Moslems migrated to India, some changes were made in union mission lines. Among the institutions which have added impetus to our work in Pakistan is the Karachi Seventh-day Adventist Hospital, established in 1950.

Checkup

- 1. What important decisions were made in 1906 at the conference in Calcutta?
- 2. What is the name of the organization which has directed the work in this field since 1919?
- 3. What new institution has helped the work in Pakistan?

SOUTHERN ASIA

CHAPTER 47 REVIEW

How were these people connected with the work in Southern Asia?

William Lenker D. A. Robinson H. H. Votaw A. T. Stroup May Taylor L. F. Hansen Dr. O. G. Place J. S. James Georgia Burrus W. A. Spicer R. B. Thurber Eric B. Hare E. D. Thomas

Pronounce it this way:

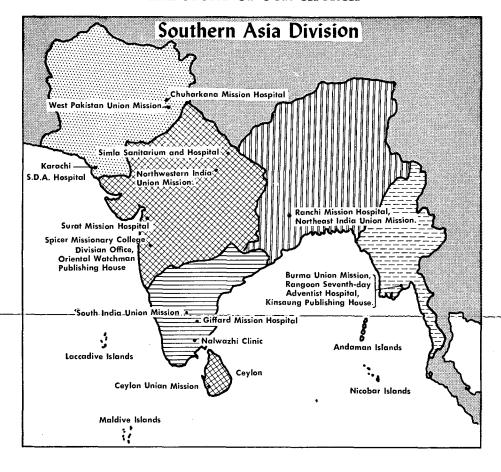
Pakistan pak i STAN hi MAHL yuhz Himalayas ben GAWL i Bengali SOO: ruht Surat roo: PEE rupee POO: nuh Poona MOO: ker jee Mookerjee TAM'l Tamil MAWNG MAWNG Maung Maung

Meiktila MEEK til uh kuh REN Karen muhs SOO: re Mussoorie kuh RAH chee Karachi Ganges GAN ieez Gopalganj GOH p'l gunge MOO: koo: pahr i Mukkupairi

MAHZ lem Moslem

What do you think?

- 1. The majority of the people in India are satisfied with their religion. We have more calls from other places than we can fill. Should we leave the people of India and go where the advent message is wanted more?
- 2. One young man wanted to know in what way the Christian religion was better than the religions of the country. What would you have told him?
- 3. When told that the Christian religion made a person better, he answered, "I shall watch you and see." Is this a fair test?



INTER-AMERICA

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Ecclesiastes 11:6.

The territory of the Inter-American Division stretches from the northern boundary of Mexico to British, Dutch, and French Guiana in South America. The civilization that the traveler finds in this vast expanse is varied and complex. English is spoken in the British West Indies, British Honduras, British Guiana, and the Canal Zone. In Haiti, French is the language of a dominantly Negro population. In most of the other lands, including Mexico, Colombia, Venezuela, Cuba, Puerto Rico, and Central America, Spanish is used.

Here are some points you will wish to remember about this lesson:

- 1. The Door Opened
- 2. The Gospel Foretold in a Dream
- 3. Other Methods

(For factual data see Table 6 in the Appendix.)



The Door Opened

The first known results of the advent message reaching the Inter-American Division came from papers handed to a ship's captain in New York Harbor in 1883. threw these upon the wharf in Georgetown, British Guiana, with the exclamation, "I have fulfilled my promise." An old man loitering there picked up a Signs of the Times and took it home. A woman caller saw the paper on his table, asked for it, read it, and became a Sabbathkeeper. She sent the paper to a sister in the small island of Barbados, and, before it was worn out, several persons there had accepted the truth. An appeal was made to the International Tract Society in Battle Creek, and soon a



The work has grown in recent years at Montemorelos in Mexico. The College was established in 1942, the Hospital and Sanitarium, shown here, in 1946.

colporteur went to British Guiana.

In 1887 George A. King, founder of the colporteur work in the United States, went to the English-speaking lands in Inter-America and sold a thousand dollars' worth of books. Later, William Arnold, after his return from Australia, made five trips into this field and sold more than five thousand books.

Work for Spanish-speaking peoples was begun by Elder and Mrs. F. J. Hutchins as they cruised through the Caribbean waters combining ministerial, dental, and colporteur work. Acting upon the advice of Elder Hutchins, the General Conference built a small schooner named the "Herald," cap-

tained by Hutchins, who came to be known in these hurricane-ridden seas as The Storm King.

Columbus discovered the island of Trinidad in 1498. A. E. Flowers, first of the missionaries to be sent out from the States, reached the island in 1894. His predecessors were F. B. Grant and Charles David Adamson, colporteurs, who sold Bible Readings, distributed other literature, and visited a number of persons whose names they had received from the International Tract Society.

Seventh-day Adventist work in Mexico was introduced by a colporteur, S. Marchisio, in 1891. Since there were no books in Spanish, he sold the English edition of *The Great Controversy*.

Two years later a group of physicians and teachers began medical and educational work in Guadalajara, under the leadership of D. T. Jones. Professor George W. Caviness left the presidency of Battle Creek College to represent Seventh-day Adventists on an interdenominational committee for a better translation of the Scriptures. He remained in Mexico for many years doing evangelistic work.

Checkup

- 1. What paper introduced the message in British Guiana?
- 2. Who made five trips to this field and sold more than 5,000 books?
- 3. Who was given the name The Storm King?
- 4. What book introduced the advent truth in Trinidad?
- 5. Which book was first sold in Mexico?

The Gospel Foretold in a Dream

In British Honduras there was an aged man who had called his children to his bedside to receive his dying message. He said, "I am soon to leave you, but someday a man will come with a message about the coming of the Son of God. He will bring you the true religion. I know he will come, for God has told me so; but you will have to wait."

The children buried their father, and for forty years they awaited



Scenes from the mission at Mount Roraima, home of the Davis Indians in British Guiana.

the coming of the man with the message. Year by year they remained in darkness and superstition; yet their faith did not waver, for they remembered the words of their father: "I know he will come, for God told me so; but you will have to wait." The messenger came

in the form of a Seventh-day Adventist missionary.

Far in the interior of northern South America, at Mount Roraima. is the junction point of three countries-Brazil, Venezuela, and British Guiana. Here dwell the Aracunas, generally known as the Mount Roraima Indians; but known to Seventh-day Adventists as the Davis Indians. In the 1880's a native chief had a dream in which he learned about creation, the fall of man, the Sabbath, salvation through Christ, and the second coming of Jesus. As a result of this dream he reformed his life and the lives of his people, doing away with polygamy and human sacrifices. For years the people kept the Sabbath, waiting for a teacher to come.

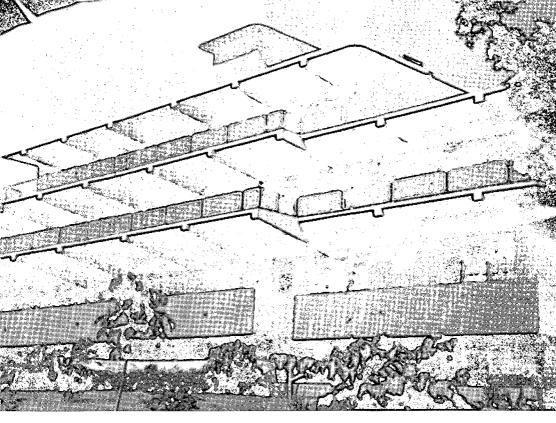
After the Indian chief died, some of his people lost their faith; but others were patient in waiting for "the man with the Book." The Seventh-day Adventist headquarters in Georgetown, British Guiana, learned of these Indians, but the obstacles in the way of reaching them seemed insurmountable. There were hundreds of miles of almost impenetrable jungle, infested with dangerous beasts and venomous snakes, besides rivers with rapids and falls. There were no funds available for the project. and there was no one to send.

However, in 1910, Elder O. E. Davis, president of the British Guiana Mission, determined to penetrate the jungle and visit the Indians who were waiting for the man with the Book. A gold miner

in a dugout canoe took him halfway, but the minister was turned back by an attack of fever. In 1911 Elder Davis made a second attempt to reach the Indians of Roraima, and he was successful, although smitten again with the fever. His coming was hailed with wonder and joy. Here was the man their chief had promised would come with the Book!

Day after day missionary Davis gathered the Indians around him and through his interpreter taught them the advent message. taught them the words and tunes of songs in the English tongue, which they memorized. Then he became very ill. When he knew he could not live, he called the Indians around his hammock and prayed with them and their chief, urging them to be faithful, for another "God-man" would surely come to teach them. When he died, the Indians wrapped his body in a bark shroud and buried him there near the foot of Mount Roraima.

Years later the infrequent travelers who reached Roraima reported hearing the Indians singing, often at the grave, "There's Not a Friend Like the Lowly Jesus," "Jesus Is Coming Again," and "Shall We Gather at the River?" Finally a gift of \$4,000 was sent to the General Conference specifically for the Davis Indians. In 1925 the conference sent Elder A. W. Cott and his wife and, for a short while, Elder R. J. Christian to minister to the Indian tribe. The Cotts nursed and taught, starting seven



The Bella Vista Hospital, established in 1953, in Mayagüez, Puerto Rico, is one of six medical institutions recently put in operation in Inter-America.

missions and schools during their eight-year stay.

The story is told of how God used a little boy in the interior of Panama, as He used little children in Scandinavia in the days of the first-angel's message. Three of our leaders went into the interior to interview this Indian boy, who was reported to be preaching to the people about the coming of Jesus. They found him playing among his companions. He was bashful and reluctant to answer their questions. Finally he related to them the message God had given him for the people.

"Very soon God will send dis-

eases upon this world and will destroy it. We should now prepare ourselves and get ready-every one of us. We should not take part in the dances and fiestas [celebrations at which the people usually become riotous and drunken] nor participate in the devil dances. We should obey God. A great earthquake is soon coming in which the wicked will all perish in one day. When God sends the plagues, there will be neither rice nor corn nor any fruit on the trees. The hills and the mountains will be leveled, and the rivers will be empty. If we obey God, He will give us a crown of gold."

When they inquired how he had received this message, he answered, "God gave it to me in a dream. It was like a voice of thunder. God commanded me to preach this message, and nothing shall be able to prevent me from it."

Checkup

- 1. What was the message the old man in Honduras gave his children?
- 2. How did the "Davis Indians" first learn of the truth?
- 3. Who introduced the advent message in Panama?

3 Other Methods

In 1895 F. C. Kelley set up a photographic business in Bogotá, Colombia. His business contacts opened the way for Bible studies and literature sales in Bogotá and other cities. Revolution and his wife's ill-health forced him to return to the United States, but soon a colporteur followed up his missionary work.

In one town a Catholic bishop put a colporteur's books on the prohibited list of reading. When the colporteur approached a prospective buyer, the man said, "This book has been condemned, and those who read it are excommunicated."

"That is right," said the colporteur, "but you must have a copy." The sale was made.

In 1891 Mrs. M. Harrison, a resident of Jamaica, received three health tracts from an Adventist woman in Battle Creek. Through literature and correspondence she

became an Adventist and attended the General Conference of 1893. In answer to her request, Elder A. J. Haysmer and his wife went to Jamaica in May, to find a company of believers awaiting them. The first Adventist church in Jamaica was organized in 1895 with a membership of thirty-seven.

Many years later a colporteur in Jamaica was going from house to house when he came upon a man sitting on his porch reading the Bible. After introducing himself, the colporteur began to give his canvass.

"What denomination do you represent, young man?"

"I am a Seventh-day Adventist, sir," replied the colporteur.

For a moment the man was silent. Then he said, "Forty-four years ago a minister by the name of Haysmer preached in this district. I was so prejudiced that I would not go to hear him. I believe he was teaching the truth; I want to know more about it now." The colporteur studied with the man, and it wasn't long before he accepted the advent message.

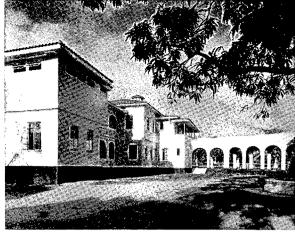
In 1910 F. G. Lane and R. E. Greenage began a mission center in Caracas, Venezuela. Unable to do any public work until they could learn the language, they used their spare time, while studying, in making prophetic charts and doing carpenter work. A man who delivered some lumber for the carpenter work paused to look at the charts and to ask many questions, none of which the missionaries could

understand. Mr. Lane said, "I have an idea. Where's my Spanish Bible?"

Taking the Bible and finding the texts in the book of Daniel by number, he showed the Scripture passage to the man and pointed to the appropriate figure in the chart. When the visitor left, Lane wondered how much good he had done. Two hours later the visitor returned with a friend. These two men became charter members of the Caracas church when it was organized a few months later.

Checkup

1. By what business did F. C.



The Andrews Memorial Hospital in Jamaica is a fifty-six-bed institution founded in 1945.

Kelley of Colombia support himself?

2. How long did it take one man to accept the truths Elder Haysmer preached?

CHAPTER 48 REVIEW

In what way were these people connected with the work in Inter-America?

George A. King

William Arnold

F. C. Kelley

Mrs. M. Harrison

F. J. Hutchins

A. J. Haysmer

A. E. Flowers

O. E. Davis

D. T. Jones

Pronounce it this way:

Barbados bahr BAY dohz
Marchisio mahr KEE si oh
Roraima roh RIGH mah

Guiana

gi AH nuh boh goh TAH

Bogotá Antilles

Haiti

an TIL eez HAY tee

Caribbean Guadalajara

cair uh BEE uhn gwa dal luh HAR uh

For class discussion:

- 1. How can we tell if a dream comes from God?
- 2. Why should we not become discouraged and quit if people do not accept the advent message immediately?
 - 3. In what way is the printed page like seed?

THE MIDDLE EAST

"And the Lord appeared unto Abram, and said, Unto thy seed will I give this land." Genesis 12:7.

The same land that Abraham saw when God made this wonderful promise to him is part of the Middle East Division. Christ was born here, indeed, almost all the Bible lands are within this territory. When the great controversy between Christ and Satan is ended, and the saints are with Christ, the New Jerusalem will descend to this area.

In our lesson today we should remember:

- 1. Islam
- 2. Turkey
- 3. The Middle East Organization

(For factual data see Table 7 in the Appendix.)



The word "Islam" means "submission," that is, submission to the will of God. It is used to refer to the 315,000,000 followers of Mohammed, who, they believe, was the last of God's true prophets. They believe in three revelations from God: the law of Moses, the gospel of Jesus, and the Koran of Mohammed. Since they believe in a single deity, Allah, there can be to them no other member of the Godhead. Jesus, to them, is not the

Son of God, and the Mohammedan religion is non-Christian.

Islam is the largest non-Christian religious group. (There are over 200,000,000 Protestants in the world.) The areas inhabited by Mohammedans are Pakistan, Afghanistan, Iran, Turkey, Saudi Arabia, Egypt, and other countries of Asia Minor and North Africa, and much of Indonesia. They are devout, almost fanatical, in their religion, observing regular prayers at set times and living up to strict rules of conduct, including abstention



An aged Adventist lady from Mount Gilead, Palestine, with an old grinding mill. The gate of the Seventh-day Adventist mission in the old city of Jerusalem. The cow and the camel pulling together, not an unusual scene along the Nile. A tomb in Hamadan, Iran, thought to be the grave of Queen Esther and Mordecai.

from pork and intoxicating drinks.

Conversions of Mohammedans, or Moslems, to Christianity are rare. In the Islamic countries a large share of the converts to Adventism are from other religions—Armenian, Assyrian, Nestorian, and Coptic.

Mission work in these areas is also difficult because of the political tension and, in recent years, the growing resentment toward Western culture. The establishment of Israel within the area, backed by British political power and aided by American money, has increased this resentment. No one Moslem country is strong enough to unify the group, and there are divisions based on ecclesiastical organization.

There are many stories of Christian heroism, persecution, and martyrdom in these Moslem lands. Whole sections of the country passed from the rule of one government to another. Christian Armenians were driven from place to place, and enmities grew out of political loyalties, especially during World War I. Turkey has been kept in control of the strategic territory it occupies by the insistence of the great powers, lest any one strong nation gain the advantage of this control. Turkey is not so small now, militarily, and the nation offers a dangerous front to any encroaching enemy.

There never has been a time when evangelism was easy in the realms of Islam, least of all in the Holy Land, where contention for the holy places has stirred up strife.

Checkup

- 1. How is the Mohammedan religion related to Judaism and Christianity?
- 2. Where are Moslems found principally?
- 3. Why are the Moslem countries so poorly unified?



Political and religious strife made Turkey the scene of many acts of persecution and heroism. Greek and Armenian names take the spotlight—Baharian, Keanides, Tavoukjian, Apigian. Space permits only a glimpse of this history.

Z. G. Baharian learned the Adventist message from Theodore Anthony, a Greek who came from America. Anthony roomed with the father Baharian in Constantinople while the young son, Z. G., was away at college. In the summer of 1890 the boy came home, met Mr. Anthony, read some Adventist books, and accepted the message. He spent two years in study at Basel, Switzerland, and returned to Turkey to become the modern apostle to the Levant. Thus he retraced some of the steps of the apostle Paul and relived some of his hardships.

He began by joining Mr. Anthony in a series of meetings, held in a public building in Constantinople. Six persons were converted, including a young woman who became Mrs. Baharian. Soon both men were in jail for circulating Adventist literature. After four days,



MISSIONS PICTU

A Seventh-day Adventist baptism in the waters of the Jordan River at the spot declared by tradition to be where John the Baptist baptized Christ.

during which they talked with their fellow prisoners about the advent message, they were called before the judge. They showed him that they had a permit to publish, and they were released. The director of police was interested in their faith and gave Baharian a chance to explain the coming of Christ and the judgment.

When he had finished, the official said, "I see that you are a good man. But take care not to publish circulars in this manner. The Protestant representatives raised a complaint against you. We do not interfere with the doctrines of anyone. Only be careful not to stir up the people." It happened more than once that the opposition came

not from the Mohammedans, but from other groups of professed Christians.

The men left Constantinople to work in the neighboring towns. In Bardizag, Baharian visited a believer. A Protestant mission group staged a three-hour riot around the house, threatening to drive the Adventist preacher out of town.

In Ovajik, Baharian found four people, including a prominent Protestant, willing to keep the Sabbath. While preaching in a hall, the minister was threatened by a mob which broke the windows. His life was saved by the police, who conveyed him to another village. In spite of the opposition the group soon grew to number thirty.

In 1894 Baharian was ordained to the ministry. He worked in Asia Minor in spite of the opposition of Protestants and Armenian Christians as well as the Moslem Turks. During World War I the believers were scattered, and Elder Baharian lost his life in the massacres of 1916.

Among the converts of Z. G. Baharian was the Keanides family. The oldest daughter, Alexandra, began nurse's training under an Adventist missionary, Dr. A. W. George, and finished it in England. She returned to her country and was drafted into the Greek army hospitals in the first Balkan war. She became a superintendent of nurses and received several decorations. During her army service she brought Christ and the advent message to many of the men under her care.

Alexandra's thirteen-year-old sister, Diamonides, was asked to travel with Elder A. C. AcMoody, the new superintendent from America, to interpret for him, since she knew English and, as a Greek, was free to travel. After the first trip and a brief time in the American school in Constantinople, she went traveling again, this time with Elder R. S. Greaves in Greece. Back in Constantinople she worked in the mission office and was graduated from the school.

During World War I she was imprisoned under suspicion because of letters she had written as secretary-treasurer of the Turkish Mission. While awaiting trial she worked among the other women prisoners, who called her "Angel." When she was called before the judge she defended herself in a two-hour discourse on Bible Christianity. At its conclusion the judge politely dismissed her with these words, "I am sorry to have troubled you. A great truth has been revealed to us. We never knew before that such a people existed. When we come to Constantinople we also will come to your meetings."

In 1921 Diamonides was married to A. E. Ashod, and she joined him in working in Turkey, Persia, and Cyprus. The two Keanides girls had a large part in translating Adventist literature into the languages of the Middle East.

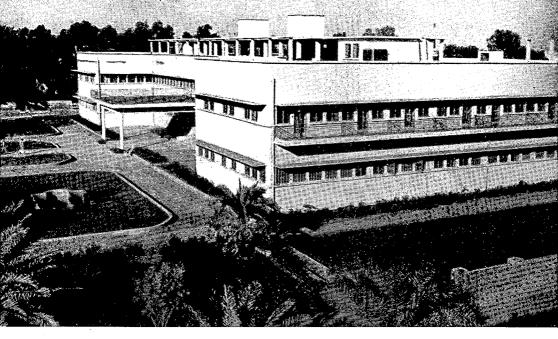
Checkup

- 1. How did Z. G. Baharian come to enter our work?
- 2. From what groups did the opposition come in his early years of evangelism?
- 3. What part did the Keanides girls have in witnessing for Christianity?

The Middle East Organization

At the 1950 General Conference Session in San Francisco it was voted to organize the Middle Eastern lands into a division, with Elder G. J. Appel as president. The area had been a union mission directly under General Conference supervision.

The newly chosen division officers arrived in Lebanon in the fall



The Dar Es Salaam Hospital and School of Nursing, begun in 1946 in a hotel, was in 1952 moved to this new building in a good section of Baghdad, Iraq.

of 1950 and gained an acquaintance with the field prior to taking over their responsibilities on January 1, 1951. Iran was to be a detached mission directly under the division. The remainder of the division is divided into the East Mediterranean Union Mission and the Nile Union Mission. Israel is administered as a detached mission under the Southern European Division.

The Middle East Division is the only division that has territory in three continents. It has the smallest membership of any division. Of the nearly 100,000,000 population, 90,000,000 are Moslems. This population is interesting because of the variety of its peoples. This variety is seen in the teachers and students of the Middle East College,

where, strangely enough, English is used as the teaching medium.

The division headquarters are near the Middle East College and Middle East Press, just outside Beirut, Lebanon. It is a beautiful hill-side site on the western slope of the Lebanon Mountains overlooking the Mediterranean Sea. The college owns a garden tract with a deep well at the foot of the mountain. Several teacher's cottages are also on the property. About 80 per cent of the students at the college are Adventists.

Literature work in the Middle East began in 1892, when a Greek shoemaker became a self-supporting colporteur. Recently the publishing work has grown rapidly, so that during the four years preced-

ing the 1954 General Conference more literature was printed in this division than during all the previous years of mission work. Many student colporteurs spend their summers earning scholarships, as they do in America. The literature ministry is of major importance in Moslem lands because of the stigma attached to association with Christian groups. The interested Moslem can read his way into the message without suffering any abuse from his friends and relatives until he is ready for a public declaration of faith.

For the same reason the radio ministry is important, allowing families to learn Adventism in their homes. Radio Ceylon is the principal source of broadcasts for this area, though some local stations carry health programs and nondoctrinal religious programs. A studio has been equipped on the college campus to prepare these programs.

The Voice of Prophecy Correspondence School is a powerful agent for spreading the message. In 1954 200,000 were enrolled in the correspondence schools. Many students have been baptized.

The eighty-bed Dar Es Salaam Hospital, located in Baghdad, Iraq, is a division institution accomplishing a good work.

There are many stories of faithfulness under persecution among converts from Mohammedanism. Young people have been forced to leave home because of their faith. One youth forfeited his inheritance of thirty-five villages owned by his father, because he would not renounce the advent message.

One believer, Mr. Muneer, accepted the message over the protests and ridicule of his wife and relatives. He lost his job, and his wife threatened to leave him; but he was patient. He found other work and began to study the Bible with his wife. Soon she publicly confessed her belief in Adventism, which caused a violent reaction among her relatives.

One day Mr. Muneer returned from work to find the house full of angry relatives, who threatened him with drawn knives. They said they would take his wife and son away. He faced them calmly and said that his wife would make her own decision. She boldly told them that she would stay with her husband and become an Adventist, even against the commands of her father. This was unheard-of conduct among Mohammedans. But, strange to say, while the Muneers prayed silently, the relatives, one by one, departed. Mrs. Muneer was baptized soon afterward.

Checkup

- 1. What features of the Middle East territory make it a difficult field?
- 2. What branches of our work are administered near the college campus?
- 3. Why is radio evangelism especially effective in Moslem lands?
- 4. How did Mr. Muneer find the solution to his problem?



A group of patients awaiting treatment at the clinic of the Dar Es Salaam Hospital, an institution doing a great work in a difficult field.

MISSIONS PICTURE

CHAPTER 49 REVIEW

In what way has this person been connected with the work in the Middle East?

G. J. Appel

Pronounce it this way:

Appel uh PEL
Iran ee RAHN
Iraq ee RAHK
Beirut BAY roo:t

Dar Es Salaam dahr es suh LAHM Nestorians nes TOH ri uhnz

Copts KAHPTS
Koran koh RAHN

Keanides kee uh NEED es

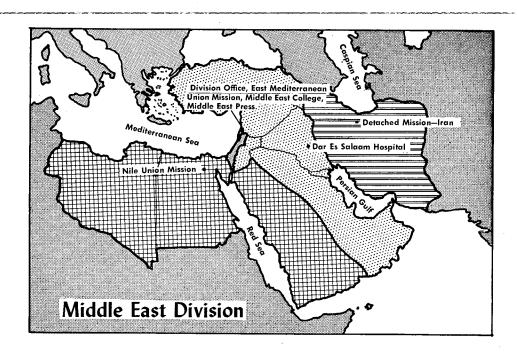
Diamonides digh uh moh NEED es

AcMoody AK moo: dee Baghdad BAG dad

Apigian uh PIJ ji uhn

What do you think?

- 1. If Mohammedans believe in God and accept Jesus as a prophet, why are they not ready converts to Adventism?
- 2. Is the winning of the people in the Middle East easier now than in the days of Christ?
- 3. Why is there so much unrest and suspicion among these people?



CHANGING EUROPE

"Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." Revelation 2:10.

The work in Europe has developed remarkably since the days of the pioneers. Yet in spite of the remarkable growth and contribution which Europe has made, these achievements have been won through much hardship. Many have paid the supreme sacrifice for the faith which they considered worth more than life itself.

One of the chief factors which has made the advent work more difficult there than in America is that so many countries in Europe have a state church. This dominant organization is closely related to the government and draws its support partly, at least, from the public treasury. Laws are passed in its favor, restricting missionary activities of other religious bodies.

Here are divisions of this lesson which are of special importance:

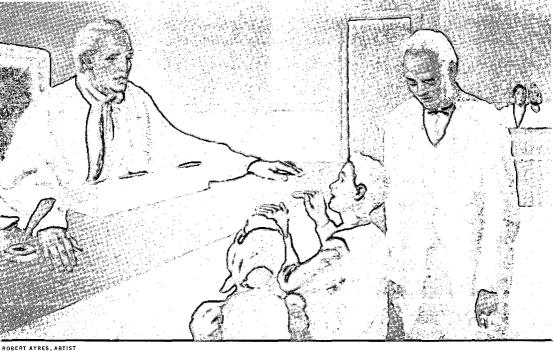
- 1. Central Europe
- 2. Northern Europe
- 3. Southern Europe
- 4. Organization in Europe

(For factual data see Tables 3 and 8 in the Appendix.)

Central Europe

The Adventist Church in Germany has been through some re-

markable experiences, and in spite of serious wars and other events which have not made the work easy, God's truth has marched on



The kindness of two children in securing his freedom after he was arrested for beating them, leads a man to become an Adventist elder.

triumphantly. The following experience illustrates the struggle which has taken place.

In southern Germany a mob attacked some candidates for baptism. As they ran over a bridge to escape, a young widow, the mother of two little children, was killed. The Roman Catholic Church took the two children, the older about ten years of age, and put them in a Catholic home. But the little boy and girl did not forget their mother or their God. The first Sabbath they hid in the barn and studied their Sabbath-school lesson. In the afternoon the man of the house found them and beat them. The second Sabbath they hid in the woods, but again they were found and whipped. On the third Sabbath, when the man found them and began to beat them, he said he would kill them if they did not give up their religion. Now some neighbors came upon him, and he was arrested.

When the judge heard what had happened, he sentenced the man to be flogged as he had flogged the children. But the little boy arose and said, "Judge, it is true that this man has beaten both me and my little sister very hard, just because we love Jesus and keep His Sabbath, as mother told us to do. But I do not want him beaten. In our Sabbath-school lesson this week we learned that we must pray for those who hurt us. And so I pray you, please forgive him."

The judge was touched by this love. After lecturing the man, he set him free, saying, "You are



A free summer camp near Hamburg, Germany. Groups of children enjoy the good food, the outdoor exercise, and the fun for two or three weeks each.

saved from punishment by the pleas of these little children whom you have so cruelly abused." That man soon accepted the advent faith for which he had beaten the children. In time he became the elder of the Adventist church and gave his attention to the training not only of the children committed to his care, but of the entire church.

The work in Germany has made progress because of a strong publishing program which centers in Hamburg. A city mission was opened in Hamburg in 1899, and from this center, colporteurs, Bible workers, and preachers were sent into other parts of the country. In four years a strong church was organized in the city, and a property was secured for the publishing work. This grew until it was issu-

ing literature in many languages. Much of our growth in Germany was brought about by the colporteur. During the year following World War I more than half a million dollars' worth of message-filled books were sold in this country.

A school was founded at Friedensau as an industrial institution. Later on, a sanitarium and a food factory were started, which have had a far-reaching influence on the people in Germany.

In spite of all the hardships which they have experienced, the work has made good progress. Today the Central European Division includes only Germany.

Checkup

1. Why is it so difficult to work in some European countries?



The Seventh-day Adventist church at Berne, Switzerland. The Swiss Union Conference and Southern European Division have headquarters in Berne.

- 2. What became of the man who flogged the two children?
- 3. What institution do we have in Hamburg?
- 4. Where is our school located in Germany?

2 Northern Europe

As we noticed in a previous chapter, the work in the Scandinavian countries was pioneered by Elder J. G. Matteson in Denmark. The Danish Conference, the first conference outside of North America, was organized in 1880, with Elder Knud Brorsen as president. In 1890 a school was opened in Copenhagen. Three years later a high school was erected in Frederiks-

havn. This school has had several locations since then, and many workers have gone from this institution into the home and foreign fields.

Property was purchased near Copenhagen in 1897 for the Skodsborg Sanitarium. This institution has grown to be one of the largest medical centers in Europe and the largest Seventh-day Adventist sanitarium in the world. At one time there were rumors that the sanitarium was closing because of opposition to the use of hydrotherapy methods. One of the patrons, who was a member of the royal circle, took the matter to the palace. One day shortly thereafter

the sanitarium was visited by King Christian IX and his queen. This visit set royal approval upon the work of the sanitarium, and there were no more rumors of its being closed. For forty years this institution was directed by Dr. J. C. Ottosen. At first people called the Skodsborg Sanitarium The Cabbage Hotel because it served vegetarian meals; but it became one of Denmark's most noted institutions, and Dr. Ottosen was knighted by the king.

The Norwegian Publishing House was established in 1879 by Elder Matteson in Oslo. During a financial crash in 1899 the publishing house was threatened with bankruptcy. When the situation was known to the believers in America, they gave liberally to lift the indebtedness and help save the good name of Seventh-day Adventists in Northern Europe. This action gave prestige to the work in the Scandinavian countries. Between Hammerfest, the world's northernmost city, and the southernmost coast of Norway, churches have been established. The medical work is represented by a health journal and by treatment rooms in Oslo.

In 1880 the work in Sweden was begun by Elder J. P. Rosquist, who organized the first church of forty-seven members at Grythyttehed. At the instigation of a Lutheran priest, Elder Rosquist was imprisoned for several days in January, 1882. This experience only served to add interest to the church, for the people came out

to see the preacher who had been put in prison for his faith. A training school was established at Nyhyttan, on a farm several miles from a railway. Many treatment rooms were also opened in Sweden.

The church began its work in Finland in 1892, when Elder O. Johnson and two Bible workers began to minister to the Swedish people. Not being allowed to hold public meetings, Elder Johnson rented three unfurnished rooms which he arranged as a meeting place, and while he visited from home to home he invited people to attend "family worship." Thus a beginning was made, and soon three persons were ready for baptism. Books and publications began to be circulated in the Finnish language. The clergy were aroused and published a list of Adventist books with prices, warning the people against purchasing them. This aroused the curiosity of the people and advertised the literature. One of the leading medical men, a professor of the state university, accepted the message and served some years as president of the conference. A paper with a good circulation was published at Helsinki. Later a training school opened at Piikkio.

David Ostlund went from Denmark to Iceland in 1897 to bring the Adventist message to that country. On board ship he overheard a religious discussion among the passengers and asked one of them if he were an Adventist. The man said Yes. He was an Icelander



Mr. Perk, a Mennonite of southern Russia, who read some "dangerous" literature in hiding, ordered some more literature, and read himself into the message.

CHANGING EUROPE

and had learned of the Sabbath in the United States. Hearing that a missionary was going to Iceland, he had sold his farm in order to help spread the advent message. Soon an interest was aroused, and a paper was started, which today has the largest circulation of any journal on the island. The church has been greatly strengthened by the founding of the Iceland Mission School in 1950.

A tract received from America in 1879 and hidden for three years because of its contents, finally fell into the hands of a Mennonite named G. Perk, in southern Russia. He hid it in a haymow and read it many times, and he sent to America for more literature. About two years later, while employed as an agent of the British Bible Society, he was so marvelously protected by the Lord that he decided to follow his convictions, and he began the observance of the Sabbath. spread the light in the neighborhood.

Another Russian, eighty years of age, who lived in South Dakota, volunteered to carry the message to his birthplace. Despite his age and an impediment of speech which seemed to unfit him for such a mission, he made the long journey overseas. Landing at Odessa with no money, he was obliged to sell his shoes in order to pay the fare to his old home in the Crimea. Stepping up to a stranger, perhaps at the market place, he would say, "I have something here; will you be kind enough to read it for me?"

After a few sentences were read, the brother would say, "Now, isn't that good?"

"Yes, it is," was the reply.

"Well, you may have it." So tract after tract was distributed. Soon groups of Sabbathkeepers from the Crimea were calling for preachers.

Elder L. R. Conradi was asked to visit the field in 1886. While celebrating the Lord's Supper, he and an associate were arrested, charged with teaching "Jewish heresy," and put in prison. Their food was passed to them through a hole in the door. Through this hole the coarse jailer observed that the prisoners often prayed. "Your God will not hear you," he taunted. "You will go to Siberia." The American consul in Saint Petersburg (now Leningrad) was contacted, and he assured the Russian government that the Seventh-day Adventists were Christians. This consul had become well acquainted with our teachings and work while a patient at one of our sanitariums in America. After Elder Conradi and his companion had been confined for forty days, they were released, and the jailer confessed, "Your God did hear."

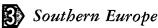
In 1907, during E. E. Andross's administration of the British field, a fifty-five-acre estate called Stanborough Park, about seventeen miles north of London, was bought and made into an institutional center. The British college, which had been in operation for six years in various London buildings, under

the principalship of Professor H. R. Salisbury, was moved to the old manor house at Stanborough Park, with Professor H. C. Lacey as the new president.

Stanborough College became Newbold College when it was moved to a large, beautiful estate farther north. During World War II the military forces asked for the property, and the college was moved to Bracknell in Berkshire, not far from Windsor Castle, but it retained the name Newbold Missionary College. Stanborough Park Sanitarium was dedicated in 1912, and a health-food factory and the Stanborough Press are located on the same property.

Checkup

- 1. Where is the largest Adventist sanitarium in the world?
- 2. What did Elder O. Johnson call his meetings?
- 3. Where did David Ostlund meet his "helper"?
- 4. How did an eighty-year-old Russian brother interest people in the message?
- 5. What is the name of our college in England?

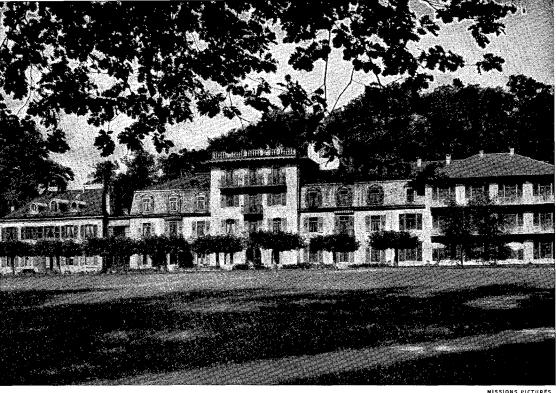


The countries in Southern Europe are largely Roman Catholic and Greek Orthodox in religion. The exclusiveness of these churches has led to some persecution of Adventists. Early in this century in a certain city the priests and the bishop assembled all the Seventh-day Adventists in the Catholic church,

with about fifty soldiers. There was a mob outside. The bishop cursed the Seventh-day Adventists and commanded them to come forward and kneel down. These simple-minded people were frightened, and all obeyed except one little woman who remained where she was. The bishop told them that if they would confess, he would do his best to keep them out of purgatory and protect them even in this life.

As the people seemed about to ask for pardon, the little woman sprang to the side of her husband and called, "Is that man God? Are we going to pray to a bishop? Have we been taught the truth to no effect?" Then she said, "In the name of the Lord, I command you, my brethren, everyone to stand up." They all got up and went to their seats.

The bishop did not know what to do. The mob shouted that they would kill the little woman. Then an officer came forward and said to the soldiers, "Take your swords, and everyone take a Seventh-day Adventist by the hand, and I will take that little woman." All expected the Adventists to be killed, but they were surprised. Turning, the officer said to the mayor, "You have a commission to protect the weak, and you, bishop, were sent to preach the gospel." Then he swung his sword and said, "Clear the way, and lead the Adventists home. If you ever molest the Seventh-day Adventists, you will hear from me."



Lake Geneva Sanitarium and School of Nursing, known as a "medical, dietetic, and physiotherapy institution," established in 1904, in Gland, Switzerland.

MISSIONS PICTURES

Checkup

1. What story illustrates deliverance from persecution in Southern Europe?

4 Organization in Europe

In 1898 the European Union Conference was organized with about 6,000 members. At that time there were four local conferences and several mission fields, with three small publishing houses. In those early days the European Division was a separate unit called The General Conference of Europe. The organization in Australia was another unit, as was the work in North America. In effect there were three General Conferences

working separately, but in harmony.

At the council in 1907 at Gland, Switzerland, it was decided to discontinue the General Conference of Europe, and to make the European field a division of the General Conference, with a vice-president of that body as its head. Elder L. R. Conradi became its leader, with the headquarters located in Hamburg, Germany. During World War I the confused conditions made it impossible to function as before, and for the time the division was inactive.

At present there are three European divisions: Northern, Central, and Southern. The Northern territory includes the British Isles, the Scandinavian countries, Neth-

erlands, Poland, and missions in North Africa. The Central European division has no missions because of the postwar status of Germany. The Southern territory includes the European countries south of Germany and missions: Italy, Portugal, Bulgaria, Greece, and Albania. Israel is included as a mission, and Spain is organized as the Spanish church. Russia is isolated from the General Conference organization. Czechoslovakia, Hungary, Romania, and Bulgaria are also somewhat isolated.

Checkup

1. How many "General Conferences" were there around 1900?

CHAPTER 50 REVIEW

In what way were these people connected with the work in Europe?

J. G. Matteson

O. Johnson

L. R. Conradi

Knud Brorsen

Dr. J. C. Ottosen

David Ostlund G. Perk H. R. Salisbury L. H. Christian

J. P. Rosquist

Friedensau

Pronounce it this way:

Knud Brorsen Copenhagen Skodsborg Rosquist Grythyttehed Nyhyttan

Nyhyttan Helsinki Piikkio Odessa Stanborough

Salisbury

FREE d'n zow

KNOO:D BROO:R sen

koh p'n HAY g'n SKAHDZ bawrg ROO:s kvist

GREE:T hit tuh hed NYOO: hit tan

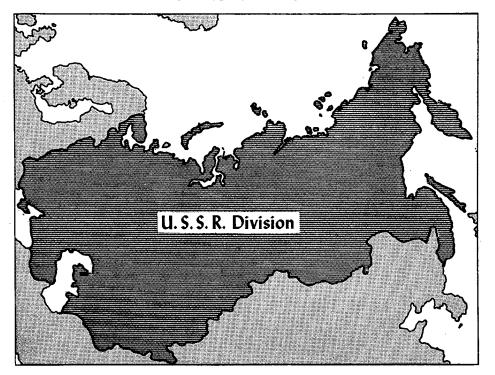
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PEEK kee uh
oh DES uh
STAN boh roh

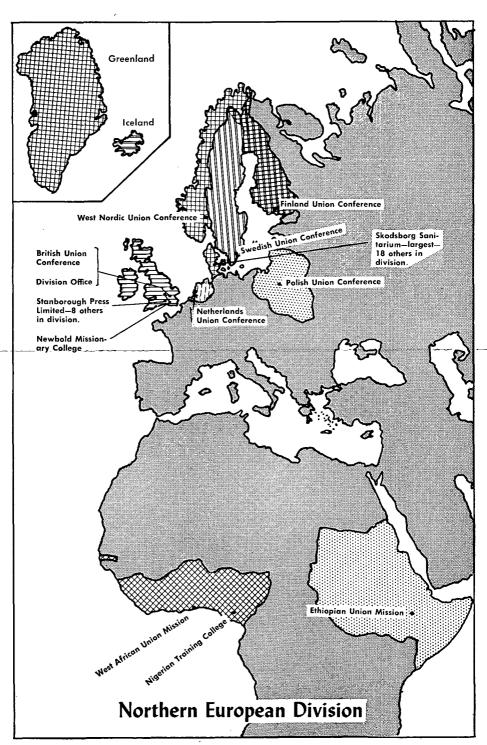
SALZ ber i

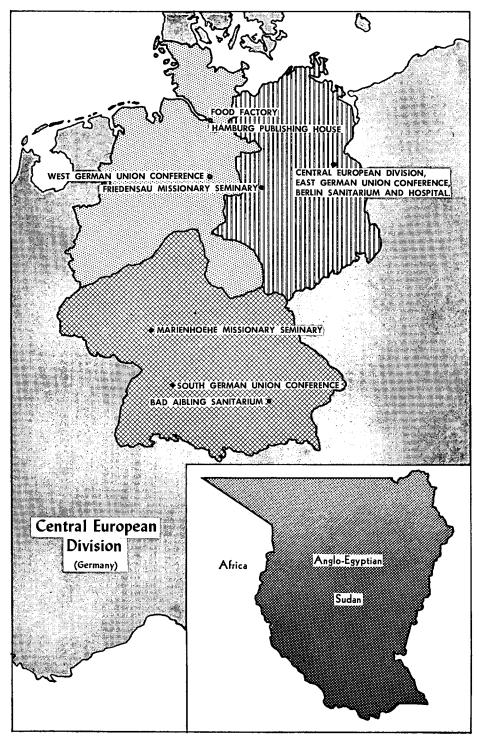
What do you think?

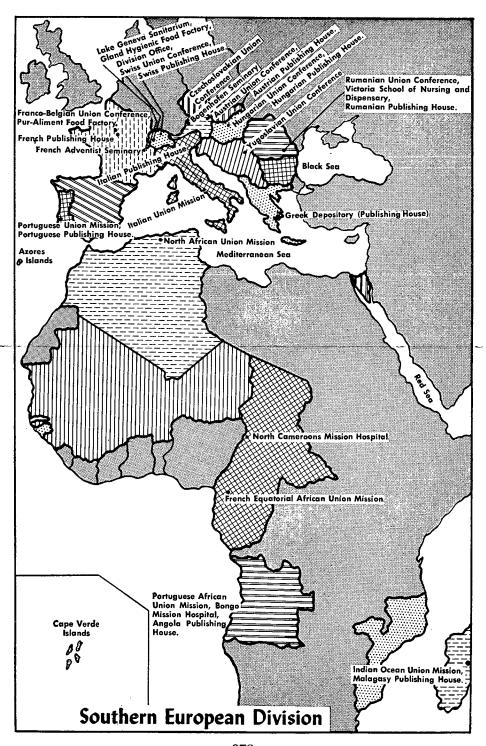
- 1. Should the man who beat the children have been punished?
- 2. Why did the three angels' messages flourish more in America than in Europe?

CHANGING EUROPE









UNIT SIX

DEVELOPMENT OF THE ORGANIZATION

"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."—Ellen G. White, Life Sketches, page 196.

It is our privilege to study the history of our church, in order that we may not "forget the way the Lord has led us."

PROJECTS

As a class you might like to—

HAVE AN EXHIBIT. This exhibit could consist of:

- 1. Denominational relics: early publications, old and rare souvenirs, articles of clothing or objects belonging to the pioneers, etc.
- 2. Trophies from the mission field: letters and snapshots from pen pals in the mission field, letters and pictures from missionaries, curios, stamp collections, samples of foreign money, costumes (returned missionaries_might_dress_in_native_costume_for_the_occasion).
- 3. Models: Some of the boys might like to make a model of the ship "Pitcairn," the church at Washington, New Hampshire, Battle Creek College, a typical mission station, etc. Some of the girls might like to make dolls to represent Ellen Harmon, Kate Lindsay, Mary Andrews, Flora Plummer, etc.

During the exhibit the members of the class who are acting as guides could be dressed in costume,

For further information see:

The Great Controversy, pages 582-690.

51

THE PUBLISHING WORK

"The intelligent, God-fearing, truth-loving canvasser should be respected; for he occupies a position equal to that of the gospel minister."—Testimonies, vol. 6, p. 321.

With a task as stupendous as that of giving the gospel to all the world, the church must avail itself of every possible medium of communication. The printing press has long been recognized as an agency of great effectiveness in the spreading of ideas. In this chapter the following significant points should be noticed:

- 1. Beginning to Publish
- 2. Literature Evangelism
- 3. Distributing the Literature



Beginning to Publish

The publishing work of Seventhday Adventists was born as the result of a vision given to Ellen G. White in 1848 while she was attending a "Sabbath Conference" at Dorchester, Massachusetts. We have her statement as follows: "After coming out of vision, I said to my husband: 'I have a message for you. 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. page 125.

Elder White was convinced that the message was from the Lord, and he desired to carry out its instruction; but some time passed before this was possible. In 1849 the Whites moved to Rocky Hill, Connecticut, and they lived in the same room in Albert Belden's home where two of the Sabbath Conferences had been held the year before. Here Mrs. White was given a further view of what literature could do, and she urged her husband to launch out into the field



James White followed the instructions to "print a little paper." When it was ready, "Present Truth" was sent forth with fervent prayers of the believers.

of writing and printing. More than once Elder White worked in the hayfield or forest to earn money to support the family, or to pay the railroad fare to a meeting. He could do it again; but such labor would divert his efforts from preaching the gospel. What should he do? Necessity seemed to call, and he was planning for such employment when his wife had a view of the task ahead and said that God had another work for him to do. He must "write, write, write, and walk out by faith."

Publications were not new to the pioneer Adventists. At first William Miller had contributed articles

to the *Vermont Telegraph* and then later to other papers. He had published pamphlets. Joshua V. Himes began publishing the *Signs of the Times* in 1840. By 1844 many journals such as *Signs of the Times*, *The Midnight Cry*, and *The Voice of Truth* were spreading Adventist doctrine through the land. But the job facing Elder White seemed lonely and staggering. Compared with the exciting message of the 1844 movement, the present task of teaching the whole world must have seemed almost impossible.

Elder White began to write. Then he walked eight miles to and from Middletown, Connecticut, to hire a

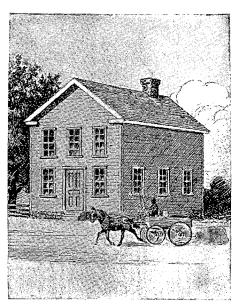
THE PUBLISHING WORK

printer. The first publication, *The Present Truth*, came from the press in July, 1849. This paper became *The Advent Review and Sabbath Herald*, our official church paper. But wait—how did this paper grow to be such an important journal?

Since the Whites were the principal writers, the printing of this paper was done wherever they happened to be. When they moved, the paper moved. It was in Paris, Maine, that the brethren decided to call the publication The Second Advent Review and Sabbath Herald. The next year the word "Second" was dropped, giving us the name we have today. The title Present Truth was later revived in a doctrinal periodical later published by the Pacific Press Publishing Association. The Review, originally serving as both a church paper and a missionary journal, is now distinctly for church members.

When the Whites moved to Rochester, New York, in 1852 they decided to establish the publishing work on a firmer foundation. They bought a Washington hand press for \$652.93 and installed it at 124 Mount Hope Avenue, our first publishing house. Three years later publishing headquarters were moved to Battle Creek, Michigan. In 1903 the Review and Herald Publishing Association was located in Washington, D.C.

Meanwhile other institutions were begun. In 1872 the Whites went to California to join Elder Loughborough and his associates. Soon the need for a west-coast



The first home of the Review and Herald after the move to Battle Creek in 1855.

journal was apparent. James White published volume 1, No. 1, of *The Signs of the Times* on June 4, 1874, having hired the printing done in Oakland. Less than a year later the Pacific Seventh-day Adventist Publishing Association was organized, and within a few months it was issuing the *Signs* from its new quarters on Castro Street in Oakland. Later it became the Pacific Press Publishing Association and in 1904 was moved to Mountain View, California.

In Nashville, Tennessee, Elder J. Edson White, a son of Elder James White, began in 1900 to publish *The Gospel Herald*. Early the next year the project was taken over by the denomination and it became the Southern Publishing Association, the home of *These Times*.

Checkup

- 1. When was the church asked to begin a publishing program?
- 2. What promise of success was given to Mrs. White?
- 3. Has it been an advantage to operate our own printing houses?
- 4. What was the first Seventh-day Adventist publication?
- 5. What problems faced James White in starting the publishing work?
- 6. Where was our literature first printed?

2 Literature Evangelism

At the General Conference of 1880, in Battle Creek, George King appeared with Uriah Smith's Thoughts on Daniel and Thoughts on Revelation under his arm, buttonholing every man he could find. Presenting these two books, he talked eagerly and convincingly of what the Lord would do if these books were brought out as one volume enlarged, illustrated, and attractively bound in cloth or leather. George King would not be sidetracked into other lines of endeavor. No one was going to make him into a preacher, or a doctor, or a printer, or anything but a colporteur! If only he had a book—a book that he could sell. a book that he could be proud to take to the public!

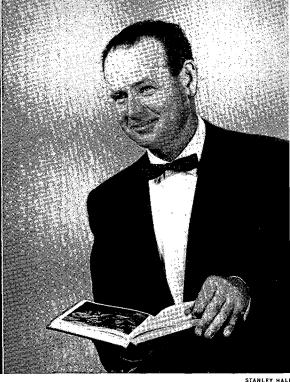
Finally he prevailed, as the spirit of adventure was aroused in Elder George Butler and the men of the Review and Herald Publishing Association. They put the two books together; they enlarged the page; they employed the artistry of the time to make the pictures of historical and prophetic subjects vivid and gripping. They bound them in blue and green linen, and in sheepskin or morocco, with marbled or gilt edges. There was a revolution in the art and press and bindery departments of our publishing house. Then they said to George King, "Here you are! Now go out and make good your promise to sell these books."

George King took the first copy that came from the press, and without ever leaving the building he cornered a young man named Webb Reavis, gave him a sales talk, and sold the book. That was by way of demonstration. Then he went out to the public and soon sold the first edition.

This was in 1881, and it marks the beginning of what we call "the subscription book business," that is, the selling of books from door to door. Literature sold in this way now totals upward of \$10,000,000 annually. The books for colporteurs were priced much higher than others—at first \$1.50, \$2.50, \$4.00, \$5.00—in order to give the salesmen a living wage from their Many persons feared the sales. books could not be sold. But they were sold! Thoughts on Daniel and the Revelation was followed by Ellen White's The Great Controversy Between Christ and Satan. Later Bible Readings for the Home Circle became a best seller.

George King, once having dem-





William Arnold, pioneer colporteur, who sailed for Australia in 1885, and Charles Eddy, modern colporteur, who sold \$29,000 worth of books in 1955.

STANLEY

onstrated the feasibility of selling our books from home to home, called for other colporteurs, whom he trained and sent to the towns and cities. The subscription-book business increased by leaps and bounds. Talented missionary salesmen were developed. William Arnold pioneered in the West Indies and Australia. Walter Harper worked in the United States. William Lenker started the colporteur work in India. But these were individual salesmen, more than leaders of others, working wherever the territory seemed richest. William Arnold did train colporteurs in Australia, where he put the work on a sound basis.

At first the colporteur work

was directed by leaders from the Review and Herald and the Pacific Press, with "state agents" employed in the local conferences to direct the canvassers. The International Tract Society, which had inherited and developed the work of distributing small literature, fostered the work as it enlarged. The Society adopted sound business methods which were the foundation of more successful plans. The Society supervised the state agents, who were required to allot definite territory to each colporteur. Thus the roving supersalesman of the early days was displaced by the colporteur with assigned territory.

In addition to the periodicals and the subscription books, sold by col-



HARRY ANDERSON, ARTISTATION OF REVIEW AND HERALD PUB. ASSN.

The vision in which Ellen White saw the "little paper" encircling the whole world.

porteurs, trade books for church members, textbooks for schools, and other items have come in huge quantities from the publishing houses.

Checkup

- 1. What was our first subscription book?
- 2. Why did George King want a high-quality book?
 - 3. Who bought the first copy?
- 4. What explains the success of early literature evangelism?

Distributing the Literature

The millions of books that come from the presses and binderies of our publishing houses must reach readers, both in the church and outside. How is the task accomplished?

Many books are printed each year for church members. There are books for kindergarten- and primary-age boys and girls, interesting stories for juniors, inspiring volumes for young people, and a variety of titles for fathers and mothers. There are devotional books on prayer, Bible study, and other phases of Christian living. There are special books on homemissionary, Sabbath-school, and other church activities. In addition to these publications there are books for the Ministerial Reading Club and the Missionary Volunteer Reading Clubs.

All the books for church members are known as "trade books." They are printed by the publishing houses and distributed to the Book and Bible Houses. Each local conference has a Book and Bible House, whose manager has the responsibility of promoting the many books among churches so that Adventist homes will have the blessing of this literature.

The church also prepares and prints many textbooks today for church-school and academy students. This book, *The Story of Our Church*, was prepared by academy teachers, under the direction of the General Conference Department of Education. It was published by the Pacific Press Publishing Association, the printer of most denominational textbooks, and distributed to Book and Bible Houses that supplied all the academies in their con-

ferences. Thus the distribution of our books is carefully organized for efficiency.

Our literature evangelists receive "subscription books" from the local Book and Bible House. When a church member qualifies to be a colporteur, or literature evangelist, he is trained by the conference publishing secretary. After the new recruit has been assigned territory, he receives his books and starts house-to-house selling.

Beautiful subscription books for adults and children are printed by the publishing houses. Every effort is made to assist the literature evangelist in increasing his sales. He receives a generous commission on each book delivered.

The publishing of literature is a big business of the church. Without books every department of the church would be handicapped. Without our well-designed, colorfully illustrated subscription books



REVIEW AND HERALD PUB. ASSN.

Review and Herald workers in Battle Creek with the old hand press from Rochester.

we would have no literature evangelists to carry the printed message from home to home throughout the world. The Book and Bible House is the headquarters of our literature distribution in each local conference.

Checkup

- 1. What are "subscription books"?
- 2. Name some of the types of books that are prepared for church members.
- 3. What is the work of Book and Bible Houses?

CHAPTER 51 REVIEW

Can you identify these?

Dorchester, 1848
July, 1849
James White
George King
Middletown, Connecticut
Paris, Maine

Rochester, New York Battle Creek, Michigan Washington, D.C. Webb Reavis 1881

Pronounce it this way:

Dorchester Reavis DAWR ches ter

REV is

For class discussion:

- 1. Why did the printing of a paper seem so difficult to Elder White?
- 2. Why did the selling of our literature to nonchurch members seem very difficult?
- 3. How would you compare our literature with other books and papers coming from the presses today?

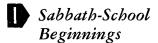
52

THE CHURCH AT STUDY

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." John 5:39.

Seldom do we find a Seventh-day Adventist church without a Sabbath school, but we do have many Sabbath schools where there are no churches. With great world-wide organization, speaking the leading languages of the world and serving everyone from the youngest to the aged, it is difficult for us to imagine that there was ever a time when there were no Sabbath schools. But in our lesson today we shall see that this, too, had a beginning. Here are some interesting topics we shall study:

- 1. Sabbath-School Beginnings
- 2. Lessons Planned for Every Age
- 3. Tangible Results



The third angel's message had been proclaimed for six years before the Sabbath school became a part of the church program. The children were taken to the preaching service, but no plans had been made for them to learn the Bible story at their age level. Long doctrinal sermons were scarcely adapted to their needs.

All this was changed by the foresight and ingenuity of the leaders. Elder White had been a teacher. and he loved children. As he studied to find a way to interest the children in the Bible he planned a series of Bible lessons and a youth paper in which to print them. *The Youth's Instructor*, begun as a monthly, would contain the lessons. He announced the project in the *Review* of July 8, 1852:

"We design publishing a small monthly paper, containing matter for the benefit of the youth. . . . We intend to give four or five lessons, in the form of questions and answers, in each number, one for each week for Sabbath-school les-



HADIES MODGENTUALED ADTIST

During a life full of administrative duties and traveling, James White planned the Sabbath-school lessons and started "The Youth's Instructor."

sons. These schools can be held where there are but two or three children as well as where there are more." The lessons for the second issue of *The Instructor* were prepared by Elder White during stops along the way as he and his wife traveled visiting the churches.

After the lessons were prepared, there was no Sabbath school to use them, but they were used in the homes of the believers. Not until the following year was a beginning made at Rochester, New York, in starting a Sabbath school. The following year a Sabbath school was started at Buck's Bridge, New York. This was a small but successful beginning. When the headquarters of the denomination were moved to Battle Creek, Michigan, in 1855, a Sabbath school was organized there with a membership of fifty under the leadership of Merritt G. Kellogg.

There were ten families of believers in Battle Creek, who were joined by fourteen more when the church was established. They built a meetinghouse 18 x 24 feet in size. Beginning a Sabbath school was not easy. As the leader said, "For months the life of this poor weakling of a Sabbath school hung by such a brittle thread that it was a question whether the succeeding Sabbath would find it alive; but by patient perseverance and much strong crying unto God for help, it not only lived, but gradually became a stronger factor for good than I had expected."

Merritt Kellogg, an older brother of Dr. J. H. Kellogg, was a hardy pioneer who took the medical course, founded the Saint Helena Sanitarium, and went as a medical missionary to the South Sea islands. His Sabbath school at Battle Creek was a training center for other superintendents, some of whom became leaders in the church.

The first Sabbath schools were

THE CHURCH AT STUDY



Leaders in the Sabbath School Department: Elder G. B. Thompson, 1904-1913; Mrs. L. Flora Plummer, 1901-1936; and Elder William Spicer, 1901-1905.

independent entities, but as they increased in number some sort of co-ordination was necessary. In 1877 the first state Sabbath-school associations were organized in California and Michigan. In 1878 the General Conference authorized the General Sabbath School Association. Soon the Sabbath-school work had reached beyond America, and in keeping with this expansion the name was changed in 1886 to International Sabbath School Association.

At the 1901 General Conference session the Sabbath School Department of the General Conference was formed. Elder W. A. Spicer was the first chairman of the General Conference Sabbath School committee. In 1904 Elder G. B. Thompson became the first General Conference Sabbath School Department secretary. Mrs. L.

Flora Plummer was closely associated with the Sabbath school and served for some time as corresponding secretary. In 1913 she became the secretary of the department and for many years contributed much to the development of this soul-winning agency.

Checkup

- 1. When was the first Sabbath school started in America?
- 2. Why was a program for children delayed?
- 3. Who were the leading spirits in starting our Sabbath schools?
- 4. Why was it hard to maintain interest at first?
- 5. What states were the first to have Sabbath-school associations?
- 6. Who was the first secretary of the General Conference Sabbath School Department?



Papers for children and young people: "Our Little Friend" for kindergarten, "Treasure" for primary, "Guide" for juniors, and "Instructor" for older youth.

Lessons Planned for Every Age

After some months Elder White could not continue writing the lessons for *The Youth's Instructor* because of his heavy responsibilities, and, as the result, for quite a period of time no regular lessons were written.

Each school was left to carry on its work in a hit-and-miss fashion. Memorizing Bible texts seemed to play a large part in the lesson program. In one case a school reported that each scholar committed to memory what scriptures he could and recited them separately to his teacher. One small girl memorized 892 verses in six months, or a weekly average of thirty-four verses. An entire school of thirty-eight children memorized 7,555 verses in the same length of time.

And then a series of lessons again appeared in *The Youth's Instructor* in the following style:

Questions for Little Bible Students

Who tied firebrands to the foxes' tails?

Will there be animals in the new earth?

What two prophets were commanded to eat books?

No hint was given as to where the answers could be found. This unclassified and unorganized type of lesson for the Sabbath schools came to an end in 1863, when Miss Adelia Patten prepared interesting and well-written lessons for the different age levels. Later Professor G. H. Bell wrote the lessons, one series on Old Testament history and the other on the book of Daniel. Following this, Professor Bell prepared Bible Lessons for the Sabbath School, bound in eight small books covering Bible history from creation to the end of the book of the Acts of the Apostles.

Simple lessons were needed as very young children were added to

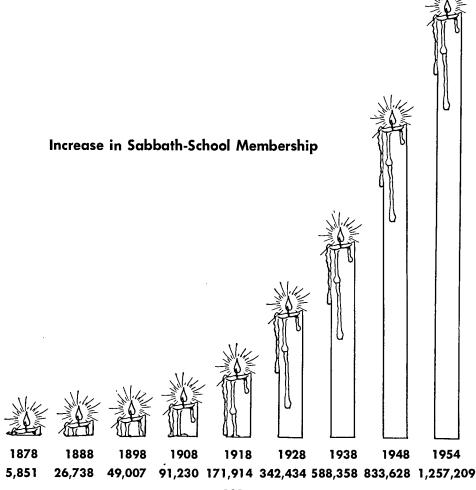
THE CHURCH AT STUDY

the Battle Creek Sabbath school. In 1878 a class was organized for children who had not yet learned to read. Professor Bell looked at the little circle of children huddled in the entry gallery of the church and named it The Bird's Nest.

Miss Lillian Affolter became the superintendent of The Bird's Nest division, and she developed lessons, illustrations, and songs which were published as *Bible Object Lessons*

and Songs for Little Ones. Several songbooks for children were prepared, and good use was made of all of this material, for by this time there were six hundred Sabbath schools in the United States, with a membership of nearly ten thousand young people.

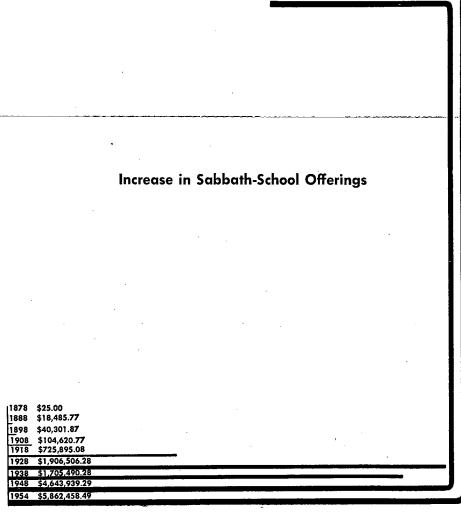
In 1878 The Youth's Instructor became a weekly. In 1885 The Sabbath School Worker was published as a quarterly; in 1888 the senior

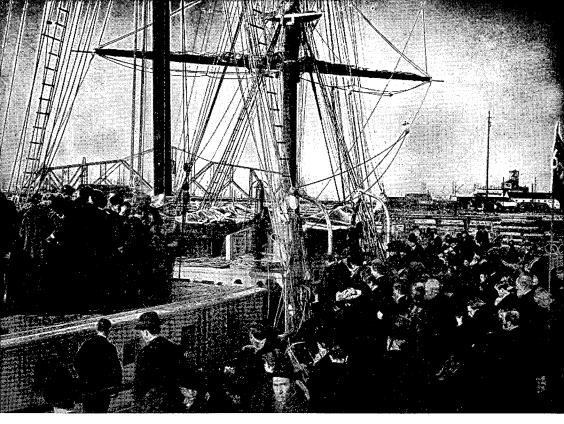


lessons came out in the familiar quarterly style; and in 1890 *Our Little Friend* appeared. There were then three divisions in the Sabbath school—senior, intermediate, and primary—with lessons furnished in the *Lesson Quarterly*, *The Youth's Instructor*, and *Our Little Friend*. In 1945 another paper containing Sabbath-school lessons for the very

small children in the cradle roll appeared, entitled My Bible Story.

In 1953 there came into existence another weekly publication, the *Junior Guide*, which was to do for juniors what the other publications had been doing for the youth and small children. This paper has likewise met a hearty welcome on the part of all of that age.





A crowd of mission supporters gathered on the wharf at Oakland, California, to see the "Pitcairn" begin its first voyage to the islands of the South Seas.

In 1957 Our Little Friend became the paper for cradle-roll and kindergarten divisions. Primary Treasure is now the name of the magazine for primary children. Thus four weeklies now contain the Sabbath-school lessons for all the children and youth.

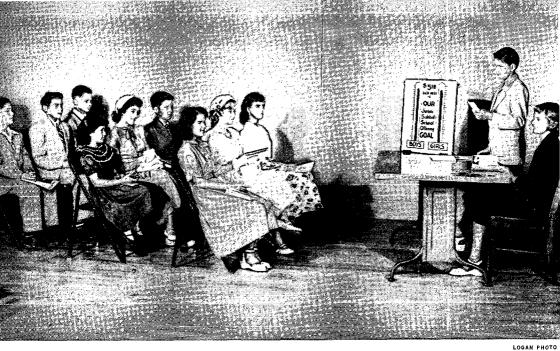
Checkup

- 1. How many verses did one little girl memorize in six months?
- 2. Who wrote *Bible Lessons for* the *Sabbath School*, in eight volumes?
- 3. What periodicals for the children appeared in 1890, 1945, 1953, and 1957?

3 Tangible Results

When the Sabbath school began, there was no thought of raising funds for missions, since there were no missions. The schools collected money for local expense by having the members drop pennies into a box nailed on the wall of the meetinghouse.

In 1885 the first gift to missions from the Sabbath schools was made by the Upper Columbia Conference. The next year the California Sabbath schools, following the example of their northern neighbors, raised \$700 for missions above current expenses. A total of \$2,233.07 was



LOGAN PHOTO

In the divisions of the Sabbath school the young members are trained in Bible study, in leadership, and in the joy of supporting missions.

reported that year from all Sabbath schools.

The Sabbath School Association became interested in John I. Tav's work in the South Sea Islands. In 1887 he returned to America and reported great interest in the gospel among the peoples of the islands. The Sabbath school raised \$12,000 to build and equip the "Pitcairn," and the gallant ship set forth on its maiden voyage on October 20, 1890. Many of the believers in the San Francisco area who had ardently supported this project gathered on the dock at Oakland to witness the sailing of the Sabbath-school ship. As the anchors were weighed and the "Pitcairn" slipped away from the dock, the friends sang, "Blest Be the Tie That Binds!"

In November the boat reached Pitcairn Island. This was the island made famous by the mutineers of the "Bounty." (See chapter 44.) When the missionaries arrived on the island, they baptized the eighty-two believers, the entire population. They had been keeping the Sabbath since John Tay's first visit, four years before.

In 1909 the General Conference voted that all regular Sabbathschool offerings should go to missions, and that special offerings should be taken as needed for Sabbath-school expense. Today fully half of the money furnished by the General Conference for the world mission program is gathered through the Sabbath schools. Not only have the schools given regularly to this fund, but they have

THE CHURCH AT STUDY

assisted in many special projects. The Thirteenth Sabbath overflow funds are assigned to special projects, such as building and equipping schools and sanitariums. Birthday offerings are used to open up new work.

The Sabbath schools were twenty-five years in raising the first million dollars. The second million was raised in three years and three months. The twentieth million was raised in twenty-six weeks and five days. The hun-

dredth million, reached in April, 1953, took only nine weeks and two days!

Checkup

- 1. What conference first gave part of its Sabbath-school offerings to missions?
- 2. Why was the Sabbath-school boat named the "Pitcairn"?
- 3. How long did it take us to raise our first million dollars for missions? The hundredth million?

CHAPTER 52 REVIEW

Can you identify these?

The Youth's Instructor, 1852 The Sabbath School Worker James White G. H. Bell

The Bird's Nest Our Little Friend Primary Treasure Junior Guide

Pronounce it this way:

Bangor (Maine) Adelia Patten Affolter (Lillian) Pitcairn BANG gawr a DEEL yuh PA t'n AF ohl ter PIT kairn

What do you think?

- 1. How can you receive the greatest benefit from memorizing Bible verses?
- 2. We are told that young people should prepare for lifelong service in the Sabbath school. What does this mean?
- 3. In what ways is the Sabbath school a school? Has anyone ever been graduated from this school? Does it ever have a vacation?
- 4. Why does the Sabbath school take such an active part in supporting missions?

53

TRAINING THE MESSENGERS

"Every human being . . . is endowed with a power . . . to think and to do. The men in whom this power is developed are the men who bear responsibilities, who are leaders in enterprise, and who influence character."—Education, page 17.

God has a special message to go to all the world, and the ones who carry that message must have special training. To give that needed preparation for our church leaders an educational system has been developed. The high lights of this chapter include:

- 1. The Beginning of Adventist Education
- 2. Our First College
- 3. The Growth of Educational Institutions
- 4. Our Educational System Strengthens the Church
- 5. The Department of Education

The Beginning of Adventist Education

The first Adventist school, begun in 1853, was taught at Buck's Bridge, New York, in the home of Elder John Byington, who later became the first president of the General Conference. The teacher was his daughter, Martha. Lucinda Paine taught the second school year, and John Fletcher Byington, Martha's brother, taught the third and last year of the school.

In Battle Creek, Louisa M. Mor-

ton began a school in 1857, but it lasted only one year. It was reopened in 1860 by John Fletcher Byington, but it continued only a short time, as he decided to take the medical course.

A progressive educational program for the church began in Battle Creek, Michigan, in 1868, under the direction of Goodloe H. Bell. After a brief period of study at Oberlin College, in Ohio, he moved to Michigan. Lacking formal education, the young man did a superb job of teaching himself. He was



REVIEW AND HERALD PUB. ASSN.

A recent photograph of the main street of Buck's Bridge, New York, home of John Byington, the first church school, and one of the first churches.

a natural teacher, with a love of children and the ability to make English grammar clear. He taught in the public schools of Michigan for several years until overwork and neglect of his health brought him to the Health Institute at Battle Creek. After his health was restored and he was converted to the Adventist faith, he was asked to teach some of the children who had already benefited by his friendly help on their lessons while he received treatment at the Health Institute. Willie and Edson White. sons of James and Ellen, were among the students of his cottage school.

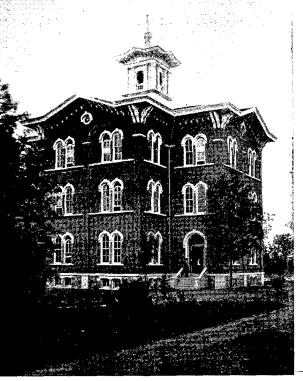
The church took an interest in the school and moved it to the old Review and Herald building. It was privately operated, and the teacher was paid from tuition fees. In 1872 the school was again moved, this time to the new church building, where it opened with twelve pupils. The church leaders at headquarters were convinced that religious education was required for solid church growth.

Checkup

- 1. Where was our first school?
- 2. Who was the teacher?
- 3. Where was the second school?
- 4. Give the qualifications of G. H. Bell as a teacher.

2 Our First College

In 1872 the General Conference leaders saw the necessity of establishing a college to train the youthful talent required by the denomination. Educated leadership was needed in the world advance of the message. George I. Butler, president of the General Conference, took hold of the college



The original building of Battle Creek College, where instruction began in 1874.

project. The General Conference convened in Battle Creek, March 11, 1873, and an action was passed to found such a school, and its establishment was placed in the hands of the General Conference Committee. Eight months later \$54,000 in cash and pledges had been raised for the enterprise.

During that summer and fall the main building was erected, a brick structure three stories high. This building was dedicated on January 3, 1875, but had actually been occupied since the early part of the previous December.

When the college opened in its new home, the administration and faculty included James White, president; Sidney Brownsberger, principal; Uriah Smith, head of the Bible department; G. H. Bell, head of the English department; and others.

For a time the new college made acceptable progress. However, there were some who desired that the college be operated in almost the same manner as the colleges of the world. Ellen White encouraged the school, but at the same time pointed out the dangers that were being encountered. "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," she counseled.

The functions and objectives of Seventh-day Adventist schools, made plain by Ellen White, are as follows:

- 1. The building of character is the first and greatest work of a Christian school.
- 2. The Bible must be the foundation of every course.
- 3. Regular courses in Bible should be taught in all schools. Every college should have a ministerial curriculum.
- 4. Adventist schools should be in a rural environment. They should be close enough to settled communities to enable students to do missionary work, but far enough away so that students will live in school homes.
- 5. Industrial and agricultural training should be combined with scholarship.
- 6. Stress must be placed on labor and missionary work, instead

of upon sports or entertainment.

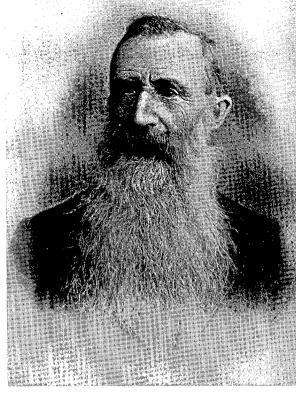
- 7. The scholastic training should be thorough.
- 8. The school administration should be democratic, not autocratic. There should be co-operation between students and faculty.
- 9. The school should produce men and women who not only know what is right, but who will do it.

The struggles and disappointments of the early years of Battle Creek College, in the light of these instructions, are worth careful consideration.

The Growth of Educational Institutions

We find that 1882 was a notable year for Adventist education. Battle Creek College closed. As the result of this setback there was some deep heart searching among educators. Could colleges be operated according to a special plan for the church?

In the West, Elder Loughborough had organized a number of churches in northern California. At the town of Healdsburg a school was begun in April, 1882. It was called Healdsburg Academy, but after only three months of operation it became a college. Professor Brownsberger, who had been the president at Battle Creek College, was invited to become president. He left his farm with a new view of Christian education, for he established gardening, fruit growing, carpentry, printing, and tentmaking on the campus. Two thousand students, including four hundred



Professor G. H. Bell, Battle Creek teacher and first principal at South Lancaster.

church workers, were educated at Healdsburg in the twenty-five years of its operations. The work of Healdsburg College was transferred to Pacific Union College in 1909.

In 1882 South Lancaster Academy was opened at South Lancaster, Massachusetts, with Professor G. H. Bell as principal. He was free now to put into practice the ideas he had long cherished of combining work and study. The growth of his school was slow, however, and the enrollment never large. The Academy was the forerunner of Atlantic Union College.

ancha Dant



Professor Sidney Brownsberger, principal at Battle Creek, president at Healdsburg.

After remaining closed for a year, Battle Creek College reopened in 1883. Elder W. H. Littlejohn, a minister and writer, was elected president, and after two years he was succeeded by Elder William W. Prescott. While college president Prescott also accepted the secretaryship of the newly created Department of Education of the General Conference. His dynamic influence helped to shape Christian education toward the ideas of Adventist pattern.

In 1890 Union College was established near Lincoln, Nebraska, with Elder W. W. Prescott, president,

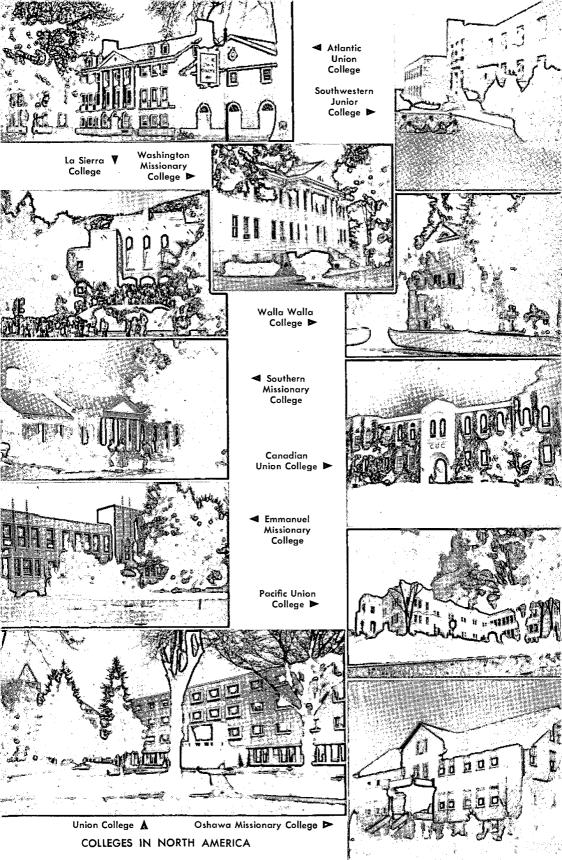
and Elder J. W. Loughhead, principal. This college has been a center of Adventist higher education through the years.

In 1892 Walla Walla College was established at College Place, Washington. It grew out of Milton Academy, which had been started four years earlier in Milton, Oregon. Professor E. A. Sutherland was president, and he fostered the work-study plan and developed a teacher-training program to prepare teachers for our growing number of elementary schools.

Keene Academy, founded in 1894, with Professor C. B. Hughes as principal, grew into Southwestern Junior College. Near Huntsville, Alabama, an old plantation was bought in 1895 and rehabilitated to become a school for Negroes. It is now Oakwood College.

In 1891 Ellen White went to Australia to help develop the church organization. Her views of Christian education were being enlarged and she was writing major statements on the subject as now found in volume 6 of the *Testimonies*, and in her book *Education*.

Ellen White urged that the Australian school be established on a seemingly unpromising estate of 1,450 acres at Cooranbong, seventy-five miles from Sydney. The school was opened formally in April, 1897, and a month later, the principal, Professor Hughes, arrived from America. The institution, known as the Avondale School, is now the Australian Missionary College.



At the General Conference session of 1897 Professor Sutherland gave a report on Walla Walla College. At that time he was asked to become the president of Battle Creek College, which four years later moved to Berrien Springs, Michigan, as Emmanuel Missionary College. He strengthened the industrial program, and also developed the teacher training program for elementary schools.

In 1904 Professor Sutherland, with Professor P. T. Magan, left Emmanuel Missionary College to begin extensive self-supporting educational and medical work in the South. The Nashville Agricultural and Normal Institute, later Madison College, trained teachers, who conducted rural schools throughout the South. A sanitarium is operated in connection with the school.

In Washington, D.C., to which the General Conference offices had moved in 1903, a demand arose for a college to train church workers. Washington Training College, begun in 1904, is now Washington Missionary College.

In 1909, a year after Healdsburg College was discontinued, a site for a new college was found which offered an environment for rural living and education. Seven miles from Saint Helena, California, there was the Angwin summer resort of 1,700 acres, including both timber and farm land, with enough buildings on the property to make it possible for a college to open at once. Ellen White heartily approved the project. Professor C.

W. Irwin, president of the Avondale School, was brought from Australia, where he had learned the ways of that carefully guided school. The work-study schedule was instituted, and the school prospered as Pacific Union College.

The circle of Adventist colleges in the United States was completed by Southern Junior College (Now Southern Missionary College) in 1916, and Southern California Junior College (now La Sierra College) in 1927. Oshawa Missionary College, Ontario, Canada, began in 1916; Canadian Missionary College, Alberta, Canada, in 1919.

Strong colleges with ever-increasing enrollments are to be found on every continent as the church membership continues to grow and more youth are trained for service. Advancements have been made in buildings, equipment, and staff training in Adventist institutions of higher education throughout the world. The Bible is an essential part of instruction in all our schools, and, in company with most colleges, our schools have become practical in their educational approach.

Checkup

- 1. Name the denominational colleges in North America.
- 2. To what extent has personal leadership determined success in operating colleges?
- 3. What were the causes of divergent views of proper educational methods?



Scenes from foreign schools: student bakers at Avondale, dairy boys at Middle East College, Vocational College in Costa Rica, Antillian J.C., Cuba.

MISSIONS PICTURES

4 Our Educational System Strengthens the Church

Time has proved the close relationship between the school system and the growth and prosperity of the church. In places where schools are vigorously supported, the work of the church expands. Why? It is natural for those who have received their education under the guidance of Christian associates to become stanch members of the church dedicated to the task

for which it was established. It is clear that attendance at Seventhday Adventist schools is ordained of God as a way of preparing youth for useful service now and for ultimate entrance into the kingdom of heaven.

All of the youth of the church are to have the opportunity for Christian education. Training for various vocations is receiving increasing emphasis. God's work is to be finished by what He can accomplish through the consecration



Increase in Church Schools (Each unit equals 200 schools.)

1900-220 schools

企产企产 1920—928

AAAAAAAAAAA1940–2,626

P.

Increase in Attendance (Each unit equals 10,000 pupils.)

1900-5,000 pupils



1920-23,481



1930-67,719



1940-91,594



1950-166,793



1954-211,617

TRAINING THE MESSENGERS

Increase in Colleges and Secondary Schools (Each unit equals 20 schools.) 1872—1 school

1900-25

1920-97

1930-201

1940-251

1950-283

1954–302

Increase in Attendance (Each unit equals 2,000 students.)

1872-90 students

0

1900-2,357

sege:

1920-9,540

edenenen!

1930-17,058

an an an an an

1940-19,185

adadadadadadadada

1950-35,884

ededededededededede

1954-38,230

and efforts of all the members of the church, not simply through paid employees.

Our schools offer a vocational program whereby young people are employed in school administrative and business offices, in maintenance jobs, construction, and industrial production. Millions of dollars are paid to students each year as they earn while they learn. This makes education practical and broadening for youth who would serve God with heart, hand, and head.

Adventist schools, whether they are colleges or mission schools, are the source of supply for denominational workers. Youth trained for God's service take the torch from the hands of aged, faltering leaders and go forward to victory. Our schools not only prepare ministers, evangelists, and teachers; but they also train physicians, dentists, nurses, laboratory technicians, businessmen, printers, secretaries, and a host of other workers for Christ.

Our church would be greatly limited in its growth without its educational system, for it is at the schools and colleges that our youth are confirmed in the beliefs of the denomination and trained for soulwinning. Every church member is to be a co-worker with God. It is the task of our schools to prepare men and women for this partnership. A strong educational program means a vigorous, growing church.

Christian education is expensive. Much sacrifice has gone into the establishment of our school system around the world. But Christian education is our greatest single evangelizing agency for it saves the youth of the church and prepares them for a home in God's kingdom.

Checkup

- 1. State three reasons why Adventist Christian schools are important to the growth of the church.
- 2. How many Seventh-day Adventist youth should have a Christian education?
- 3. How are many students assisted in their education?

The-Department-of—Education

To help bring unity to our educational system, a Department of Education is established in each local and union conference, in each of the divisions outside North America, and in the General Conference. The local conference educational superintendent works to keep all the schools within the conference operating on the same pattern. The union conference educational secretary seeks to keep all the conferences within his union operating on a co-ordinated plan. The Department of Education of the General Conference, with its secretary and associate secretaries, serves as a co-ordinating body for the various union conference Departments of Education and the world educational work.

The General Conference Depart-

TRAINING THE MESSENGERS

ment of Education performs the following functions:

- 1. Assists the General Conference Appointees Committee in selecting educational workers for overseas.
- 2. Gives counsel to administrators of educational institutions within North America in selecting teachers.
- 3. Helps teachers to find suitable employment.
- 4. Makes recommendations to the General Conference Committee relative to schools which may offer advanced work.
- 5. Prepares textbooks in those subject fields where the denominational viewpoint is distinctive and must be positively presented.
- 6. Prepares manuals on teaching standards and techniques.
- 7. Prepares analytical reports of the educational systems of the nations, the public or state systems as well as the Adventist, to assist the officials of North American colleges in evaluating the credits presented by foreign students.
- 8. Develops standards for teacher training for the North American Division, and issues certificates to teachers of elementary and secondary schools who meet the standards.
- 9. Conducts biennial councils for college administrators.
- 10. Organizes annual meetings of union educational secretaries, less-frequent meetings of conference educational superintendents and academy principals.
 - 11. Influences, through its board

of regents, the standards and trends in secondary schools and nursing education in Adventist institutions.

- 12. Accredits academies and schools of nursing.
- 13. Maintains listening post and liaison relations with various agencies of the United States Government that affect our school system.
- 14. Publishes *The Journal of True Education*, a quarterly devoted to the interpretation of Christian education to the Adventist teacher and school administrator, and *The Adventist Home and School*, for Home and School Associations and parent groups.

The department secretaries visit schools, assist in educational planning, conduct educational councils, and assist the field executives with meetings and councils in the various divisions of the world field.

The one outstanding endeavor of the department is to assist the schools and teachers and other workers to bring the children and youth of this message to Jesus Christ.

Checkup

- 1. What is the function of the local conference educational secretary?
- 2. What is the function of the union conference educational secretary?
- 3. State seven services of the General Conference Department of Education.
- 4. What magazines are published by the General Conference Department of Education?

CHAPTER 53 REVIEW

Can you identify these?

Buck's Bridge

1853

Martha Byington

1874

Battle Creek

Healdsburg, California

Sidney Brownsberger

South Lancaster, Massachusetts

G. H. Bell

Louisa M. Morton

Pronounce it this way:

Healdsburg

HEELDZ berg

South Lancaster

south LANG kas ter

For class discussion:

- 1. What is education?
- 2. Which teacher has the most influence over the class, the primary, the intermediate, the secondary, or college?
- 3. Why should every Adventist young person attend an Adventist school?
 - 4. Which should be built first, the church or the school?

54

THE WHITE PUBLICATIONS, THE MINISTERIAL ASSOCIATION, AND THE SEMINARY

"Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." 2 Chronicles 20:20.

God never asks His people to do anything without His making provision for its accomplishment. He realized that the remnant church would face many problems and perplexing situations. Therefore He gave us the spirit of prophecy to light our pathway.

From this chapter remember the following high lights:

- 1. The Ellen G. White Publications
- 2. Duties of the Trustees
- 3. The Ministerial Association
- 4. The Seminary

The Ellen G. White Publications

Have you ever wondered why new books written by Ellen G. White are still appearing, although she died in 1915? Perhaps you have wondered what has happened to the original handwritten copies of her writings, and if they are still in existence, and whether you could see them and read them yourself.

Some years before her death El-

len White wrote: "Abundant light has been given to our people in these last days. Whether or not my life is spared, my writings will constantly speak, and their work will go forward as long as time shall last. My writings are kept on file in the office, and even though I should not live, these words that have been given to me by the Lord will still have life and will speak to the people."

As she approached the end of

her life, Ellen White realized that after her death all of her writings, whether in manuscript form or in articles or books, would continue to serve the church. Therefore. she made proper provision for the future care of her writings, as found in the document "The Will of Mrs. E. G. White," dated February 9, 1912. (The entire will is published in the Appendix of Ellen G. White and Her Critics, pages 674-678.) The following are a few statements from the will: "I hereby give, devise, and bequeath to William C. White, Clarence C. Crisler, Charles H. Jones, Arthur G. Daniells, and Frank M. Wilcox . . . all of my right, title, and interest in the copyright and book plates.... Also, my general manuscript file and all indexes pertaining thereto; also my office furniture and office library. . . .

"To have and to hold, the said real and personal property unto said trustees, and their successors, upon the trust to enter into and upon and take possession of the said real estate and said personal property. . . .

"Administering, preserving, and protecting the said real property and of handling said personal property, and publishing and selling said books and manuscripts and conducting the business thereof."

In accordance with the will of Ellen G. White the above-named trustees took control of her property after her death. In 1933, when the original trustees were growing old, plans and policies were established to ensure the continuance of the custody of the Ellen G. White writings according to her instruction. In harmony with these plans, in 1938 her writings were moved from Elmshaven, near Saint Helena, California, to the General Conference office in Washington, D.C., where they can better serve the denomination. For some years the title "Ellen G. White Estate" was used to refer to the managing organization. This was changed to "The Ellen G. White Publications."

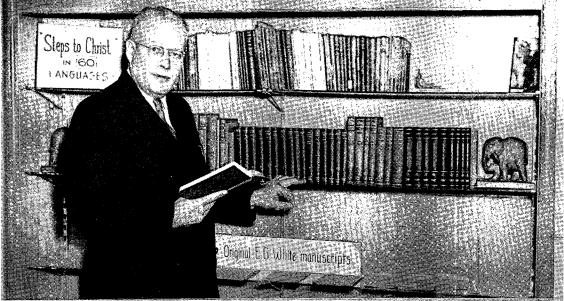
Checkup

- 1. Who appointed the original Ellen G. White trustees?
- 2. Where were the writings of Ellen-G. White first kept?
- 3. Why is it an advantage to have the Publications office in Washington, D.C.?

Duties of the Trustees

The custody of the Ellen White writings involves three major responsibilities: First, the care and promotion of her books in the English language; second, the promotion of the translation and publication of her writings into foreign languages; third, the custody of the manuscript and letter files, and the selection of matter therefrom for general publication. This involves the assembling of material of any given subject as the needs arise.

Since the death of Mrs. White twenty-four important volumes have been published. The manner of making these compilations follows a pattern something like this:



Elder A. L. White, secretary of the Ellen G. White Publications, shown with a display of the extensive writings of Mrs. White now in many languages.

MISSIONS PICTURES

When a need appears for assembling information on a certain topic, two committees are formed. One is the overseeing committee which takes charge of the project in a general way, and the other the actual working committee. Then begins the task of selecting materials from all unpublished manuscripts, published articles, and books dealing with the subject. These are segregated into appropriate subject areas. Next comes the process of culling these statements to avoid repetitions and to find the most pertinent statements. This eliminating process continues until all pertinent statements required to give a complete view of the subject have been properly arranged. In this way the materials are presented in their natural setting. The trustees or committees are thus guided by the writings themselves in the content and gen-

eral outline. If a rigidly fixed outline were prepared in advance, the inspired word would be shackled.

Because many of the historical records of the denomination are in the vault under the care of the White Publications, the trustees are often requested to give information on our denominational history. Ministers, writers, and research workers are constantly checking with the office for verification of quotations and references. Representatives from the White Publications visit the colleges and academies and give lectures on the life and work of Ellen G. White and the activities of the pioneers. The evidences of God's blessings and leadership are held before our youth to inspire them with confidence that this is God's church. The importance of this work can be seen in the light of this statement: "We have nothing to fear



The Ministerial Association has conducted model evangelistic campaigns for training students, such as this one in Carnegie Hall, New York City.

for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."

Another important activity of the Ellen G. White Publications office is that of conducting classes at the Seminary, Seminary extension schools, workers' meetings, and various workshops, on the origin and certainty of the prophetic gift in the remnant church.

Checkup

- 1. What are the major responsibilities of the trustees?
- 2. Why are new books by Ellen White still being compiled?
- 3. Why does the Publications office carry on a lecture program?

The Ministerial Association

The Ministerial Association was organized in 1922 to bind our ministers together and to assist them in improving their ministry. Elder Daniells, former General Conference president, was its first secretary. Soon Elders Meade MacGuire and L. E. Froom were called to be associate secretaries. These leaders devoted their time to the holding of ministerial institutes and the recommending of inspirational books for what was known then as the Ministerial Reading Course. It soon became evident that a periodical was essential in order to acquaint the field with the objectives and work of the association and to serve as the published organ of the group. *The Ministry* magazine came into being with Elder Froom as editor.

At the 1941 General Conference the Association program was strengthened. These recommendations were adopted:

"We recommend, That one of the secretaries of the Ministerial Association be an experienced, successful evangelist whose primary duty would be to assist in evangelistic institutes and councils, both in North America and overseas, and to foster the development of young evangelists of promise for the gigantic task of proclaiming the message in the great metropolitan areas of the world."

"We recommend, That one of the members of the Ministerial Association secretarial staff be a qualified, experienced Bible worker, appointed as an assistant secretary whose duties shall include fostering the Bible work in the field and in our training schools, assisting in institute work, aiding in the development of an advanced Bible Workers' Course in the Theological Seminary, and collaborating in the preparation of a Bible Workers' Manual."

Through ministerial institutes and field schools of evangelism held in connection with evangelistic campaigns, the work of the ministry has been strengthened. For example, an evangelistic campaign was conducted in London by members of the association staff in con-



A candidate receives his degree from the Seventh-day Adventist Theological Seminary.

nection with the opening of the New Gallery evangelism center. Similar campaigns and field schools have been conducted in other areas of the world.

Along with the public work of the ministry there has been an emphasis on personal evangelism through the work of Bible instructors and institutes in personal work.

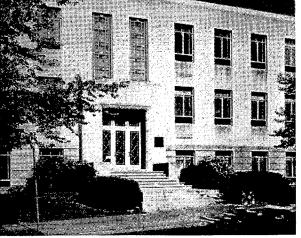
Checkup

- 1. Who was the first secretary of the Ministerial Association?
- 2. What is the official paper of the Ministerial Association?
- 3. How was the work of this department strengthened overseas?

4 The Seminary

An expanding church faces the problem of recruiting capable ministers. Educational levels have been rising, and in some denominations today ministers are expected to have two or three years of education beyond the bachelor's degree.

Providing for the advanced education of ministers not only raises the professional standing of our denominational ministry, but attracts more students whose aims



MISSIONS PICTURES

The Theological Seminary has access to the research facilities of the capital.

are high. In the summer of 1934, upon authorization from the General Conference, the Advanced Bible School was opened at Pacific Union College with the secretary of the General Conference, Elder M. E. Kern, as president. Instructors were brought in from various colleges and from evangelism for these summer sessions. Two years later it was decided to move the school to Washington, D.C., and name it, Seventh-day Adventist Theological Seminary.

Classes were offered during four quarters each year in theology, church history, Biblical languages, and evangelism, leading to the master's degree. The enrollment was small, and the degrees went to teachers more than to ministers. In 1953, by action of the autumn council, the standard for the training of ministers was raised to five years, the fifth year to be taken at the Seminary. Meanwhile, courses have been developed leading to the degree of Bachelor of Divinity, a standard degree in the field of min-

isterial training, based on about three years of graduate study. (The Doctor of Divinity degree is an honorary degree.)

The Seminary has grown to an average enrollment of 125 students, many of whom come from outside the United States. The curriculum has been expanded to include pastoral counseling and education About a dozen resident faculty members are employed, with many visiting teachers coming in for a quarter at a time to instruct in their specialties. The school also conducts extension sessions of six or eight weeks each in the various divisions of the world.

In 1950 three B.D. degrees were conferred. By 1956 thirty-seven of these advanced degrees had been conferred. Thus the Seminary has become a well-established part of our educational system. In 1954 construction began on a completely new campus on a twenty-acre site two miles from General Conference Headquarters.

Checkup

- 1. What has created a demand for advanced ministerial training?
- 2. Are you attracted more by a profession which requires graduate training than by one which requires only the bachelor's degree?
- 3. What, specifically, will a minister gain by having an additional year or more of education?
- 4. What are some of the advantages of the seminary training besides scholastic advancement?

WHITE PUBLICATIONS, MINISTERIAL ASSOCIATION, SEMINARY

CHAPTER 54 REVIEW

What is said about these people in this chapter?

W. C. White

Meade MacGuire

C. H. Jones

L. E. Froom

A. G. Daniells

C. C. Crisler

F. M. Wilcox

Pronounce it this way:

MacGuire

muh GWIGHR

What do you say?

- 1. If someone claimed that a certain statement was from the spirit of prophecy, how could you find if this were true?
- 2. Why should books be compiled from the writings of Ellen G. White? Can you think of some subjects that should be brought together in a book?
- 3. Name some spirit of prophecy books that have appeared since the death of Ellen White in 1915.
- 4. If the conference president has charge of all ministers in his territory, why should we have a Ministerial Association?
- 5. What are some reasons for increasing educational standards for ministers?

THE HEALTH WORK

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

The health work is such an integral part of our message today that it is difficult to imagine what our church would be like without it. The story of its growth is fascinating. High lights of this chapter are:

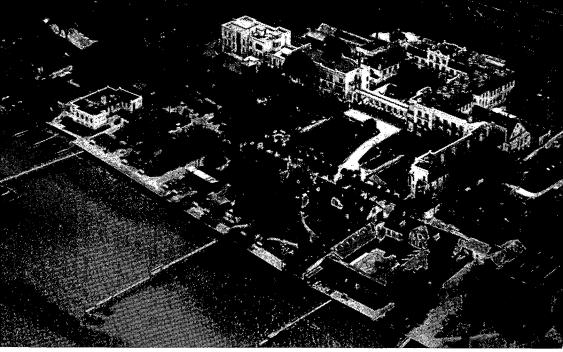
- 1. The Need for a Health Program
- 2. Beginning of the Health Work
- 3. The Right-Arm of the Message

The Need for a Health Program

The true science of healthful living was little known by anyone in the beginnings of the advent movement. Most people were afraid of the "deadly night air" and they closed their windows to keep the fresh air out of every sleeping room. Doctors and nurses knew little of the relation between diet and health. They administered powerful poisonous drugs and subjected the patients to repeated bleedings and purgings. There was a cynical saying in the nineteenth century, "Saul has slain his thousands, but calomel has slain its ten thousands." (Calomel is mercurous chloride, a powerful cathartic.)

Our early believers were not health reformers, or even health "livers." They did not understand the evil effects of tobacco upon the body, mind, and soul. Proper or improper dress was not understood to affect health or spiritual life. Alcohol was never a great problem to our pioneers because the temperance crusade of earlier years had led most sincere Christians to accept the principle of total abstinence.

Captain Joseph Bates was alone for many years in his acceptance of health principles, but he never urged his views upon others. While others became sick and enfeebled because of the lives they were living in violation of the laws of health, he carried on his work,



NORDISK LUFT

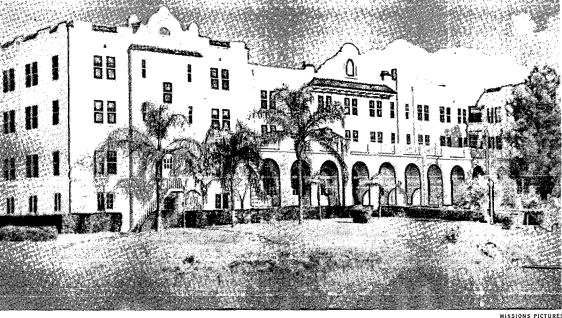
The 252-bed Skodsborg Sanitarium in Denmark, the "cabbage hotel" founded in 1897, became famous through royal patronage. Its director was knighted.

traveling from place to place, in good health. Thus he was a powerful example of the benefits of observing the laws of nature.

Among the first steps taken by the Sabbathkeeping Adventists toward health reform was the discarding of tobacco. Elder White and Elder Andrews had never touched tobacco, but some who accepted the three angels' messages were addicted to it. At the age of eighteen, when Elder Loughborough was beginning to preach, he was advised to use tobacco for a lung disease. He accepted the advice as good counsel and formed the habit of smoking cigars. But two years later, when he accepted the third angel's message, he realized the filthiness of the habit, and he never again used tobacco.

As the result of these early experiences, the visions given to Mrs. White, and considerable study, especially by the Whites, the Adventists of the 1850's were pretty clear in their opposition to tobacco, tea, and coffee. Aside from Captain Bates, however, most of the pioneers were plagued with illness, the Whites along with the Their ignorance of a balanced, healthful diet was intensified by the tremendous pressure under which they worked. Elder Andrews was typical when he wrote of his own early experience:

"I did not know that late suppers, and 'hearty' ones at that, were serious evils. I had no idea of any special transgression in eating between meals; and though this was mostly confined to fruit, I did

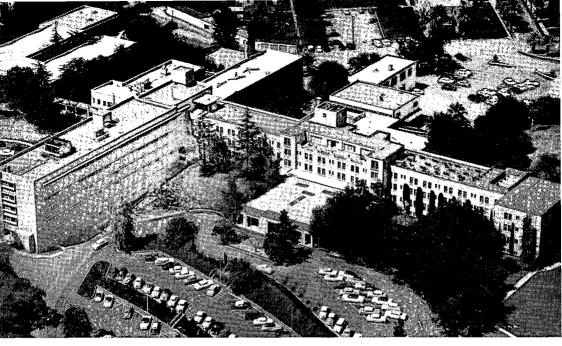


The Walker Memorial Sanitarium and Hospital at Avon Park, Florida, one of three Adventist medical institutions in this state, established in 1948.

herein ignorantly transgress to a very considerable extent. I supposed old cheese was good to aid digestion! Do not smile at my folly; unless my memory is at fault, I had learned this out of 'standard medical works.' As to mince pie and sausage, I had no thought that these were unwholesome, unless too highly seasoned, or, as it was termed, 'made too rich.' Hot biscuit and butter, doughnuts, pork in every form, pickles, preserves, tea, coffee, etc., etc., were all in common use. Of ventilation I understood almost nothing. . . . I must also expose my ignorance, by confessing that I had little other idea of headache, dyspepsia, nausea, fevers, etc., than that these were, for the most part, wholly beyond our control, and that, like the various phenomena of nature, they were ordered by God's hand, and man

had generally no agency therein. ... However much I lacked in other respects, I did not lack in zeal to labor in the work I had undertaken: and I think I may say in truth that I felt in some degree the responsibility of my calling. My anxiety of mind was constant, and oftentimes extreme. Associated with a few others in the defense, or rather in the attempt to advance, an unpopular truth, there fell to my lot a heavy burden of anxious care, and the necessity of much overtaxing labor, oftentimes requiring not the day merely, but much, or even all, of the night."

Elder Andrews through improper diet and overwork lost his health completely, and many others were periodically disabled by Children died through sickness. ignorance of health practices and simple home treatments.



The luxurious 292-bed Glendale Sanitarium and Hospital joins the White Memorial Hospital in serving the extensive Los Angeles metropolitan area.

It may seem strange that full instruction about health was not given earlier in the experience of the Adventists. The time was to come, however, when a flood of light was given the church on healthful living, and the relation of a strong body and a sound mind to spiritual living would be stressed in the church.

Checkup

- 1. How were sick people treated in the early days?
- 2. Why did people keep their windows closed at night?
- 3. Is healthful living a logical course for sincere Christians?

Beginning of the Health Work

In June of 1863, at a time when Elder White was careworn because

of heavy burdens, a health message was given to Ellen White. The Whites had joined in a Friday-evening worship service in the home of one of the believers at Otsego, Michigan. As Ellen White earnestly prayed for God's healing blessing upon her husband, she paused and was then in vision. She was shown that it was the duty of her husband to care for his health, and then she was given the basic principles of health reform: the dangers of the use of poisonous drugs; the harmfulness of tea, coffee, tobacco, alcohol, and flesh foods; the benefits of healthful clothing; the value of a simple, wholesome diet, exercise, rest, sunshine, and fresh air; the usefulness of the right use of water in the treatment of the sick; and the value of trust in divine power. She



The Western Health Reform Institute, opened in Battle Creek in 1866, was begun as a stock company. In 1868 it became a nonprofit organization.

saw the close relationship between physical health and spiritual welfare, which would lead to a happy life on earth and a preparation for the life to come. Thus the health message became a part of the advent truth.

There were a few persons in America and Europe who were advocating a simple healthful diet and, in the treatment of the sick, were turning from the common practice of using poisonous drugs to the employment of hydrotherapy and other natural therapeutic methods. Their work, however, had made little or no impression on the church, for our leaders were so busy proclaiming the message that they had little interest in health. The vision of June 6, 1863,

turned the attention of Seventhday Adventists in general to the importance of health.

In the home of the Whites the principles of health were at once put into practice. Ellen White began to publish what had been revealed to her, and then she and her husband studied to find the practical application of the principles. They visited Dr. James C. Jackson's Hydropathic Institution in Dansville, New York, to observe the methods he followed. studied the work of Dr. R. T. Trall, who conducted a school of health in New Jersey. They read the writings of Sylvester Graham, a diet reformer for whom Graham bread was named. In presenting health reform to our church members,

they endeavored to make a practical application of the principles revealed in the divine message. These revealed principles also guided the leaders in rejecting some of the fanatical practices of some reformers.

In 1865 Elder White, because of constant overwork, suffered a severe stroke of paralysis. All the medications and treatments that were given him availed nothing; so he, with other workers, was taken to the Dansville, New York, health institution, which was now becoming well known among the Adventists as a place where the sick were treated in harmony with correct health principles.

The rapid recovery of many church members who sought help here prepared our pioneers to appreciate fully the value of health principles and to advocate their practice. But they also found that some things done at this institution were out of harmony with God's will.

A second vision relating to healthful living was given to Ellen White on Christmas Day, 1865, in which she was told that the church should provide a "home for the afflicted" where care could be given, with instruction in healthful living. This meant the establishing of a sanitarium. In response to an appeal presented at the General Conference session in 1866, the brethren raised money to establish this "home for the afflicted." They purchased and remodeled a residence on Cass Street, in Battle



Dr. J. H. Kellogg, encouraged and counseled by Mrs. White, led out in the health work.

Creek, not far from the Review and Herald Publishing office. It was called the Western Health Reform Institute, but later it became the Battle Creek Sanitarium. This was the beginning of our chain of sanitariums in many parts of the world.

Checkup

- 1. What were some of the points revealed to Ellen White in the Health Reform vision?
- 2. Where did the leaders find some health reform principles being put into practice?
- 3. What was the name of the first Adventist health institution?
- 4. Show the effective timing of the visions on health reform.



Dr. Kate Lindsay, the founder and mother of the Battle Creek School of Nursing.

The Right Arm of the Message

Battle Creek will ever remain a name linked with medical training and the sanitarium idea. From this parent institution has developed a system of medical missionary enterprises all over the world. The opening of the Western Health Reform Institute opened a new avenue to help mankind physically as well as to reach people with the advent message. To spread the principles of health with its many benefits to the world generally, a monthly magazine, the *Health Reformer*, was started a few days before the

new institution opened. The name of the journal was later changed to *Good Health*.

Dr. H. S. Lay, the first head physician, was well qualified through his years of experience in the Hydropathic Institution at Dansville, where he had helped to treat the Whites and Elders Loughborough and Uriah Smith. Other staff members were Drs. John Fletcher Byington, Phoebe Lamson, J. H. Ginley, and M. G. Kellogg. As the work developed, Ellen White was given special light from time to time for its direction.

Dr. J. H. Kellogg, encouraged and helped financially by Elder White, took a degree at the Bellevue Hospital, New York, the best in the country, and joined the staff at Battle Creek in 1875. A year later he became medical superintendent. In the course of years, with God's special blessing, this distinguished physician, surgeon, and writer developed the medical work to a high degree of success. It was during his administration that the name Battle Creek Sanitarium was adopted. He was the founder and president of the American Medical Missionary College, a unique denominational school of medicine. The course was first offered in 1895 and required four years of study, the first part in Battle Creek and the remainder in Chicago. During the fifteen years of its existence, the American Medical Missionary College gave degrees to nearly two hundred physicians.

THE HEALTH WORK

Increase in Hospitals and Sanitariums (Each unit equals 10 institutions.) 1866-1 institution **MMA** 1900-27 amma 1 1920-33 1930-51 1940-90 **MARKARAMAN** 1950-106 1954-136 Increase in Employees (Each unit equals 1,000 employees.) 1 1866-14 employees 1900-1,216 1920-2.225 1930-3,867 1940-6.184 1950-8.206

1954-10.574

Dr. Kate Lindsay, a faculty member with Dr. Kellogg, took an active part in the founding of the school of nursing in 1883. This was one of the first nursing schools organized anywhere in the United States. "Dr. Kate," as she was known, had taken two years' preliminary training in a physicaltherapy institution, and she had been deeply impressed with the work of Florence Nightingale. She traveled widely, advocating the principles to which her noble life was dedicated. Her personal influence played a leading part in exalting the nursing profession.

When Seventh-day Adventists advocated a vegetarian diet, they gave study to foods which would take the place of meat. This work was given special attention at the Battle Creek Sanitarium, Dr. Kellogg leading out in devising appetizing, nutritious health foods made from grains and nuts. The cereal breakfast-food industry had its beginning in the work of Seventh-day Adventists in Battle Creek in those early years.

More than human counsel was revealed in the plans for the establishment of our medical work. Ellen White wrote extensively on the organization of the health work as well as on the principles of healthful living. The Ministry of Healing, published in 1905, stands today as a valid treatise on the management of illness, including such modern ideas as psychosomatic medicine and occupational therapy. Counsels on Diet and Health, Counsels

THE STORY OF OUR CHURCH

on Health, Temperance, and Medical Ministry have been compiled from her writings and published during the years.

The scope of the health work is great. It includes the training of medical workers, as discussed in the next chapter, and much more. Every minister should be a health lecturer. Every Adventist should be a health worker, able to use simple home remedies to combat disease in the family and in the families of neighbors, as Elder and Mrs. White demonstrated. Every doctor's office should be an evan-

gelistic center where patients may learn the principles of health.

Checkup

- 1. Who was the first head of the Western Health Reform Institute?
- 2. Who founded the school of nursing among us?
- 3. Who founded our first medical college?
- 4. What makes *The Ministry of Healing* a modern book?
- 5. How wide in scope is the health work?
- 6. Do you know how to give hydrotherapy treatments?

CHAPTER 55 REVIEW

Can you identify these?

Joseph Bates

Dr. H. S. Lay

Dr. J. C. Jackson

Dr. J. H. Kellogg

Western Health Reform Institute Battle Creek Sanitarium Dr. Kate Lindsay Mrs. E. G. White

American Medical Missionary College

Pronounce it this way:

Sylvester Bellevue sil VES t'r BEL vvoo:

What do you think?

- 1. Why are some people more willing to talk about religion when they are sick? Why are some less willing?
 - 2. Why does God want His children to be well and happy?
 - 3. Why are some teen-agers reckless with their health?
- 4. Why do some people prefer to take medicine rather than observe health habits?

THE COLLEGE OF MEDICAL EVANGELISTS

"The light given me is, We must provide that which is essential to qualify our youth who desire to be physicians, so that they may intelligently fit themselves to be able to stand the examinations required to prove their efficiency as physicians."—The Story of Our Health Message, 1943 ed., p. 327.

Our church employs many Seventh-day Adventist physicians, and there are thousands of the graduates of our own medical colleges who are strong pillars in the church as well as leaders in their communities in the care of the sick. The cost of medical education has always been huge. Adventist leaders would never have attempted to begin a medical school if the messages of God through Ellen White had not directed them. This story is presented under these significant headings:

- 1. Beginning of Medical Training
- 2. Loma Linda
- 3. Courses of Study at C.M.E.



Beginning of Medical Training

We have seen in the last chapter how the health work was begun at Battle Creek. In 1876 Dr. J. H. Kellogg became medical superintendent of the Sanitarium at Battle Creek. In 1878 a School of Hygiene was opened at the Sanitarium to train prospective medical students in the principles of healthful living before they should go on to the

medical schools then available, for even the best of these schools paid little attention to the study of hygiene. The School of Hygiene was also valuable for various workers who wanted to know how to instruct in simple procedures to help the sick and to prevent disease.

Nurses' training was begun in Battle Creek in the spring of 1883, with a plan for twelve weeks of theoretical training followed by practical experience in the Battle Creek Sanitarium. The schoolwork was later extended to six months, and then to two years. Other sanitariums as they were established quickly followed with nurses' training. In 1889 the Health and Temperance Missionary School was begun for the training of matrons, cooks, and nurses.

The instruction in these schools was thorough and was accepted by medical colleges. A number of the students who finished these courses at Battle Creek went on to the medical colleges, and many of them remained faithful to Adventist principles and helped to build up our medical work.

For several years so few doctors thus became available for our medical program that financial assistance was offered to prospective students. In 1891 a living group was established at Ann Arbor, Michigan, for medical students who had taken the preliminary training at Battle Creek and were continuing in the medical school at the state university. Sabbath services, daily religious exercises, and a program of missionary activity kept these students alive to the interests and needs of the church organization that was assisting in their education.

At the same time two Adventist mission dispensaries in Chicago had grown until they were serving more than 20,000 patients annually. Such work as this furnished ample clinical practice for medical students. During this period Ellen White was stressing the danger of

worldly education in her writings from Australia. By 1895, several of the Ann Arbor group had completed their medical courses and were taking advanced studies.

In this setting the American Medical Missionary College was created, incorporated under the laws of the State of Illinois, with campuses at Chicago and Battle In October, 1895, forty-Creek. one students enrolled. The work was a success from the start and showed the guiding hand of the Lord. For example, a man called on the president of the college, Dr. Kellogg, and, without being asked, gave \$2,000 to be used for the project. However, the success and blessing of the medical college waned when its leaders turned from the beliefs of the denomination.

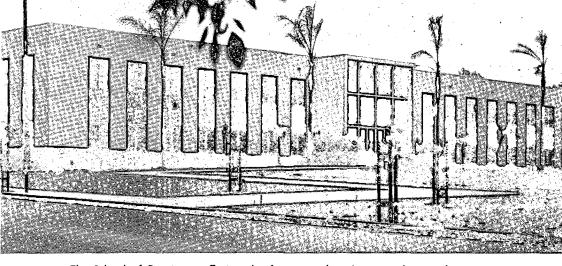
In 1910 the college graduated its last class of ten and announced a merger with the Illinois State University. In October of 1910 the Review and Herald announced the opening of the College of Medical Evangelists at Loma Linda, California. So the medical interests shifted to the West.

Checkup

- 1. What type of medical training was first offered?
- 2. What steps led to the founding of the A.M.M.C.?

2 Loma Linda

While still in Australia, Ellen White was shown medical institutions operating in Southern



The School of Dentistry, offering the four-year dental course, has modern classrooms, offices, and laboratories in this modern building at Loma Linda.

California, and particularly one institution in a rural area surrounded by orchards with extensive lawns and inviting shade trees. Mrs. White wrote to Elder J. A. Burden, manager of the Glendale Sanitarium, expressing thankfulness "that there are two sanitariums in running order in Southern California," and "in closing," asked him not to forget "that sometime a sanitarium will be needed in Redlands." "Now is the time to make discreet inquiries," she said.

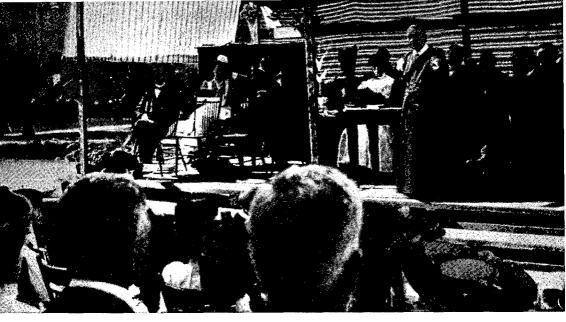
Our men found an institution near Redlands built for medical work by a group of Los Angeles physicians at a cost of \$150,000. The sale price quoted was \$110,000. Later the price was lowered to \$40,000. The property clearly met the description of the institution seen by Mrs. White in vision, even to the canopylike pepper trees on the grounds; but where could they find \$40,000?

Elder J. A. Burden wrote a complete description of the place to

Mrs. White. She wired, "Secure the property at once." Late in May, 1905, he bargained to buy the institution. He personally borrowed \$1,000 to bind a contract to purchase Loma Linda, with the stipulation that the first payment of \$5,000 was to be completed in June.

Just at the time when further delay would mean losing the property and the \$1,000 he had borrowed, he received a gift of \$2,400 from a man who said he could see "the Lord was in this thing," and two loans making up the first full payment of \$5,000.

The second payment was met on the day it was due, by a check for \$5,000 which arrived in the mail from a woman in New Jersey. With God's blessing, not only were the first four payments made when due, but the \$20,000 balance of the purchase price, not due for three years, was paid within six months. Loma Linda belonged to the Seventh-day Adventists!



The dedication service of the College of Medical Evangelists, April 15, 1906. Mrs. Ellen G. White is speaking. The fiftieth anniversary was celebrated here.

Sanitarium work was begun at once. Repeatedly Mrs. White expressed her conviction that the future of the work at Loma Linda was to be extraordinary. In November, 1905, the training school for nurses was opened, and plans were soon developed to give other types of medical evangelistic training. A faculty was engaged and a bulletin printed, announcing the opening of the Loma Linda College of Evangelists at 10 a.m., September 20, 1906.

Checkup

- 1. What was the original price on the Loma Linda property?
- 2. How was the blessing of God shown in the payments made for Loma Linda?
- 3. What was the assurance that the location of the institution was approved by God?

Courses of Study at C.M.E.

The messages received from Ellen White about the nature of the work to be conducted at Loma Linda had been general rather than specific. She had made the statement that the institution was to be educational as well as therapeutic, using the words "gospel, medical, missionary evangelism." With these instructions the committee obtained from the State of California a charter dated December 9, 1909, to grant degrees in the liberal arts and sciences, dentistry, and medicine. At a constituency meeting of the Pacific Union Conference held at Mountain View, January, 1910, it was necessary to decide whether the College would graduate doctors of medicine, or practitioners with lesser degrees. Mrs. White's advice was sought, and she answered emphatically that the graduates should be prepared to pass the examinations required by law for the regular practice of medicine.

The College of Medical Evangelists was opened in October of 1910. Dr. W. A. Ruble was president. Dr. Newton Evans became president in 1914. Dr. P. T. Magan, who had worked with Dr. E. A. Sutherland in developing Madison College, Tennessee, had taken the medical course and came to Loma Linda as dean in 1916.

The acreage at Loma Linda had increased to over 300 acres by 1912. Clinic work was begun in Los Angeles to give practice to the medical students. In 1916 the Clinical Division of the College of Medical Evangelists was moved into a new hospital in Los Angeles, named fittingly The Ellen G. White Memorial Hospital.

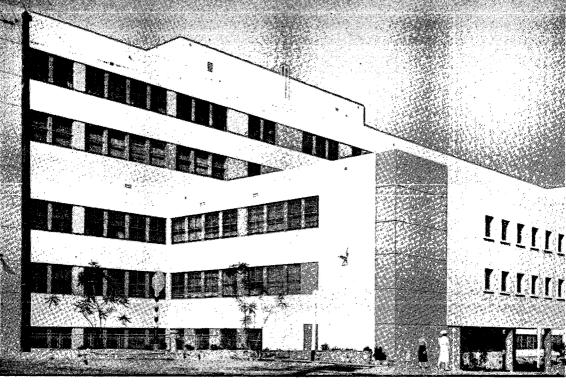
In 1918 the College faced and safely passed a crisis. The American Medical Association and the Association of American Medical Colleges decided to eliminate all C-grade schools. This meant the end of the C.M.E., for with its limited staff and primitive facilities it could scarcely hope for a better rating than C. Now Dr. Magan had reason to remember the statement made by Ellen White years before when he asked her about taking the medical course. He was at the time associated with Professor Sutherland at Madison College. She advised him and Professor



Dr. P. T. Magan was president of the medical college during critical years of growth.

A brilliant teacher and researcher, Dr. Newton Evans was the second C.M.E. president.





Expansion of the medical school is symbolized by the new White Memorial Hospital, which furnishes clinical practice for the Schools of Medicine and Nursing.

Sutherland to take medicine, for they would make contacts with men who would later help our people. In the 1918 crisis it was partly because of such contacts that Dr. Magan was able to get a B rating for the College, based on its missionary objectives and the prospects for the future. Dr. Magan became president of the College of Medical Evangelists in 1928 and continued to lead it until 1942.

The College of Medical Evangelists has not confined its work to the training of physicians. Its founders had foresight in obtaining a charter which provided not only for a school of medicine, but also for the teaching of the sciences, dentistry, and the liberal arts. From its beginning days it has conducted several schools. The school of dentistry opened in 1953, with work conducted on the highest standards, for fifty students in each year, and with all four years of work offered at Loma Linda.

Today the College of Medical Evangelists is a medical center with eight professional schools:

The School of Dentistry
The School of Medicine
The School of Nursing
The School of Medical Technology

The School of Physical Therapy The School of X-ray Technology The School of Tropical and Preventive Medicine

The School of Graduate Studies



Leading officials of the church and the medical college listened to the message of Vice-President Richard Nixon at the dedication of the new hospital.

MISSIONS PICTURE

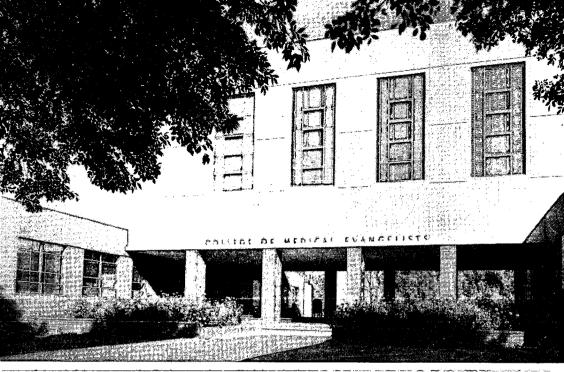
The physical plant represents an investment of \$11,000,000, and the annual operating budget is over \$8,000,000. The Loma Linda campus, an hour's drive from Los Angeles, contains the lower division (first two years) of the medical school, the dental school, part of the school of nursing, and other instructional and research work. Its beautiful buildings include a large sanitarium and hospital. The Los Angeles campus is in the heart of the eastern side of Los Angeles, near the Los Angeles County Hospital. The clinical division of the School of Medicine and the second part of the School of Nursing are located here, where the White Memorial Hospital furnishes clinical practice. The two campuses provide 500-bed facilities, and in addition the medical students make use

of certain wards in the 3,500-bed County Hospital.

There have been times when large problems have faced the church and made the future seem uncertain. Courageous, ingenious men, however, remembering God's opening providences, have found in the counsels given by the Lord safe and sound guidance and inspiration to carry the work forward.

Checkup

- 1. What type of instruction was authorized in the charter for College of Medical Evangelists?
- 2. Who were the early administrators of the medical college?
- 3. What facilities are available at C.M.E.?
- 4. What are the schools now included in the College?



One of the latest additions to the College of Medical Evangelists is the administration building and library located on the Loma Linda campus.

CHAPTER 56 REVIEW

Please identify these:

J. H. Kellogg

Loma Linda

Los Angeles

J. A. Burden

September 20, 1906

For class discussion:

- 1. Why should our doctors receive their training in our own medical college?
- 2. In what ways can a dentist be a real asset in the local church?
 - 3. How can a doctor and a preacher work as a "team"?
- 4. How can the health work fill a larger place in our evangelistic program?

57

RELIGIOUS LIBERTY

"Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Matthew 22:21.

One of the fundamental principles of government in the United States is that the church and the state are to be separate institutions. Many consider this to be the most outstanding contribution America has made to civilization. This important governmental principle has been honored for over one hundred and fifty years.

From this chapter observe the following high lights:

- 1. Early Sunday Legislation
- 2. Points of Conflict
- 3. Employment Problems
- 4. Present Restrictions

Early Sunday Legislation

Religious liberty as presently enjoyed in the United States is unique in our time and in all time. Less than three per cent of the people who have lived on the earth have been free. Religious persecution has marred human behavior throughout history. Ancient nations fought in the names of their gods and considered a victory to be a triumph for their gods, whom they imposed upon the conquered.

The medieval church gloried in its power over civil authority, as evidenced in the subservience of many a monarch before papal commands. The Inquisition took the lives of thousands of "heretics." The Reformation denied the right of the church to command the civil power, but some Reformers, including Martin Luther, insisted that the civil power owed a duty of support to the church.

Many of the colonists who came to America sought to escape tyranny. The Pilgrim Fathers who sailed on the "Mayflower" were Separatists, a group of sincere Christians who desired religious lib-



Roger Williams was forced to flee from his fellow Christians in Massachusetts because of their intolerance. He became the founder of the free colony of Rhode Island.

erty so that they might worship God as they chose. They prepared and signed the Mayflower Compact, which is hailed as a charter of freedom in its day.

The Puritans were not lovers of freedom as were the Pilgrim Fathers. Thy fled from a reformed church because of religious persecution, yet they set up a religious hierarchy and continued to persecute their followers in the New World. Roger Williams fled from colonial intolerance to found a free colony-Rhode Island. Fortunately, ideas of religious liberty were widely understood when the Bill of Rights was written into the American Constitution, for the document guarantees true civil and religious freedom. In countries such as England and Scotland church offices and parish finances are closely tied to the civil government, making it difficult for religious faiths other than the established ones to flourish.

In the United States our liberty has been preserved at the price of vigilance. In 1811 and the years following, the National Reformers and other religious bodies attempted to have Congress prohibit the carrying of mail on trains on Sunday. In 1863 another organization, the National Reform Association, urged a Constitutional amendment making the laws of the Christian religion a part of the law of the land.

A national Sunday law, the Blair bill, was attempted in 1888 and at a congressional hearing was successfully opposed by Elder A. T. Jones, the editor of our religious-liberty journal at that time, *The American Sentinel*. The controversy provoked the organization of a group which became the National Religious Liberty Association. Its work is to oppose national legislation on religion and to defend individuals prosecuted under state Sunday laws.

There had been some conflict with state Sunday laws before. In 1878 Samuel Mitchell, a Seventh-day Adventist of Quitman, Georgia, was convicted of working on Sunday and was given a thirty-day jail sentence. The unsanitary conditions of the prison permanently affected his health, and a year and a half later he died.

Seventh-day Adventists have been persecuted severely in Tennessee. In 1885 William Dortch, W. H. Parker, and James Stein were fined, imprisoned, and forced to work in the chain gang for Sunday violations. The case of R. M. King was one of the most flagrant cases of persecution. It originated in Troy, Tennessee, and was carried through three courts by the Religious Liberty Association. The plan was to take it to the United States Supreme Court, but due to the death of Mr. King the case was never tried in this tribunal. At least eleven states have persecuted Seventh-day Adventists in some degree.

It has been a work of the Seventh-day Adventist Church for a



The Pilgrims fled persecution in England, and stood for freedom in the New World.

century to uphold the principles of the gospel regarding man's freedom to worship God as he chooses. In harmony with the plans for the reorganization of the denomination in 1901, the National Religious Liberty Association was organized into the Religious Liberty Department.

Checkup

- 1. How much religious liberty has been seen in the history of the world?
- 2. Has the United States always had separation of church and state?
- 3. What has been the work of the Religious Liberty Association?
- 4. Which are the most debated cases of persecution in America?
- 5. Is it necessary to defend the right to work on Sunday?
- 6. When was the Blair bill, providing for a Sunday law, presented in Congress?

2 Points of Conflict

Though active persecution has been halted, the enemy of freedom continues his efforts to force men to violate the conscience. The areas in which he seems to have con-



REVIEW AND HERALD PUB. ASSN.

The most popular calendar reform plan would cause an extra, or blank, day in each year.

centrated his efforts are: Sunday legislation, calendar reform, the blending of religious and civil education, and employment difficulties.

In the last seventy years over one hundred and fifty Sunday-observance bills have been introduced into Congress, but not one has been passed. An outstanding piece of legislation was the Lankford bill (1927), which granted no exemption to non-Sundaykeepers who kept another day. The promoters of the bill felt sure of success, since they knew that five of the seven committee members who were to hear the bill were favorable to its passage. Thirteen hearings were held, each lasting from three to four hours. The sessions were exciting, involving personal combat between some of the Sunday reformers and some of the opponents of the bill. Seventh-day Adventists acted as peacemakers, and received the approbation of the press and

the Congress. The bill was finally defeated.

Sunday laws are still endangering our freedom on a state level. Every year scores of Sunday-law bills are introduced into state legislatures, and Sunday ordinances come before county and municipal governments. The Religious Liberty Department shoulders the responsibility of alerting responsible men who are in positions to resist this undesirable legislation.

The current program is to popularize Sunday observance throughout the country by encouraging a religious recognition of the day. The next step is to concentrate efforts on Sunday legislation. Civic organizations, such as the Chamber of Commerce and various clubs, are trying to persuade citizens to refrain from commercial activity on Sunday. This long-range program aims to boycott individuals who do not comply with Sunday observance.

Sunday laws now being enforced by the courts are being interpreted as health laws rather than religious laws, which are unconstitutional. The plan wholly ignores the rights of the minority to worship or not to worship God according to the convictions of their conscience. Sunday laws, when enforced, have always resulted in persecution. When they are enforced again, on a local or national scale, persecution will again result.

The most popular calendar-reform plan specifies four equal quarters in the year, each con-



When the church and state have united, the combination has brought persecution such as took place in France during the horrible massacre of St. Bartholomew.

THREE LIONS

taining two months of 30 days and one month of 31 days. The four quarters, of 91 days each, add up to 364 days or 52 even weeks. This makes a neat year from a statistical standpoint, with the same number of business days in every quarter and with a consistent date schedule, so that certain dates always fall on the same day of the week. The flaw is that an extra day every year, and two in leap year, must be inserted in order to maintain an accurate astronomical year. The reformers would insert the extra days without names, thus breaking the weekly cycle.

Conscientious Sabbathkeepers and Sundaykeepers would be

forced to observe their rest day on a shifting basis, the legal name of the day changing from year to year. However, few Sunday keepers oppose calendar reform on the basis of religious belief. Sunday worship has been established on church authority rather than divine authority, and if the church allows a break in the weekly cycle, the day retains all the sacredness it ever had.

Seventh-day Adventists have strongly opposed calendar reform. In 1931, 1937, and 1954 the issue was sharp, argued on an international basis before the League of Nations and the United Nations. By their stand, Adventists have re-

THE STORY OF OUR CHURCH



REVIEW AND HERALD PUB. ASSN

John Huss, a courageous Reformer, was a mighty preacher of democratic religion:

ceived attention both friendly and unfriendly.

Another religious liberty issue which has come to the front in recent years, is the state control of private and church schools. In three states, referendums were held aiming to close all private and denominational elementary schools, compelling the children to attend the public schools. In Michigan and Washington the people voted against the proposal, but in Oregon the proposal prevailed by a state-wide referendum. The Catholics and the Seventh-day Adventists appealed the issue of closing their church schools, to the Supreme Court of the United States. which declared the Oregon law unconstitutional. Other school issues have arisen in recent years.

Checkup

- 1. How has attempted Sunday legislation affected Adventists?
- 2. What is the present plan of operation among the Sunday-law forces?
- 3. How may calendar-reform controversy benefit the church?
- 4. What is un-American in laws to close church schools?

3 Employment Problems

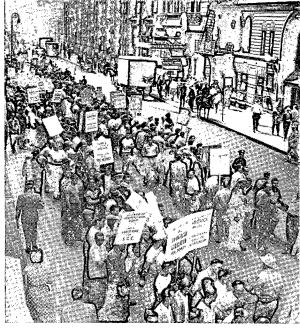
During World War II an aircraft factory on the west coast laid off sixty Seventh-day Adventists because of their noncombatant status. Elder C. S. Longacre of the Religious Liberty Department went directly to a Presidential aide, who saw in this action not only a case of discrimination, but a violation of the contract terms between the company and the United States Government. The aide went into action and called President Franklin D. Roosevelt: the President called the company and reminded them of the terms of their contract with the Government, prohibiting any religious discrimination. In a short time the people were all reinstated with pay for lost time.

Other labor employment problems concern the labor unions and employees. After World War II the General Conference Committee addressed a message to industrial organizations, clearly stating our denominational attitude. Following this action, the General Conference Committee in 1945 created the Council on Industrial Relations, with Elder Carlyle B. Haynes serving as executive secretary. council proceeded to draw up a suggestive Basis of Agreement to present to the officers of the local unions throughout the United States and Canada. This agreement permits the Adventist worker to hold his job without joining the union. He agrees to pay into the union welfare fund an amount equal to union fees and dues. The agreement has been accepted by many local unions and several national and international labor organizations, including the United Automobile Workers, the Upholsterers' International Union of North America, and the American Federation of Hosiery Workers.

In all our approaches to laborunion leaders and to the United States Secretary of Labor, we have made it plain that our attitude toward nonmembership in labor unions does not arise from any unfriendliness toward organized labor. Our own people are overwhelmingly working people. We are sympathetic toward the legitimate aims of organized labor: proper hours, proper wages, proper working conditions. Our objections are on religious grounds.

The instruction which has come to us from the messenger of the Lord on this subject is set forth in positive terms in the following quotation:

"Those who claim to be the children of God are in no case to bind up with the labor unions that are formed or that shall be formed.



The church believes in the rights of labor, but urges Christians to refrain from violence.

This the Lord forbids. Cannot those who study the prophecies see and understand what is before us?" —*Country Living*, page 12.

At the 1954 General Conference Session the Industrial Relations work was combined with the Religious Liberty Department of the General Conference.

Checkup

- 1. What did the President do when sixty Seventh-day Adventist workmen were laid off because they were noncombatants?
- 2. What agreement do we have with the unions?
- 3. Why do we refuse membership in labor unions?
- 4. To what department was the Industrial Relations transferred in 1954?
- 5. Do you see the probability of renewed religious persecution?



The First Amendment to the Constitution of the United States guarantees religious freedom.

4 Present Restrictions

The door-to-door sale of religious literature is today being threatened by a form of ordinance known as the Green River law, named for Green River, Wyoming, the town where it originated. The law forbids anyone to call at the home of a resident in the town for the purpose of taking orders, selling, or displaying any form of merchandise, without having had a previous invitation from the occupant of the home. As interpreted in some places, this law prevents the colporteur from carrying on his work, since he is seldom able to get such invitations from prospective buyers.

Some city officials interpret the law liberally, applying it only to commercial sales and not to religious work; while others apply it in all cases. There is a division among judges as to the correct interpretation.

In 1951 the Supreme Court of the United States reviewed cases in which the application of the Green River law was involved, and it upheld its constitutionality. There is a question as to whether the law denies the right of free speech and a free press and the right of freedom in religion. The First Amendment to the Constitution has generally been interpreted as including the right to spread religious beliefs, within certain limits. The Green River law has been enforced in some cities in order to prevent house-to-house selling of our literature.

In some communities laws have been passed against raising money for any project except the United Charities and the Red Cross. The church may solicit its own members but no one else. This type of law endangers our Ingathering campaign. Both the Green River law and the ordinance against money raising are often interpreted so as not to interfere with our activities, but freedom through the favor of officials is not genuine freedom.

It is clear that even in free America, liberty is maintained only by constant vigilance. The Religious Liberty Department is always on the alert, ready to release a bar-

RELIGIOUS LIBERTY

rage of public statements wherever a restrictive law is proposed. The *Liberty* magazine is sent to prominent men to keep them informed about current trends and to help them see the danger in seemingly harmless proposals. Men trained in the law and skilled in legal argument are ready to appear before legislatures and courts to protect the rights of Americans, especially of minority groups.

Checkup

- 1. What is the main purpose of Green River laws?
- 2. Is there a reasonable basis for laws against door-to-door solicitation?
- 3. What principles of freedom are violated in these laws?
- 4. What methods are used to combat the attempts to restrict religious liberty?

CHAPTER 57 REVIEW

Can you identify these?

Samuel Mitchell R. M. King Mr. Blair Mr. Lankford C. S. Longacre calendar reform

For class discussion:

- 1. What is America's greatest contribution to civilization?
- 2. Why does one church want to persecute another?
- 3. Why do you oppose calendar reform?
- 4. Why shouldn't the public schools teach the Bible?

58

MISSIONARY VOLUNTEERS

"Will the young men and young women who really love Jesus organize themselves as workers, not only for those who profess to be Sabbathkeepers, but for those who are not of our faith?"—Signs of the Times, May 29, 1893.

Leaders of progressive movements have always realized that the harnessing of youthful energy is necessary for the success of an enterprise. God relies on youth to help carry the banner of truth to all parts of the earth. The church needs_young_people,_and_young_people_need_the_church.

"If the youth of today will consecrate themselves as did Samuel, the Lord will accept them and use them in His work. . . . The cause of God is constantly progressing, and we must obey the command, Go forward. There is need of young men and women who will . . . put forth earnest efforts to gather all the light they can."

In this chapter consider these high lights:

- 1. Organization
- 2. Junior Missionary Volunteers
- 3. Missionary Volunteers Today
- 4. Details of Organization



Organization

The Sabbath schools furnish an excellent link between the church and the children of all ages. (See chapter 52.) During the 1870's the educational work developed, and eventually included all grades.

There was a need for an organi-

zation to sponsor interests and activities not covered by the Sabbath schools. In 1879 a beginning was made by two boys of Hazelton, Michigan. One was Harry Fenner. seventeen, and the other was fourteen-year-old Luther Warren, who later became an evangelist. They were troubled about the needs of

the young people of their church, and developed the idea of having a boys' society. They walked down a country road one day, talking earnestly about their young friends. Before parting, the two boys went to a secluded corner in a field and prayed about their plans. Thus was born the first Seventh-day Adventist young people's society on record. It consisted of five or six boys, and the meetings were held in the home of one of the members. They elected a president and a secretary-treasurer. The activities emphasized were missionary work and the improvement of personal conduct, especially healthful living. Later the girls of the church desired to join the boys in their work, and after some discussion they were invited to do so. Other societies of young people soon sprang up in Nebraska, Iowa, Ohio, and Australia. Messages began coming from Ellen White urging the young people to organize for service.

The societies adopted many names—Young People's Societies, Sunshine Bands, and Improvement Societies. The Ohio Conference was the first to form a conference-wide young people's organization, known as Christian Volunteers. Two years later, in 1901, the first formal recognition by the General Conference came when the Sabbath School Department was asked to look after the work of these young people's societies.

For six years the Sabbath School Department sponsored the young



RT AVRES, ARTIST

Harry Fenner and Luther Warren asked God's

blessing in organizing the youth for service.

people's work, but it became so large that at the 1907 General Conference Council held in Switzerland it was recommended that the young people's work be organized as a separate department. A convention met at Mount Vernon, Ohio, to work out plans.

The Mount Vernon convention was the most notable organization meeting in Missionary Volunteer history. Pioneers of the movement, newly appointed leaders, and General Conference officers studied the governing principles of youth work. The new organization was named "Seventh-day Adventist Young People's Society of Missionary Volunteers." Some of



The summer-camp program for Junior Missionary Volunteers has spread through the conferences. The program emphasizes nature study and progressive classwork.

the resolutions adopted at this meeting provided for the Morning Watch Calendar, the Missionary Volunteer Book Club, and many other plans. Qualifications for membership in the Missionary Volunteer society were defined, and provisions were made for personal missionary service.

The Mount Vernon convention recommended the appointment of a Young People's Day in all the churches, which later grew into the Missionary Volunteer Week of Prayer. It urged that every union and local conference form a young people's department with at least one person to give his whole time to this work. Elder Daniells said of the Mount Vernon convention, "This meeting will take its place among the most important meetings in the history of our cause."

Checkup

- 1. What two church organizations cared for youth interests in the early years?
- 2. Who organized the first local group of youth?
- 3. How were the local youth societies first co-ordinated?
- 4. What new plans were formed at the Mount Vernon convention?

Junior Missionary Volunteers

Soon after the Young People's Missionary Volunteer organization became official, the department gave attention to the younger set by introducing the Junior Reading Course in 1908. Junior societies were formed, featuring activities and programs planned for the lower age levels. Then followed a

MISSIONARY VOLUNTEERS



Increase in Pathfinder Membership

 1927
 1949
 1953

 1,075
 16,888
 21,624



Increase in MV Membership

1907 1949 1953 5,329 239,604 316,016

THE STORY OF OUR CHURCH



Increase in Youth Baptisms

1907	1949	1953
162	16,738	26,556

separate program of Bible Study and a Junior Manual.

The wide range of activities specifically planned for juniors was yet to be developed. After observing the Boy Scouts and Campfire Girls, the leaders organized local clubs for training in handicraft, woodcraft, and camping. In 1921 they devised the Junior Missionary Volunteer pledge and law, the progressive classes, and, later, vocational honors.

Meanwhile, during the 1920's some Junior Missionary Volunteer

leaders studied the summer-camp program which had become popular throughout the country. The idea spread rapidly. Following the 1930 General Conference, forty youth leaders went to the Central California permanent camp site at Wawona, in Yosemite, for a leaders' training camp. The attendants were awarded their Master Comrade pins—the insignia of Junior leadership—and went back to their home conferences ready to conduct camps. The program they initiated is familiar—instruc-

MISSIONARY VOLUNTEERS

tion in woodmanship, handicraft, and other subject matter of the progressive-class requirements; nature study in the field; hiking, including overnight hikes with packs; campfire programs with storytelling and all the rest—against a background of religious idealism and denominational loyalty.

Out of the junior-camp move-

ment came the senior camp, initiated in the middle 1930's, with one of its objectives the training of Junior Missionary Volunteer leaders and Master Guides.

Checkup

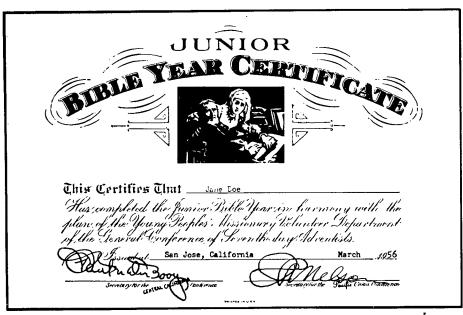
1. What were the limitations in the first early program for juniors in the church?

Increase in Bible Year Certificates

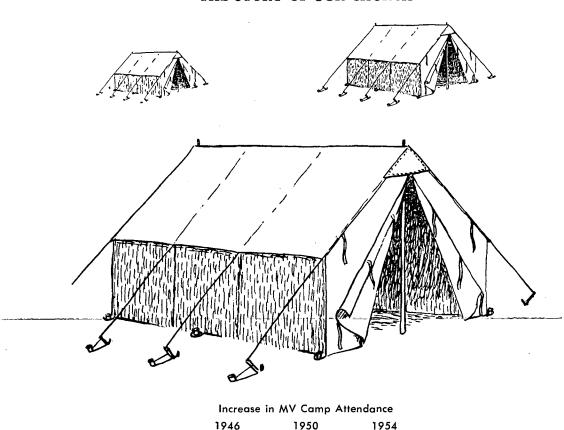
1907 1949 1953 3,570 13,208 29,679







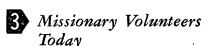
THE STORY OF OUR CHURCH



2. What famous organizations served as models for the new Junior Missionary Volunteer organization?

6,036

- 3. What are the specific features of the Junior Missionary program as devised in 1921?
- 4. What was the significance of the Wawona training camp in 1930?
- 5. What are the typical activities of a Junior summer camp?
- 6. What is the value of the program in vocational honors?



33,694

There are over 12,000 Young People's Missionary Volunteer Societies in the world today, with nearly 400,000 members. The emphasis in recent years has been on youth evangelism under the slogan "Share Your Faith." At the 1954 General Conference the report of the four preceding years showed that 37,472 people were converted by Missionary Volunteers. The

11,679



ROBERT C. MAR

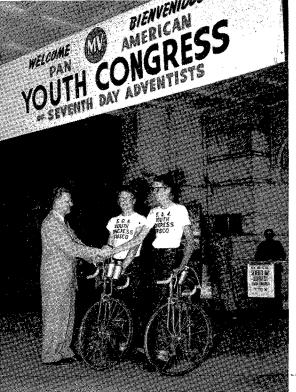
Youth representatives from many countries of Europe assemble, dressed in national costumes, for a procession at the Paris Youth's Congress of 1951.

Missionary Volunteer Week of Prayer has been the motivating agent in several thousand baptisms each year. The Morning Watch and the Bible Year have encouraged spiritual devotion. Thus the organization is a major influence among Adventist young people.

The summer-camp program continues with over one hundred youth camps each year in North America and forty to fifty outside this territory. More than half the conferences own permanent camp sites with some permanent buildings. The progressive-class system prepares about 20,000 juniors each

year for investiture as Friends, Companions, and Guides. Over 2,000 Master Guides are trained yearly.

A series of youth congresses have been sponsored by the Missionary Volunteer Department, beginning with one held at San Francisco in 1947. Inspirational messages from denominational leaders, reports of youth activities, and instruction and planning for youth evangelism occupy the sessions. The congresses have been a revelation to many delegates of the scope of the denomination and its youth movement.



After a long bicycle trip, two MV delegates arrive at the Pan-American Congress, San Francisco.

A European Youth Congress convened at Paris in 1951. From all of free Europe came 6,000 young people to this conclave. More than 250 youth were baptized as a result. The good order and interracial brotherhood shown at the Congress were a revelation to Parisian officials, and the delegates received a new view of the possibilities of youth evangelism in Europe.

An Australian Youth Congress and a Southern Asia Youth Congress were held in 1952. The Pan-American Youth Congress convened at the Civic Auditorium in San Francisco in 1953, with the keynote of "outpost evangelism." The MV Legion of Honor was launched in the fall of 1952, emphasizing a pledge to uphold the standards of conduct of Seventhday Adventists.

Checkup

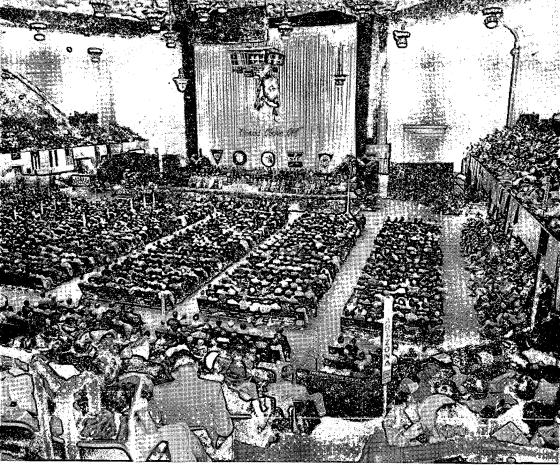
- 1. What has been the result of the "Share Your Faith" movement?
- 2. What is the extent of the summer-camp program?
- 3. Name some important youth congresses that have been held.
- 4. How would you measure the value of a large youth congress?

4. Details of Organization

The various phases of Missionary Volunteer activities are dealt with in many manuals and leaflets. Specific training materials include: Pathfinder Counselor's Training Course, MV Leadercraft Course for MV Society officers, and MV Voice of Youth plan of evangelism. In 1951 a new journal, the MV Program Kit, became the MV Department's official leadership and program guide.

The Missionary Volunteer Society works in four areas, with special features in each:

- 1. Spiritual Activities—Morning Watch, MV Week of Prayer, Character Classics, Bible Year, MV Legion of Honor, the Loughborough League.
- 2. Educational Activities—leadership and participation in MV activities such as meetings, classes, honors, nature and hobby clubs, Pathfinder clubs; youth congresses



A keynote of "outpost evangelism" was sounded at the Pan-American Youth Congress, held in the Civic Auditorium, San Francisco, with over ten thousand attending.

and rallies; MV Book Clubs; Bible doctrines and denominational history studies.

- 3. Missionary Activities ("Share Your Faith") prayer, literature, Christian help, sunshine bands; outpost evangelism; vacation Bible schools.
- 4. Social and Recreational Activities—social gatherings, summer camps, outdoor clubs.

Inspired by the basic concept of the MV motto, "The Love of Christ Constraineth Us," every member accepts the obligation of the pledge: "Loving the Lord Jesus, I promise to take an active part in the work of the young people's Missionary Volunteer Society, doing what I can to help others and to finish the work of the gospel in all the world."

These activities help the young people develop spiritually and encourage and help them conduct evangelistic meetings, hold Bible studies, engage in literature evangelism, establish branch Sabbath schools and Sunday schools, and participate in various types of personal Share-Your-Faith work.

THE STORY OF OUR CHURCH

Messages to Young People, a most helpful book of spirit of prophecy counsels for youth, was compiled largely from the E. G. White instructions to young people as originally published in articles in *The Youth's Instructor* and issued in 1930. Later provision was made, by means of the offerings from the young people in North America, to publish the book in several languages.

Throughout the world field, youth congresses, youth rallies, conventions, officers' institutes, leadership training classes, special weeks of prayer, junior and senior camps, have helped to keep the objectives and plans before the

church and have developed a consciousness of a virile youth movement whose aim is to give "The Advent Message to All the World in This Generation."

Checkup

- 1. What General Conference Department first cared for the work of the young people?
- 2. When was the Missionary Volunteer Department organized, and who was its first secretary?
- 3. Name the four divisions and some subdivisions of senior MV activities and show how they help accomplish the objectives of each.
- 4. Name the Missionary Volunteer Department magazine.

CHAPTER 58 REVIEW

How are these associated with the MV work?

The Youth's Instructor

Luther Warren

Harry Fenner

Hazelton, Michigan

Sunshine Bands

Messages to Young People

Christian Volunteers

Switzerland

Mount Vernon, Ohio

What do you think?

- 1. Who should be a member of the Missionary Volunteer Society?
- 2. Should people under thirty years of age be the officers and give the parts on the program or should "special speakers" be regularly chosen?
 - 3. Do you prefer a regional or a national youth congress?
- 4. Do you favor young people's conducting an evangelistic campaign by themselves?

THE TEMPERANCE WORK

"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Proverbs 20:1.

The International Temperance Association, with its affiliated regional and national temperance societies, is the organization through which the General Conference promotes a world-wide educational program on behalf of total abstinence from not merely the use of intoxicating beverages, but also from the use of tobacco and narcotics in any form, within the church as well as outside the church organization.

Here are the major points to remember in this chapter:

- 1. Abstinence Among Adventists
- 2. World Organization
- 3. The Educational Program
- 4. Narcotics Education



Abstinence Among Adventists

To smoke or not to smoke, to drink or not to drink, is not a subject of debate among Seventhday Adventists, for they have taken the position that total abstinence from all intoxicating beverages and tobacco in any form is the only platform on which Christians can conscientiously stand. It is therefore a test of church fellowship. No one is to be baptized or admitted to church membership who smokes or drinks, and no member who persists in smoking or drinking is to be retained as a member of the church.

The question frequently arises: Why do Seventh-day Adventists believe as they do, and why have they taken such a firm stand on this issue? The answer is obvious: Temperance is taught in the Bible and the writings of Ellen White.

There are more than 175 warnings about alcoholic drinking re-

THE STORY OF OUR CHURCH

corded in the Scriptures. In fact, the Scriptures indicate clearly that no drunkard will ever enter the kingdom of heaven. Furthermore, curses have been pronounced on the man who drinks, on the man who gives his neighbor drink, and on the man who engages in the manufacture, distribution, or sale of alcoholic beverages.

If we were to select a single text that would summarize the temperance message we would turn to 1 Corinthians 3:16, 17, which says that our bodies are the temple of God, that the Spirit of God dwells in our bodies, and that we are not to take anything into the body which will defile the body or destroy the mental and the moral powers of the individual.

The instruction that has been given the church through Ellen White regarding this issue has been compiled and published in a handbook entitled *Temperance*. Every Seventh-day Adventist is urged to sign the pledge, join the temperance association, support it with his means, and become an active temperance worker. Thus he may make his influence felt by precept and example, by voice, by pen, and by vote in favor of total abstinence and the eradication of the liquor traffic.

Total abstinence from all intoxicating beverages and tobacco in any form is therefore a basic doctrine of the Seventh-day Adventist denomination and is an integral part of the third angel's message which we preach.

Checkup

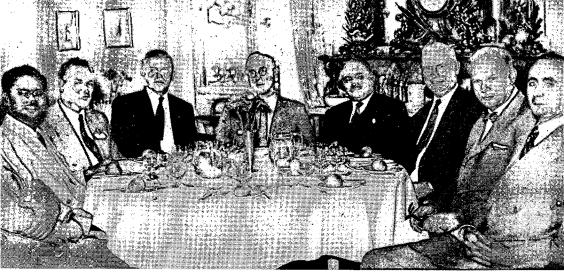
- 1. What is the Adventist stand on smoking and drinking?
- 2. What Scripture is mentioned as a summarizing text on temperance?
- 3. Approximately how many texts in the Bible refer to temperance?
- 4. What Ellen G. White book deals with this subject?

2 World Organization

Elder and Mrs. White took a firm position against the use of tobacco and alcoholic beverages. Associated with them was Captain Bates, who had assisted in organizing one of the first temperance societies in America.

In 1863 a more thoroughgoing reform was inaugurated, due chiefly to the messages to the church which emphasized that a person's moral nature is largely affected by his physical nature and that spiritual influences are much more effective when a person has first turned from habits which undermine the physical powers and benumb moral sensibilities.

Another advance move was made on January 1, 1880, when the American Health and Temperance Association was organized. Every member of the Association was required to sign the "teetotal pledge" or pledge of total abstinence from alcoholic beverages. Some have signed pledges which included abstention from tobacco, tea, and coffee. It was expected



Elder W. A. Scharffenberg (third from right) with other officers of the International Temperance Association, planning a world-wide program.

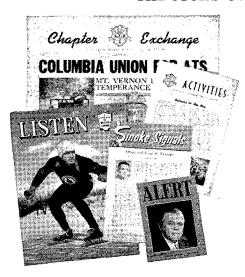
that every Seventh-day Adventist would sign the pledge. At the annual meeting of the Association held in 1884 the report indicated that 20,000 had signed the pledge and had become members of the association. In 1893 the Association was merged with the Seventh-day Adventist Medical Missionary and Benevolent Association. During these years the church was active in the temperance cause.

At the 1932 autumn council the American Temperance Society was organized. One Sabbath a year is designated as Temperance Day, on which a special program is featured. The activities of the American Temperance Society, as its name indicated, were limited to the United States. Then the denomination caught a vision of a world-wide program, and a committee reviewed the work of the American Temperance Society and outlined a program for advance. The recommendations adopted by

the General Conference Committee in January, 1947, called for the setting up of the International Temperance Association and the organization of national and regional societies. Elder W. A. Scharffenberg was elected executive secretary of the Association.

Membership in the various regional and national temperance societies affiliated with the International Temperance Association is not limited to Seventh-day Adventists; it is open to all persons, irrespective of race, creed, or color, who are in sympathy with the objectives of the society. Provision was made for six types of membership—junior, student, regular, contributing, sustaining, and life.

The membership dues, as well as the Temperance Day offering and other donations and contributions to the temperance cause, are divided between the church, the local conference, the union conference, and the General Conference, for



These attractive journals keep the temperance cause before the public.

temperance activities. Ten per cent is credited to the International Temperance Association for the promotion of temperance work throughout the world field. Thus every church member has a part in financing the world-wide temperance program.

Checkup

- 1. Who assisted in organizing one of the first temperance societies in America?
- 2. What was the name of the society when it was organized in 1880?
- 3. What was the name given to it in 1947?
- 4. What is the scope of the present organization?
- 5. What benefits to the member and to the organization come from membership?

3 The Educational Program

Alert, a pocket-size quarterly, serves as the voice of the International Temperance Association. Prepared in an attractive form, it features stories of prominent men and women in all lands who do not smoke or drink. It is sent to leaders in nearly every country of the world. On its mailing list will be found kings, presidents, prime ministers, cabinet members, as well as prominent members of Congress or Parliament. Alert is dedicated to the promotion of a world-wide educational program for total abstinence.

Listen, a thirty-six-page quarterly, is the voice of the American Temperance Society. This well-edited, beautifully illustrated periodical features prominent citizens who do not smoke or drink. It is prepared in such a manner that it can be used by all temperance organizations, church groups, teachers, and others who are interested in fostering an effective program for total abstinence. It is recognized as the most attractive and popular temperance periodical published anywhere in the world.

Activities is the official monthly house organ of the International Temperance Association. Published primarily for church temperance secretaries, it is also sent to church elders, pastors, district leaders, and other conference workers. It keeps our temperance secretaries and others alerted to their responsibilities and opportunities.

Chapter Exchange, a four-page newspaper-sized publication, appears four times a year in the interest of our college and academy chapters. The Chapter Exchange keeps our youth informed as to what other students are doing in fostering an effective temperance program. The results of the annual oratorical, essay, poster, and jingle contests are fully reported, as well as the work of temperance teams and other projects sponsored by each chapter.

Smoke Signals, a four-page quarterly tract, keeps the public informed about the latest medical research on the effects of smoking on the human body. It is widely used in combating the tobacco traffic.

The color film, "One in 20,000," the first educational film produced by the American Temperance Society, graphically portrays the relationship between smoking and cancer of the lung. This film has been acclaimed as one of the most effective ones ever produced on this subject. Millions of persons have seen it at high schools, fairs, conventions, church groups, and civic clubs in many countries. Sound tracks have been prepared in several languages. After having seen "One in 20,000," many persons have decided to give up the tobacco habit.

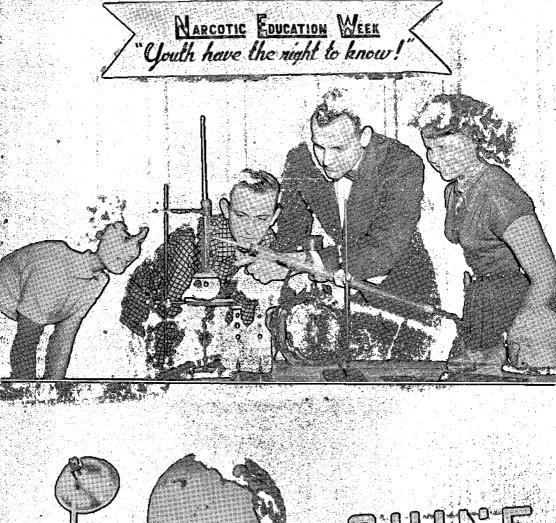
Another project of the International Temperance Association has been the setting up of the International Commission for the Prevention of Alcoholism. The prime

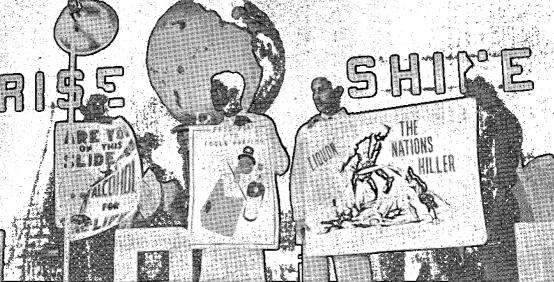


An interview between Governor Fahrettin Gökay of Istanbul and W. A. Scharffenberg.

objective of this organization is the establishment of Institutes of Scientific Studies for the Prevention of Alcoholism in strategic areas, and the publication of authoritative materials on alcohol education. Short courses are conducted yearly at Loma Linda, California, and the idea is spreading to other countries. Outstanding medical authorities are drawn in to present lecture courses. A regular lecturer has been Dr. Andrew C. Ivy, vice-president of the University of Illinois. The institutes not only provide scientific training in various phases of the alcohol problem, but serve as a rallying center of a new total-abstinence movement.

The publication of *Listen* and *Alert;* the setting up of the International Commission for the Prevention of Alcoholism, as well as the National Committee in the United States; the establishment of Institutes of Scientific Studies on various continents; the launching of *Smoke Signals;* and the production of "One in 20,000" have helped to place the International Temper-





(Upper) Youth of the church study the harmful effects of alcohol and tobacco on the body. (Lower) Youth of India participate in the temperance poster contest.

THE TEMPERANCE WORK

ance Association in the front of the temperance-reform movement.

Checkup

- 1. What publication is sent to kings, presidents, and members of Congress?
- 2. What publication goes to temperance organizations, church groups, and teachers?
- 3. What publication reports the oratorical contests?
- 4. What film has caused thousands to stop smoking?

Narcotics Education

Narcotics addiction has a long and lurid history which involves the United States to some extent. In the first decade of this century addiction was widespread. As Federal laws were enacted and enforced, addiction was controlled so effectively that men registered for the draft in World War II included only a fraction of the addiction revealed at the time of World War I.

Since World War II, addiction has increased at a startling rate, especially among young people. No normal person would deliberately experiment with narcotics if he knew the results. But many people are ignorant of the fatal power of the drug, or they think they can try it and quit when they want to. Enforcement of the narcotics laws is ineffective because it is impossible to prevent smuggling, and the tremendous profits of the traffic lead peddlers to use elaborate methods to evade the law. Therefore the best control for addiction is education.

The organization, Narcotics Education, Incorporated, conducts a program of narcotics education which consists primarily of lectures in the schools. A typical presentation includes a talk, with a color film showing the results of addiction and some of the methods used by peddlers to recruit addicts. followed by a discussion period. This educational service is usually received enthusiastically, and it is hoped that it will be the means of reducing the spread of addiction. Listen magazine is used extensively in this work.

Checkup

- 1. Why is education the best method of controlling narcotics addiction?
- 2. What method of education is used by Narcotics Education?

CHAPTER 59 REVIEW

Can you identify these?

International Temperance Association 1 Corinthians 3:16, 17 Captain Bates

Listen AlertActivities

THE STORY OF OUR CHURCH

"One in 20,000" Teetotal Pledge lung cancer Chapter Exchange Smoke Signals

What is your answer?

- 1. Why bother ourselves with those who drink? Is it not enough to be temperate ourselves?
- 2. Does temperance deal with more than tobacco and alcohol?
- 3. What is the strongest reason for not using tobacco and alcohol?
- 4. How can you explain the rapid growth of narcotics addiction among young people?

60

THE REGIONAL DEPARTMENT

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22:17.

Evangelists, colporteurs, teachers, Bible instructors, and church members are uniting to proclaim the advent message. The colored people are accomplishing more for the Lord today than ever before.

Here are some interesting points to remember in this chapter:

- 1. The Voyage of the "Morning Star"
- 2. Oakwood College
- 3. Medical Work
- 4. Regional Conferences

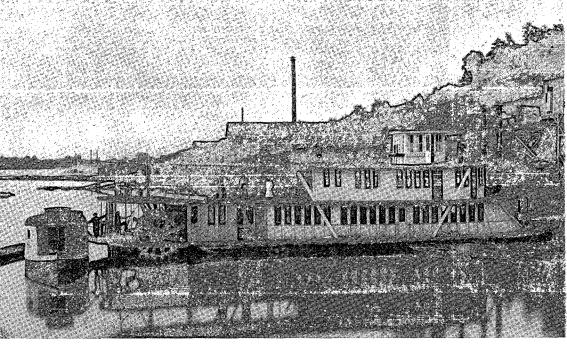
The Voyage of the "Morning Star"

James Edson White, son of Elder and Mrs. White, had worked for a short time as a steamboat pilot on the upper Mississippi and was in business in Chicago, when a letter from his mother stirred him to new adventure. He happened on some testimonies written in Australia about work for Negroes in the United States, and at once a bold and unique plan of action came to his mind. In 1893 he began

building a boat and raising money for its construction by selling *The Gospel Primer*, a book he wrote to teach reading to illiterate Negroes.

The "Morning Star," as the seventy-two-foot boat was named, was fitted for evangelism, with living quarters for workers, a printing plant, and a chapel. White piloted it across Lake Michigan, through the Chicago Canal, and down the Mississippi River to Vicksburg, Mississippi, recruiting an evangelistic company as he went.

This venture was successful for



The "Morning Star" was used for evangelistic services and for Bible classes at the cities along the Mississippi-River.—Success was with the river project.

several years as an independent operation. The Gospel Primer furnished money for the mission. White wrote The Coming King, which sold widely. Workers were recruited from all over the United States. Sunday schools on the boat and night-school classes for the illiterate brought a number to the Sabbath truth. A chapel and reading room were built in Vicksburg. and branch work was established up the Yazoo River. Negro teachers and preachers were trained, and nearly fifty schools were started in six states. The Southern Missionary Society was organized to carry on evangelism, to publish literature, and to provide charity.

After several years of service the "Morning Star" was replaced by a solid organization for evangelism and publishing. The Southern Publishing Association was incorporated in 1901 in Nashville. Elder J. E. White, encouraged by his mother, was the leader in this development. He had a fertile mind and a flair for publicity. His monthly *Gospel Herald* telling the gospel story in simple form was effective, and it was followed by later publications.

In time the Southern Publishing Association and other enterprises of the Southern Missionary Society were integrated into the denominational organization, and the work which Elder White had begun was carried on by the conferences. The publishing house produced *The Southern Watchman*, later called *The Watchman Magazine*, and today known as *These Times*.

Checkup

- 1. Who built the "Morning Star"?
- 2. What three purposes did it serve?
- 3. How many schools for Negroes were started at this time?

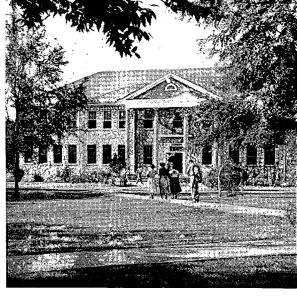
2 Oakwood College

To provide for the education of our Negro youth, an estate was bought in 1895 near Huntsville, Alabama, for a college. S. M. Jacobs of Iowa was given the responsibility of bringing order to the plantation and of reviving the worn-out soil. Acts of kindness to the neighboring farmers brought good will to the school. One white neighbor, who had been unfriendly, lost his barn and work animals by fire. Mr. Jacobs and some students took equipment over to his farm and offered to plow his corn. He looked sternly at Mr. Jacobs and said, "Is that the kind of man you are?"

"Yes," said Mr. Jacobs, "that's the kind of man I am."

"Well, if that's the kind of man you are, I've got something to do. I've said some mighty hard things against you for starting that school. Now I ask you to forgive me for all I've said."

"Why, I've forgiven you long ago," said Jacobs. "If not I wouldn't have come over here." The boys put in a good morning's work. At noon the man invited them all to dinner. They finished their day's work, and the next day



Oakwood College, Huntsville, Alabama, was established to train youth for God's service.

they helped a Negro farmer. This good fellowship between neighbors did much for the church and gained friends for the school.

Oakwood at first offered only twelve years of education, but soon added two years of college work. It was a junior college until 1944, when it became a senior college, with Elder J. L. Moran as president. Elder F. L. Peterson followed J. L. Moran as president of the college until 1954, when Elder Garland Millett was elected.

Agricultural and industrial work, combined with classroom study, have been the strong feature of education. Oakwood College offers degrees in six major divisions, and has supplied more than 90 per cent of the employees serving the Regional Department, including Regional representatives in the general, union, and local conferences and in medical and foreign mission services.



Nurses are trained in sanitariums, such as the Riverside Sanitarium and Hospital, near Nashville, Tennessee, to give the finest Christian ministry to the sick.

Checkup

- 1. What influence did the Huntsville school have on the community?
- 2. What contributions have Oakwood College made to denominational work?

3 Medical Work

The first trained nurse among Adventist Negroes was Anna Knight of Mississippi. She received the gospel by reading literature. She overcame great obstacles to obtain an education. She opened a school in her home town, but in 1901 she left it in the care of

a younger sister when she went to India as a missionary. Several years later Miss Knight returned to find that the school had been destroyed by fire. She rebuilt it and placed it under the care of the Southern Missionary Society.

In 1908 a sanitarium for Negroes was started at Nashville, Tennessee. A second sanitarium was established on the Oakwood College campus in 1910 and continued until 1923. Various doctors and nurses managed these institutions, which faced great difficulties because of the lack of money and trained personnel.

In 1930 another attempt was

made to establish the medical work for Negroes, this time a private venture by Mrs. N. H. Druillard. This remarkable woman had already served for many years as a financier in South Africa, at Emmanuel Missionary College, and at Madison College. She had aided the self-supporting work in the South from the beginning. Now, at the age of eighty-four she had a serious accident and promised the Lord that any remaining years He might give her would be devoted to the betterment of the Negroes. She recovered and spent ten years in founding and developing the Riverside Sanitarium and Hospital on the Cumberland River near Nashville. She was active in administering, in teaching, and in working with her hands. After her death in 1941, arrangements were made for the General Conference to take over the administration of the Sanitarium. A new building was erected in 1945-47 with a capacity of eighty-four beds, comparing favorably with other denominational sanitariums. It is staffed with Negro workers and is well known for its excellent service and rural setting. Riverside operates an accredited school of practical nursing.

Checkup

- 1. Who was the first Adventist Negro nurse?
- 2. Who led out in founding the Riverside Sanitarium and Hospital?
 - 3. Where is it located?



Regional Conferences

Work for Negroes at the close of the Civil War was almost nonexistent. Joseph Clarke in Texas and Mrs. Van Slyke in Missouri are the only recorded workers. Edmund Keller began to work for his people in 1878. In 1892 there were less than fifty Negro Adventists in the South. R. M. Kilgore, superintendent of the Southern field, pleaded for schools and workers.

During the operation of the "Morning Star" project, H. S. Shaw, under General Conference direction, worked for the Negroes, part of the time joining with James Edson White and his associates. When Elder Shaw began his work, there was only one colored minister. C. M. Kinney. A little later A. Barry and T. B. Buckner were ordained. By 1946 the nationwide membership of Negro Adventists was 17,000. At the 1954 General Conference a Negro constituency of 31,000 was reported. The trend has been toward complete Negro administration of institutions and conferences.

In 1909 a department of the General Conference for colored work was created. Under the name North American Negro Department this development was enlarged in 1918, and Elder W. H. Green, a Negro, became its General Secretary. Thereafter, where growth made it necessary colored secretaries aided in the supervision of this work on the union and local conference levels. In

THE STORY OF OUR CHURCH



The "Message" Magazine, a missionary journal for Negroes, begun in 1935.

order to improve the organization and to intensify evangelism, five Regional conferences were created in 1944, and they have since increased to seven. These sustain the same relationship to the respective union conferences as do any other local conferences within the territories of the union conferences which have a large Negro membership. They are: The Northeastern Conference, Atlantic Union; the Allegheny Conference, Columbia Union; the Lake Region Conference, Lake Union; the South Atlantic Conference and the South Central Conference, Southern Union; the Southwest Region Conference, Southwestern Union: the Central States Conference. Central Union. By 1954, when the

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name "North American Regional Department" was chosen, closer supervision of an ever-growing work made necessary the inclusion of an Associate Secretary in the Regional Department and Associate Regional Secretaries in the General Conference Secretarial Office and the Ministerial Association.

A wider field of service is now open for developing the abilities of the workers of the Regional Department as they are called upon to assume new responsibilities. Following the mission work of Anna Knight, referred to above, T. M. Branch established work among the people of East Africa in 1902. Since 1931, when B. W. Abney saw mission service in South Africa, the Regional believers have shared increasingly as missionary administrators, evangelists, medical servants, and teachers in portions of Africa, India, and the West Indies Islands.

In the Northern and North Pacific Union Conferences there are a few Negro pastors of churches which are a part of the regular conference organization. In the Pacific Union Conference there is a regional department administered by a Negro secretary.

The work among Negroes has grown rapidly and includes a complete representation of denominational organizations, including publishing, educational, and medical activities. Tithes and offerings have increased to nearly \$3,000,000 annually.

THE REGIONAL DEPARTMENT

Checkup

- 1. Who were the leaders in the early church work for Negroes?
- 2. How are Negro conferences organized?
- 3. What lines of work are represented in the Negro organization?

CHAPTER 60 REVIEW

Can you identify these?

James Edson White

"Morning Star"

Vicksburg

The Message magazine

The Gospel Primer

Oakwood

S. M. Jacobs

Mrs. Druillard

Riverside

Anna Knight

Pronounce it this way:

Yazoo

Druillard

Van Shyke

YA zoo:

drow: LAHRD

VAN SHIGHK

Personal questions:

- 1. If you had been on the "Morning Star" what work would you have enjoyed doing most?
- 2. What has been accomplished by the graduates of Oakwood College?

SELF-SUPPORTING INSTITUTIONS

"Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." John 4:35.

The term "self-supporting," as used by Seventh-day Adventists, refers to that loyal group of laymen who support themselves while engaging in various lines of educational, medical, or evangelical activity, conducting an auxiliary soul-winning work. They might be called the William Careys of the twentieth century. You will recall that William Carey once-said,-"My-business is to-preach the gospel,-but-I-cobble shoes to pay expenses."

William Miller was a farmer. Even after preaching consumed his whole time, he probably paid most of his own traveling expense. Captain Bates, the retired sea captain, not only paid his own way while traveling, but he also carried personally the financial responsibility for the printing of the tracts he wrote. Elder James White worked in the woods, on the railroad, or in the hayfield to support his family while he preached.

In this lesson you will find these high lights:

- 1. Madison College
- 2. Daughters of Madison
- 3. Self-Supporting Organization



Madison College

It was in the spring of 1904 that Mrs. E. G. White, with her two sons, J. Edson and W. C. White, two or three secretaries, E. A. Sutherland, and P. T. Magan, set out on

the river boat, "Morning Star," to look for a place to locate a training school. A slight breakdown of the machinery made it necessary for them to tie up for repairs at Edgefield Junction Landing, twelve miles up the Cumberland River



Madison College with its sanitarium and industries is the mother of many institutions; all of them carry on their work as independent units.

from Nashville, Tennessee. While waiting for the repairs to be made, Mrs. White and some of the others went up the riverbank and walked over a plantation that was for sale. Mrs. White said to Brethren Sutherland and Magan, "This is the place the Lord said you should have."

The Madison school property was purchased, the deed being held in trust until the Nashville Agricultural and Normal Institute was duly incorporated under the General Welfare Act of the State of Tennessee. The original incorporators were Elder George I. Butler, president of the Southern Union Conference; Elder S. N. Haskell, evangelist; Nellie H. Druillard; M. Bessie DeGraw; Professor E. A. Sutherland; and Professor P. T. Magan. Fifteen students attended the first session, which was conducted in the old plantation house built of red cedar logs more than a hundred years before.

The objectives of the school were stated by Elder Haskell: "It is the object of this school to give the students an education which shall make them efficient in all useful employments, such as carpentry, farming, dairying, poultry raising, truck gardening, etc., as well as in the knowledge obtained from books, and to do so in the shortest time possible, that they may be fitted to do self-supporting work in any field to which they may be called."

Not only was Madison to have an educational institution different from our other established schools, but it was to have a sanitarium as well. Mrs. White had pointed to a spot and said, "This would be a good place for a sanitarium."

This institution, which had for its basic objective the training of laymen, has increased through the years. By the time Madison was ready to celebrate its golden jubilee in 1954, it had a college, a high



Loading hay on the farm at the Little Creek School and Sanitarium, one of the self-supporting units inspired by Madison. It was begun in 1940.

school, an elementary school, and a pregrade school. It also had a 220-bed sanitarium and hospital, an 800-acre farm, a modern food factory, and a number of campus industries, with a variety of living quarters for students, teachers, and other workers.

Checkup

- 1. How does Madison differ from our other colleges?
- 2. Are there other schools linked with sanitarium work? What is the benefit?

2 Daughters of Madison

True to its purpose, Madison College has encouraged the establishment of "self-supporting units," almost all of which have followed the pattern of having a school, a farm, and a small sanitarium on the same plot of ground.

Among the larger "units" which were established, or inspired, by the leaders of Madison College, we find the Asheville Agricultural School and Mountain Sanitarium, near Fletcher, North Carolina. Professor S. Brownsberger and Elder and Mrs. A. W. Spalding pioneered this project in 1910. They were followed by Dr. and Mrs. John Brownsberger and Mr. and Mrs. A. A. Jasperson. The academy has an excellent standing, and the school of nursing has sent forth hundreds of well-trained, consecrated nurses.

El Reposo Sanitarium at Florence, Alabama, was established by

SELF-SUPPORTING INSTITUTIONS

Elder C. N. Martin and his wife in 1920. Since the death of Elder Martin this medical institution has been moved twelve miles outside the city to a lovely rural location. Peewee Valley Sanitarium, near Louisville, Kentucky, was founded in 1925 as a school and sanitarium. With its bed capacity of seventy-four, it is another unit with an excellent influence upon the community. Pine Forest Academy and Sanitarium, in Chunky, Mississippi, was opened for service in 1935.

The Little Creek School and Sanitarium, located six miles from Knoxville, and established in 1940 under the leadership of Leland Straw and the Goodge family, is an institution that is developing in an encouraging way. It has limited the student enrollment to keep the institution within the bounds where the best help can be given to both student and patient.

The Pisgah Industrial Institution and Pisgah Sanitarium, privately owned by Professor and Mrs. E. C. Waller and their family, never became one of the actual units of Madison College; but, nevertheless, it was established through the influence of Madison. Up to within a few years of the death of the founder, this institution operated strictly as a self-supporting institution. Before his death Brother Waller made arrangements for the institution to be turned over to the Carolina Conference. It is now called Mount Pisgah Academy.

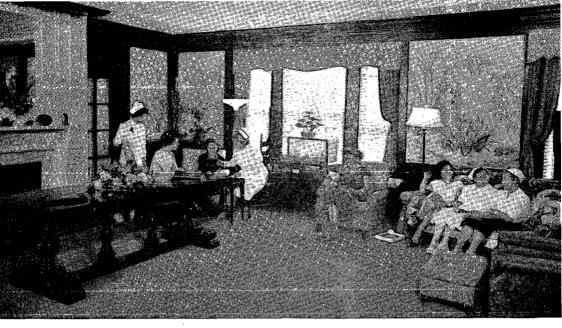
Highland Academy and Sanitarium was at one time a self-

supporting unit of Madison. It was established by Mr. and Mrs. A. Mulford in the early development of self-supporting work in the South, and it was called the Fountain Head School and Sanitarium. Today it is owned and operated by the Kentucky-Tennessee Conference. The Chestnut Hill School and Rest Home was established a few miles from Fountain Head.

Many other units were formed. Within ten years more than forty were located within seven states. The pattern of these institutions requires faith and unselfish service, linked with a spirit of adventure. The writings of Ellen White lay stress on small medical institutions in rural surroundings. The counsel has been carried out most fully in the South. Financial support for a medical and teaching staff comes from the medical services and from labor in agriculture and industry. No help from conference organizations is expected. The contact with the people of the communities is close. Friends are made and converts gained through personal effort, and the workers come to rely in a direct way upon God.

Mrs. N. H. Druillard was active through these years in helping the self-supporting units with money and sound financial advice. She had been a missionary to South Africa with her husband, and she had served as secretary-treasurer of the South African Conference.

Associated with Mrs. Druillard was another woman who had some wealth. Mrs. Lida F. Scott, daugh-



A pleasant homelike atmosphere surrounds the nurses and patients at the self-supporting Fuller Memorial Sanitarium, South Attleboro, Massachusetts.

ter of Dr. I. K. Funk, of Funk and Wagnalls Publishing Company, accepted the advent faith in 1915. and almost from the beginning of her new experience she devoted her life to the self-supporting work in the South, With Mrs. Druillard and Mrs. Josephine Gotzian, the widow of a shoe manufacturer, Mrs. Scott set up a revolving loan fund to be operated under the direction of the Layman Foundation. This fund was to be used for the establishment of new lay-missionary units in the South. Results of this benevolent work are evident throughout the Southern Union Conference.

Another institution which began as a self-supporting project was the medical training center in Chicago established by Drs. David and Mary Paulson. They trained hundreds of nurses and teachers. By 1921 three institutions had been established at Hinsdale, near Chicago: the Hinsdale Sanitarium, the Good Samaritan Inn, and the Life Boat Rescue Home. Only the sanitarium remains, and it has grown from a two-story residence on a ten-acre tract of land, valued at \$16,000, to a magnificent medical institution valued at approximately \$3,500,000.

Checkup

- 1. What became of the small-farm plan of Professors Sutherland and Magan?
- 2. What is the usual pattern of a self-supporting unit?
- 3. What are the advantages and limitations of the small rural sanitarium?
- 4. Name and locate three self-supporting units.

SELF-SUPPORTING INSTITUTIONS

Self-Supporting Organization

For many years the directors of these various rural enterprises, loosely joined in the Laymen's Extension League, met yearly for the exchange of ideas, methods, and inspiration. It was recognized that the understandings and relationships would be enhanced and opportunities for such work to extend would be helped by some connection with the denominational organization, which would give those who engaged in self-supporting work a feeling that they "belonged."

In 1946, Elder E. F. Hackman, president of the Southern Union, started a movement to organize the rural work. The General Conference established the Commission on Rural Living to encourage Adventists to leave the cities and live on the land, and the Association of Self-Supporting Institutions helped direct families to the rural units. The various institutions were to conduct their business as they chose, looking to the Association for information and co-ordination. The General Conference formed a holding company to have legal ownership of institutional property in case the local management should desire it, again allowing complete freedom of operation. Under this provision the property is safeguarded and the articles of incorporation based on a secure foundation. Dr. E. A. Sutherland was made the president of the Association, Dr. Wayne McFarland, secretary.

At the 1951 Autumn Council, Cleveland, Ohio, consideration was given to strengthening the self-supporting work at home and abroad. For the purpose of unifying all the self-supporting forces with those of the conference organizations, the previous commissions were amalgamated into one organization under the name of Association of Seventh-day Adventist Self-Supporting Institutions. At this time Dr. L. A. Senseman, of Fuller Memorial Sanitarium, was elected president, and Elder Wesley Amundsen, secretary-treasurer.

Provision was made for an election every two years, when the delegates from member institutions would choose their officers and members of the executive committee. The committee is composed of fourteen members, seven of which are elected by the laymen and seven selected by the General Conference Committee.

By 1955 the Association boasted a membership of some 150 diversified institutions, enterprises, and groups, such as sanitariums, hospitals, medical clinics, medical groups, convalescent and nursing homes, treatment rooms, educational centers, a few academies, children's homes, homes for the aging, missionary industries, health-food manufacturers and distributors, and foundations established for the purpose of assisting in the development of new enterprises.



The Bascom Cabinet Works at Keene, Texas, shows what can be accomplished by a missionary industry, employing Adventists and assisting a college.

Many of the nursing and convalescent homes are in reality "small sanitariums," such as Ellen White wrote about in the counsels on health institutions. Quite a number of these have beds for more than fifty patients, and all operate under state license.

The Bascom Cabinet Works, at Keene, Texas, is one of the outstanding examples of what missionary industries can do for God. R. E. Bascom conceived the idea of developing a church furniture industry in close proximity to Southwestern Junior College. His purpose was to get families out of the cities and to provide work for students who wanted to attend col-

lege. In the first four years the business increased from \$350 and one helper, to a full-fledged industry processing three quarters of a million dollars' worth of church furniture a year, and employing one hundred forty men, with ten salesmen in the field.

Our health work in Denmark and Norway began in the 1890's when four Seventh-day Adventist nurses went from Battle Creek Sanitarium to Norway in self-supporting work. There they began to work in a humble way, caring for the sick. Since that time, scores of privately owned treatment rooms and health clinics have developed. Physical therapists and masseurs

SELF-SUPPORTING INSTITUTIONS

and masseuses, educated at Skodsborg Sanitarium, Denmark, have gone into the cities and towns of Norway and Denmark. In 1955 they reported nearly one hundred of these small self-sustaining medical centers, with approximately 1,000 persons, out of a conference membership of 12,000, engaged in this type of work. Three of these places are within the Arctic Circle and include a small hospital for the Laplanders.

A challenging field of service awaits those who are willing to be missionaries for God in their business enterprises. The field is open, the opportunities are great, and the possibilities for successful soul winning have never been better.

Checkup

- 1. What kind of institutions are included in the Association of Seventh-day Adventist Self-Supporting Institutions?
- 2. What self-supporting enterprise is near Southwestern Junior College?
- 3. How many self-supporting medical centers did we have in Norway and Denmark in 1955?

CHAPTER 61 REVIEW

What part did these people have in self-supporting work?

Mrs. N. H. Druillard Mrs. Lida F. Scott Mrs. Josephine Gotzian Bessie DeGraw Dr. John Brownsberger E. C. Waller Professor P. T. Magan David Paulson Mary Paulson
Professor S. Brownsberger
Mr. and Mrs. A. A. Jasperson
Mr. and Mrs. A. Mulford
Professor E. A. Sutherland
Mr. and Mrs. A. W. Spalding
Elder G. I. Butler
Elder S. N. Haskell

Pronounce it this way:

Amundsen

AH muhnd s'n

For class discussion:

- 1. Must everyone be paid by the conference to be in God's work?
- 2. Would it help or hinder the cause if each worker had to earn his own expenses?
- 3. Should the church have orphanages? Homes for elderly people?
- 4. What is the difference between a missionary industry and a regular business enterprise?

62

THE LAYMEN

"Go work today in My vineyard." Matthew 21:28.

Our church members are willing and eager to "let the light shine forth," but some are not certain how to accomplish their task in the most effective way. It is the responsibility of the Home Missionary Department in co-operation with the pastors to train and direct the church members in missionary work and to enlist them in soul-saving activities.

Here are the points to remember in this chapter:

- 1. Early Lay Work
- 2. Laymen Today
- 3. Money for Missions
- 4. Welfare Centers

D Early Lay Work

The development of our missionary societies came about through the organizing abilities and drive of Elder S. N. Haskell. He was a preacher, organizer, executive, writer, publisher, and world traveler. In 1864 he made his home in South Lancaster, Massachusetts, while he carried on his duties as director of our work in Connecticut and Massachusetts. In South Lancaster a group of ladies banded together to do missionary work, visit the sick, care for the needy, distribute literature, and give Bi-

ble studies. They met regularly for prayer and study. Elder Haskell, noticing the activities of these women, decided that this kind of work should be developed in every church. Prompt and ready to act upon the idea, he organized the first missionary society among Adventists in 1869, calling it the Vigilant Missionary Society. This society was the nucleus of the Tract and Missionary Society, which in turn became the General Tract Society. When it grew beyond the borders of the homeland, the name was changed to the International. Tract Society.

In order to promote the work of the society, a monthly paper, The True Missionary, was published. It contained material of inspiration and instruction, with a statistical report of work done by societies and individuals. A year later it was thought best to use the Review for this purpose. Once again, feeling that the space given this work in the columns was not sufficient, the brethren started a paper, which they called The Voice of Truth. Finally the missionary activities were promoted through a column in the Signs of the Times.

"I want to be able to give the message!" was the spirit that fired many lay members to busy themselves in visiting and working for their neighbors. Seventh-day Adventism has been, to a large extent, a laymen's movement. Much of the literature distributed has been circulated by them, and the results have been seen in converts baptized. Much of the work of sustaining our smaller churches is carried on by laymen.

In 1883 a branch tract society was established in New York City. One day William Boynton, a member of the staff of workers, asked the captain of a ship bound for British Guiana if he would be willing to take a roll of religious periodicals to that country. The man of the sea consented with some degree of reluctance. The result is related in chapter 48.

Succeeding William Boynton in this work of distributing literature on the wharves in New York was



The first tract society office, established at South Lancaster, Massachusetts, in the 1860's.

J. L. Johnson, who came to be known as Captain Johnson. For years he carried on the work of meeting incoming and outgoing ships, distributing his literature. conversing with officers and seamen, and giving them Bible studies. He literally sowed the seed beside the waters. One of the men he met was Captain Morris of the Red "D" Line, who became interested in the teachings of Seventh-day Advent-His ships plied the waters between New York and the Dutch West Indies and Venezuela. The captain became so interested in the church that he purchased books, marked and underscored pertinent passages on such topics as the Sabbath, "the mark of the beast," the judgment message, and other related doctrines, and gave them to his mates, managers, and clerks in the steamship offices in the various harbors and cities he visited.

The International Tract Society came to an end in 1901, when the



The Seventh-day Adventist campground at Grand Ledge, Michigan, where the 1951.Laymen's Congress was held and the idea of the "hundred-twenty" began.

work of the denomination as a whole was carefully reviewed and a stronger central organization was set up. The General Conference Publishing Department, operating through the several publishing houses and conference tract societies, assumed the work of promoting home missionary work, especially the circulation of tracts and papers. But, as the denomination grew, the leaders felt the need of a more definite organization of the lay members. Therefore at the 1913 General Conference the promotion of home missionary work was put on a departmental basis. The plan provided for the selection of a home missionary secretary for each union and local conference and the careful organization of the work in each church.

Checkup

- 1. Who organized the Vigilant Missionary Society?
- 2. What was the name of the first paper of this society?
- 3. What was one main activity of the society of New York City?
- 4. When did the home missionary work become a department?

2 Laymen Today

One reason for the advance of the laymen is that they are given excellent technical training. This training is supplemented by the Laymen's Congresses. The first was held in 1951 at Grand Ledge, Michigan. Demonstration workshops were set up to show men and women how to do personal evangelism. It was at this congress that

THE LAYMEN

the title "120" was given to active successful laymen. See Acts 1:15.

Later, laymen's congresses were held in other sections of North America. Because they were held in areas where many believers could attend, a mighty army of laymen caught the inspiration of the meetings and went back to their churches to give millions of hours of service to the Master. These faithful laborers in North America are not alone. A million laymen in more than 195 countries are doing reportable work in carrying the message of the coming of the Lord.

The church missionary society plans the over-all strategy of service for "Operation Doorbell." The territory allotted to the church is divided, and the various lay workers take specific assignments. Some give home Bible studies, some use inexpensive projectors with pictures which can be shown on a screen and, with lectures either read or played by a tape machine,

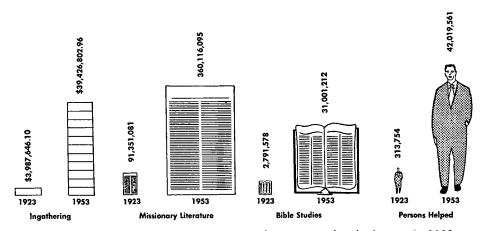
present a home lecture on the doctrines. These materials are supplied through the conference. Other laymen conduct public services in schoolhouses, chapels, or tents.

Checkup

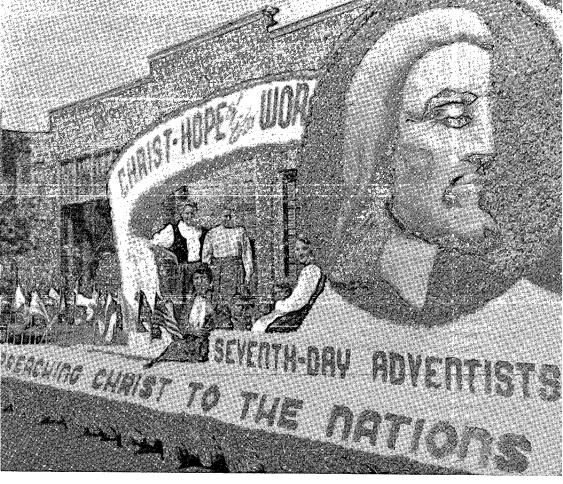
- 1. When was the first Layman's Congress?
- 2. What is meant by "Operation Doorbell"?
- 3. Where do most laymen conduct their meetings?

3 Money for Missions

The Ingathering plan was started by a lay member, Jasper Wayne of Sac City, Iowa. He was in the nursery business and did much traveling with a team and wagon throughout the rural areas. While on his trips he was able to scatter many tracts and papers to acquaintances. In 1902 the *Signs of the Times* issued a special number on "Capital and Labor." Wayne



A comparison of four types of missionary endeavor carried on by laymen in 1923 and 1953. During this time span, church membership increased 400 per cent.



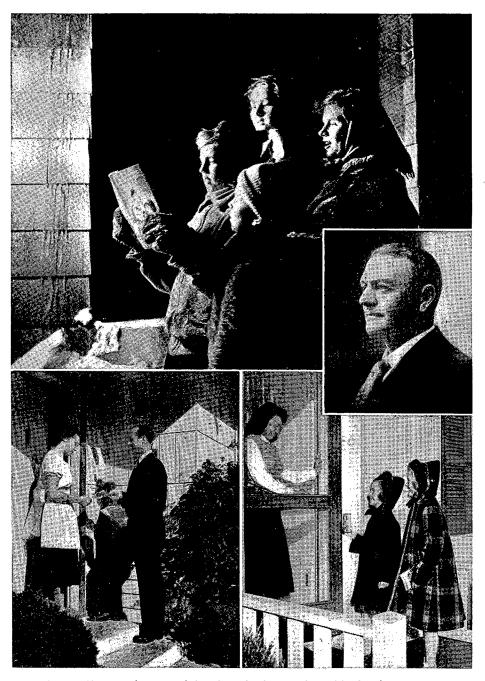
An Adventist float entered at a Michigan state fair. This was a laymen's activity which gave our church favorable publicity before many people.

ordered fifty copies to circulate among his neighbors and friends. When they came, he began to distribute them to the crowd about the post office, suggesting that they might want to give an offering for missions in returned. After having passed them out, he found that he had more than four dollars in gifts.

A few days later he received, apparently by mistake, a duplicate order of papers. When he ascertained that the publishers had no record of the second shipment and

no claim on the papers, he decided to dispose of them from house to house as he drove into the country on business. He gave each family an opportunity to make a gift for missions. The first donation was fifteen cents, but some were as much as a dollar. In this way Wayne collected twenty-six dollars for missions. He ordered four hundred more copies and within a year collected \$100 more. This inspired him to believe that much good could be done for missions if this plan

THE LAYMEN



Jasper Wayne, who started the plan of soliciting the public for donations to our mission and welfare program, with typical Ingathering campaign scenes.



Following the example of the Dorcas of apostolic times, Christian women devote many hours to the Dorcas Society, preparing materials for relief.

were adopted by the churches. He wrote a letter, which was published in the *Review*, but nothing happened. In 1905 he went to camp meeting in Omaha, Nebraska, and was given an opportunity to relate his experience. Elder W. C. White became interested in the project and arranged for Wayne to see his mother. Mrs. White thought his plan was excellent, and she recommended it. Wayne presented his program at three other camp meetings and made a tour of the Iowa churches.

The project, bearing the name Harvest Ingathering Campaign, was successful. In 1942 the first word was omitted. The paper used to tell of Adventist work was for several years an annual special is-

sue of the *Review*. Later the *Signs* of the *Times* participated every other year. In 1917 the Southern Publishing Association began printing the Ingathering paper.

The promotion of the Ingathering program was given to the Home Missionary Department in 1913. Various devices for solicitation have been incorporated through the years. The children go from door to door with decorated mission cans. The young people attending our academies and colleges go into the surrounding territory on Ingathering field day. Church members form singing bands to walk through the city streets in the evening while solicitors go from door to door. Or loudspeakers mounted on cars provide the music.

The Christmas season is a good time to find generous hearts.

Pastors, the conference workers, and local elders lead out in the work, and members join in visiting friends and business associates. Large donations, running into hundreds of dollars, are sometimes received; but the greatest good comes from the personal influence of the solicitors, who may find it possible to pray with donors and lead them to the advent message.

Checkup

- 1. How did Jasper Wayne discover the Ingathering idea?
- 2. What department of the General Conference administers Ingathering?
- 3. What is the most important result of the Ingathering program?

4 Welfare Centers

Welfare work carried on through personal initiative has been an integral part of the Seventh-day Adventist Church. Mrs. White was active in Battle Creek in providing food and clothing for the needy. The women of the church had a Dorcas room in the church from which to distribute help to the poor.

The current, widely organized welfare movement began in 1932 in Chicago, as the result of the Dorcas work led by Mrs. Hermann Kleist. Elder E. R. Potter, the local Home Missionary Secretary, and Elder C. S. Joyce, the union secretary, worked with this group to develop the idea of a Dorcas federation. This furnished motivation and

an exchange of methods that encouraged the welfare activities to grow rapidly. The plan calls for each church to have a depot or warehouse for the accumulation of clothing and other supplies for needy people.

During the closing months of World War II it became obvious that relief needs in Europe would be tremendous. The General Conference created the Famine Relief Committee, with the Home Missionary and Treasury Departments gathering materials in the homeland, while Elders J. J. Strahle and David Rose supervised the distribution in Europe. Millions of garments were gathered by Adventists and shipped to huge warehouses in New York and San Francisco. The western warehouse was later transferred to the campus of Monterey Bay Academy, where the Central California Conference has a growing welfare center.

The report of activities from 1950 to 1956 includes the following:

Food, clothing, and medical items shipped to forty-eight foreign countries had a total weight of 1,500,000 pounds.

Relief supplies to flood areas in 1955 were 500,000 pounds.

In addition to these more spectacular phases of the welfare work for national and foreign disaster relief, the work of caring for the needy members of the churches and for the poor in the community continues.

Thus the spirit of the good Sa-



A van used to haul relief supplies to the flooded area at Yuba City, California. Such welfare work is the duty and privilege of the church.

maritan is kept alive and church members are continually reminded of Christ's words: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matthew 25:40. By carrying on this work in an organized way, we let our light shine before the world.

Checkup

- 1. What are the objectives and methods of denominational welfare work?
- 2. Where are the welfare centers?
- 3. How important is participation in welfare work?

THE LAYMEN

CHAPTER 62 REVIEW

How are these connected with the Home Missionary work?

Elder S. N. Haskell The True Missionary The Voice of Truth William Boynton Welfare Society
Grand Ledge, Michigan
Vigilant Missionary Society
International Tract Society
"Operation Doorbell"

Jasper Wayne Captain Johnson

Pronounce it this way:

Strahle

STRAY lee

For class discussion:

- 1. Why should the church be organized for missionary work?
- 2. How does welfare work help in giving the message? Should everyone who appeals for help receive it? Who should not?
 - 3. How is a non-Christian benefited by giving to missions?

PRACTICAL AIDS

"But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain Thee; how much less this house that I have builded?" 1 Kings 8:27.

Deacons were appointed to care for the practical needs of the early Christian church, thus allowing the apostles full time for their spiritual ministry. The deacons were Spirit-filled men, and one, at least, was a preacher; but their principal duties were to look after the business affairs.

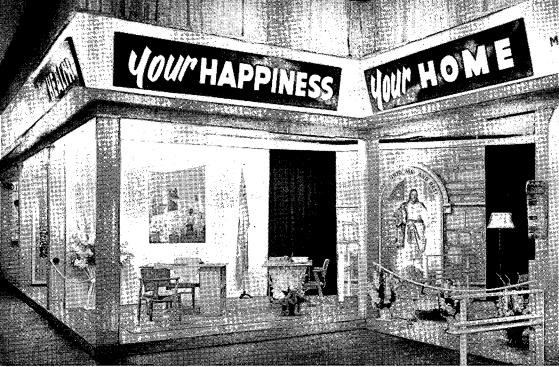
The complexity of modern civilization and the world-wide scope of church activity call for greatly expanded facilities. Some of these are described in this chapter:

- Esda Sales and Service
- 2. Our Insurance Service
- 3. Transportation Service
- 4. Visual-Aids Equipment
- 5. The Bureau of Public Relations

B Esda Sales and Service

This organization came into being to fill a specific need. As early as 1916, Elder L. A. Hansen of the General Conference Medical Department saw the advantage of creating a central purchasing agency for quantity purchasing for conferences and overseas mission stations. The 1920 Autumn Council voted to establish a Purchasing Bureau.

Elder Hansen, with the aid of a secretary, carried on the purchasing service in a crowded office in the General Conference basement. In 1934 he left the Medical Department to devote all his time to the purchasing service. The work of this establishment grew slowly. In 1945 the purchasing service was given official status as the Purchasing Bureau, with headquarters in Takoma Park, D.C., and with F. B. Knight as secretary. In 1948 it be-



An effective publicity device seen by three million people—the Seventh-day Adventist exhibit at the Canadian National Exhibition, Toronto, 1954.

MISSIONS PICTURES

came the Department of Purchase and Supply. The activities of this service boomed because of the tremendous purchases necessary for reconstruction in the areas destroyed by war. Now known as Esda Sales and Service, this department is a nonprofit establishment, designed to assist all Seventh-day Adventist churches and workers and to meet the needs of missionaries in various parts of the world. It has made arrangements with wholesalers to purchase all kinds of equipment and supplies required in our various institutions. It saves the denomination about half a million dollars annually in purchases at discount. There are two direct branches, one in San Francisco, the other in New York City. Briefly,

the purpose of Esda is to make mission dollars go further.

Checkup

- 1. Who started the centralized purchasing plan?
- 2. What items does the bureau handle?
 - 3. What is its purpose?

2 Our Insurance Service

In 1935 the General Conference formed an insurance company and an insurance agency to write insurance on our own denominational properties and to reduce insurance premiums for our workers everywhere. The International Insurance Company, owned by the General Conference of Seventh-day Adventists, was chartered under the in-

surance law of the State of Maryland, April, 1936. This company writes insurance on denominational properties in the United States and Canada. All coverages not written in the International Insurance Company are provided by the General Conference Insurance Agency. which writes insurance for several companies covering the various types of insurance. Both the company and the agency are self-supporting, meeting all salaries and expenses out of incomes from commissions. These organizations give better coverage at a much lower cost than had previously been given by local agents. They serve overseas divisions by providing insurance on our denominational properties at favorable rate.

The insurance office provides marine insurance, covering missionaries' goods during shipment, and it writes workers' automobile insurance in North America and also in some foreign lands.

Besides its duties within the church organization, the insurance office is serving many of our self-supporting institutions in the United States. By means of this service, many thousands of dollars are saved every year to the denomination.

Checkup

- 1. What property is covered by the denominational insurance service?
- 2. What special service is offered missionaries?
 - 3. How is this service supported?

3 Transportation Service

The Seventh-day Adventist Transportation Bureau functions within the General Conference Treasury Department. The treasurer of the General Conference is the Superintendent of Transportation. Besides the central office in Takoma Park, there are offices in New York, San Francisco, and London.

Some of the classes of workers who are served by the bureau are members of the General Conference staff and others from North America who travel abroad, overseas administrators traveling to and from the homeland, missionaries going and returning anywhere in the world, and workers of various nationalities who travel between countries throughout the world field.

As soon as a missionary passes his medical tests and is cleared for the mission field, the bureau takes charge of all the details: transportation expense, passports, continuity of salary in transfer from one field to another, purchase of equipment, packing and shipping, and all official documentation. For workers traveling abroad, inoculations, the complexity of visas, police certificates, and other documentation are handled by the bureau, which is in constant touch with all transportation agencies and lodging facilities. The bureau maintains friendly relations with the Department of State of the United States Government and with foreign em-

PRACTICAL AIDS



REVIEW AND HERALD PUB. ASSN

Charles Fitch's original prophetic chart, shown here, was the first in a long series of visual aids of all kinds used in gospel evangelism today.



A complete kit for lay evangelism—Bible studies on tape with projected pictures.

bassies and consulates of all countries reached by our workers.

Checkup

- —1. What department cares for the transportation?
- 2. How does it serve General Conference workers?
- 3. What are its duties to missionaries?
- 4. Where are the three branch offices?

4 Visual-Aids Equipment

Charles Fitch made the first prophetic chart used by the Adventists. He had the conviction that he should make the prophecies as clear as possible in pictorial form. From that day, charts have been accepted as standard equipment for every evangelist. Captain Bates carried prophetic charts with him everywhere he went, and he was ready to preach the moment he found a nail or a peg on which to hang his visual aids.

Diagrams, pictures, flannel-

graphs, models, and illustrations of all kinds and sizes have been devised and used in evangelism. Slides, filmstrips, and moving pictures, both silent and sound, are aiding the people to "see" the message. Wide-awake evangelists are constantly seeking better ways to arrest the attention of crowds and to make truths of God plain and clear.

Checkup

- 1. Who made the first prophetic chart?
- 2. Name some effective ways of illustrating the message.

The Bureau of Public Relations

Public Relations is a comparatively new field—not only among religious denominations, but also in the business world. Only recently have editors and public-relations executives been declaring in loud and certain tones that religion is Yet the Seventh-day Adnews. ventist Church found this to be true early in its history. In 1876 the church was using the public press to herald its messages. Elder White made this comment on the reporting to newspapers at one of the early camp meetings: "All this advertising and spreading before the masses the facts concerning our religious faith, and what we are doing, has cost simply the writing, copying, stationery, and postage. . . . Put into the hands of our tract societies and our institutions \$10,000, and with this sum they

cannot send out as much light and so effectually advertise our institutions as has been done the past season by means of the camp-meeting reports."

A pretty strong statement; but in 1884 the General Conference backed it up with the following action: "Resolved that it is the sense of this body that faithful reports of all our general gatherings should be made for the leading papers, and that the services of good reporters selected from our people should be secured for this purpose at the commencement of the meetings."

The church had taken forward steps in a strong public-relations program that will eventually make its influence felt in every corner of the earth.

In 1912 the General Conference established a press-relations office with Walter L. Burgan, staff writer for a Baltimore newspaper, in charge. A campaign was started to educate ministers in the techniques of writing for the press. A leaflet called *Ten Lessons in Newspaper Writing* was issued.

J. R. Ferren was called to head the Press Bureau in 1942, and organized the work of press secretaries in local conferences and press secretaries in local churches. He introduced the idea of press workshops. *News Beat*, a four-page newspaper-style monthly, reported the activities of press secretaries around the world and gave ideas for news possibilities. In 1947 the Pacific Union Conference led the



The Adventist "Operation Survival" which received nationwide newspaper coverage.

A newsstand at the San Francisco Youth Congress, showing the newspaper treatment.



THE STORY OF OUR CHURCH

way for union conferences to appoint full-time public-relations officers.

At the 1954 General Conference the department was renamed the Bureau of Public Relations, to better fit the expanding functions of the office. By this time the bureau was channeling information to media other than newspapers, and was helping ministers and various church departments with advertising, fair exhibits, signs, and other public relations projects. An

eight-page monthly Public Relations journal, *Tell*, took the place of *News Beat*.

Checkup

- 1. Who was the first Adventist minister to recognize the value of the public press?
- 2. Who was the first Press Bureau Secretary?
- 3. What types of work does the present public-relations department carry on?

CHAPTER_63_REVIEW_

Can you identify these?

L. A. Hansen

Transportation Bureau

Esda

Charles Fitch

F. B. Knight

Insurance Services

Pronounce it this way:

Esda

EZ duh

Personal questions:

- 1. If you were an evangelist, what kind of visual aids would you use?
 - 2. How could you tell if you were overdoing their use?
- 3. What are the main advantages in having our own Esda and a church insurance service?

ADVENTISTS AND MILITARY SERVICE

"For the Son of man is not come to destroy men's lives, but to save them." Luke 9:56.

Since early in the history of our church our young men have from time to time faced the problem of serving in the Armed Forces of their country. They should understand the historic position of their church on military service and know their present privileges and duties. The main points are:

- 1. Early Principles
- 2. Recent Wars
- Assistance to Servicemen



B Early Principles

The General Conference of the Seventh-day Adventist Church was not yet organized when the war between the states began, but our leaders were aware of the problems faced by members who were eligible for military service, and they gave counsel through the church paper, the Review and Herald.

At the beginning of the war the Government anticipated a limited action and called for a small number of volunteers. Later the number was increased to 500,000 men, and, as the war lengthened, additional demands were made, always on a volunteer basis. Not until March, 1863, nearly two years after the beginning of the war, was a conscription bill passed.

Then, as in recent wars, a volunteer soldier committed himself to the demands of the service without reservation. A drafted man had a basis for securing certain rights. What those rights might be, depended on the Government.

The question of whether or not to volunteer for the Armed Services from April, 1861, to March, 1863, was not a difficult one. A system of "bounties" became the vogue. An Adventist who was eligible for military service could pay

THE STORY OF OUR CHURCH

to a committee of citizens a bounty, which would be given to a volunteer. Thus the Adventist, without entering the service, could remain in good standing in the community since he had paid a man without religious scruples to take his place. The bounties began at \$25 and went as high as \$200 during the first two years of the war.

Elder James White and other church leaders acted as agents for the payment of bounties and encouraged church members to pay rather than volunteer. The reasons for this position were stated by Mrs. White:

"I was shown that God's people, who are His peculiar treasure, cannot engage in this perplexing war, for it is opposed to every principle of their faith. In the Army they cannot obey the truth and at the same time obey the requirements of their officers."

This statement was made before the conscription law was passed. This law provided that noncombatants could be assigned to hospital or other noncombatant duties, or they could pay an exemption fee of \$300 and avoid military service. Up to July, 1864, the exemption was available to all, but after that date only conscientious objectors could claim it. The church leaders at once sought and obtained a ruling from the provost marshal in Washington, D.C., instructing all deputy marshals that Seventh-day Adventist men should be considered noncombatants.

Most Adventists claimed the ex-

emption and were aided in paying the fee by liberal gifts from the church membership. Those who entered the Armed Services were rarely given noncombatant privileges. The officers either had not read, or chose to ignore, the directions from Washington, D.C.

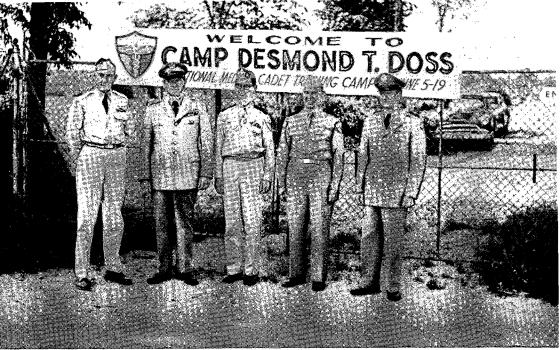
Keeping the Sabbath in the Armed Services has always been a problem which must be faced by the individual. Only the individual can decide when a Sabbath task is necessary. Since few Adventists entered military service in the war between the states, no general policy was established. But the claim to noncombatancy was officially recognized. Adventists today are able to claim noncombatancy on the basis of this "historic position" taken by the church.

Checkup

- 1. How did Adventists avoid military service early in the war?
- 2. Why were they advised to avoid military service?
- 3. What led the church to claim noncombatancy?

2 Recent Wars

In World War I, and especially in World War II, Adventists in the United States were drafted into the Armed Forces in sufficient numbers to demand official recognition. The denominational position is noncombatancy of a particular kind. Unlike some other groups, Adventists believe in serving their country as long as they are not required to take life. They believe that as



MISSIONS PICTURE

Flanking Doss are Colonels Wergeland (U.S. Army) and Dick (Medical Cadets). A training camp is held each summer at Camp Doss, Grand Ledge, Michigan.

Christians they should save life rather than destroy it. The medical services are usually asked for, though there are other noncombatant activities.

Sabbath privileges were obtained generally during World War I, though in a number of cases Adventist soldiers were court-martialed and imprisoned. They were released at the close of the war.

Because of a greatly increased church membership in 1941, when war broke out, many Adventists were inducted into the Armed Forces. The recommended procedure was for Adventist boys to seek from their draft boards the "O" classification that entitled them to treatment as conscientious objectors. There were some instances of clerical errors and some mis-

understandings early in the war. Here and there an uninformed officer tried to force an Adventist to take arms for drill. An appeal to higher authority was enough to clear up the difficulty, but some boys were in considerable distress temporarily. The War Service Commission published booklets of instruction for draftees. Most of the troubles resulted from a failure to follow these instructions.

The Sabbath was still a real problem. Each man had to gain his own privileges. The officers became familiar with sensible solutions to the problem so that relatively little distress resulted.

From 1941 to 1954 over 17,000 Adventists were drafted into the Armed Forces in the United States. Less than a half of one per cent of



Keith Argraves, the praying paratrooper, who lived his faith before his comrades.

these were court-martialed because of their position on Sabbath work or bearing arms. Not one of these men who were court-martialed served out his sentence.

Our church has not only avoided trouble over military service, but it has gained in prestige and esteem. The preparation of medical corpsmen before their induction, through our medical cadet training, has received high commendation from military officials. The faithful and sometimes heroic service of Adventist corpsmen has focused attention upon the church.

Keith Argraves, a medic who chose the dangers of the paratroopers, made a record of personal bravery and faith in God. He kept his Bible with him and was known to read from it and to pray daily. On an air mission over North Africa an engine failed in the plane Keith rode. He asked for permission to pray aloud, and in the midst of his prayer the motor started. He survived many dangerous missions, capture, long imprisonment, and finally the concentration camp.

Orville Cox, another Adventist medic, was awarded the silver star and an oak-leaf cluster for gallantry in action on Guadalcanal and Luzon. It was well known that he would not carry arms.

Captain Roscoe McFadden, a graduate of the College of Medical Evangelists, was awarded the bronze star for action under great peril in treating wounded soldiers in battle.

Desmond Doss entered the Army early in the war and met most of the difficulties a noncombatant Sabbathkeeper faced at that time, since it was before many Army officers learned the rules. On Guam and in the Philippines his service as a medic was outstanding. He read his Bible and prayed regularly, winning the affection of his buddies and the respect of officers who at first were scornful of his views. On Okinawa his most notable heroism occurred. On a Sabbath he was summoned to a heavy action because he was the only medic left in his outfit. "Let me read my Bible



HARRIS & EWING

News cameras flash as Corporal Desmond Doss receives the Congressional Medal of Honor from President Truman for heroism in medical corps action.

first," was his reply to the officer. Not a man moved until Desmond had had his devotions. "I feel safer with Doss than with the best equipment the Army can supply," was his officer's testimony. He worked with characteristic disregard of danger throughout the engagement. His crowning act was performed as the shattered company had to evacuate an escarpment. Though he was ordered off, he stayed in the position until he had

lowered seventy-five wounded men to safety by means of a rope. Later Doss was wounded and invalided home for the remainder of the war. By press and radio he was hailed as a hero of the Okinawan campaign. President Truman decorated him with the Congressional Medal of Honor, the only conscientious objector ever to receive such distinction.

During both world wars the Adventist soldier in countries other



Medical cadets demonstrate action in the field at Camp Keith Argraves, California.

than the United States and Britain had no easy time. Many stories of fortitude under persecution have been told. There are also instances of men who, by their steadfast allegiance to principle, with godliness and prayer, won their officers and started the trend for Sabbath and noncombatant privileges for all Adventists.

Checkup

- 1. Why is medical service usually requested by Adventist draftees?
- 2. How much trouble has been experienced by Adventist draftees since 1941?
- 3. What Adventist boys were decorated in World War II?

Assistance to Servicemen

It has been noted that during the war between the states, which was the first war involving Seventh-day Adventists, a denominational position of noncombatancy was taken and officially recognized by the Government. The General Conference has consistently kept military headquarters aware of this status.

When the United States was entering World War I in 1917, Elder A. G. Daniells, president of the General Conference, appointed Elder Carlyle B. Haynes, an evangelist, to organize and administer the War Service Commission. It was reactivated, with Elder Haynes again in charge, shortly before the United States entered World War II. The function of the Commission has been to negotiate with the Armed Services and the United States Government to prepare our young men to enter military service and to look after their interests while they are in the service.

The medical cadet training program has been conducted in our colleges and academies as well as in summer training camps. A trainee of this program goes to his military service acquainted with military procedures and methods of getting his conscientious privileges. He is already partially prepared for medical activities and is thus a help to his officers.

The Commission has the services of workers located in various parts of the country, who are competent to help in any difficulty a man in service may encounter. It also stations pastors at the large military camps. These men not only help the boys with their Sabbath and noncombatant privileges; they also



Seventh-day Adventist ministers who have entered the Armed Services of their country as chaplains. They hold religious services and counsel servicemen.

LOGAN PHOTO

aid them in finding churches and Adventist friends.

Since 1950 the International Service Commission has been in operation. This organization cares for the religious life of men serving overseas, including missionary activities. Also some remarkable progress has been made in negotiating privileges for Adventists serving in other countries, including the Philippines, Australia, France, Belgium, Switzerland, and Yugoslavia. The medical cadet program is conducted in these and other countries.

In recent years a number of Adventist ministers have entered the military service as chaplains. They conduct Sabbath services for Ad-

ventist servicemen and help them with their personal problems. In addition their influence is broad in the general Protestant religious program which they carry on. They are known as Adventists and have many opportunities to witness for the message.

Checkup

- 1. What is the history of the War Service Commission?
- 2. How does the medical cadet program help draftees?
- 3. What help had been provided for the men in military camps?
- 4. What progress has been made in foreign countries in smoothing the way for Adventist men in military service?

THE STORY OF OUR CHURCH

CHAPTER 64 REVIEW

Can you identify these?

bounties

court-martial

provost marshal

Okinawa

conscientious objector

Okmawa

Guadalcanal

noncombatant

Luzon

"historic position"

For class discussion:

- 1. What bearing does the sixth commandment have on noncombatancy?
- 2. Is the conscientious objector exercising a right or a privilege?
- 3. Has the "historic position" of our church brought favor or disfavor to Adventists?
- 4. Is it now advisable for all Adventist boys to take medical cadet training?
- 5. What is the basic principle of Sabbath observance in the Armed Forces?

65

RADIO AND TELEVISION

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Revelation 14:6.

As the Christian views the telephone, telegraph, steamship, printing press, railway, automobile, and airplane, he is beholding God's ways of helping to speed the gospel "to every nation, and kindred, and tongue, and people."

In providing facilities for this world undertaking, Providence has opened ways to shrink space and time. By air, land, and sea the gospel is being proclaimed. In spite of the obstacles of wars, famine, and international turmoil, the message of salvation achieves new conquests and victories.

From this chapter the following high lights are noted:

- 1. The Message by Radio
- 2. The Voice of Prophecy
- 3. The Growth of Faith for Today
- 4. The Department

The Message by Radio

The idea of giving the advent message on radio came to Elder H. M. S. Richards in 1920, when radio was in its infancy. After several years of dreaming, hoping, and praying, he made his first broadcast in 1929. The problems of pioneer ventures were many. There were no headquarters; there were no funds or workers to help share

the burden. There was a convicting faith that God would supply that which was necessary to meet the opportunities.

Elder Richards began broadcasting while he was speaking at a series of evangelistic meetings in the Los Angeles area. One evening he courageously told his audience of his convictions concerning radio broadcasting, and asked them to give money or jewelry to defray the



MISSIONS PICTURES

Elder H. M. S. Richards, who began Adventist radio evangelism as a personal venture.

expenses. In a few days \$200 had been received. The following Sunday Elder Richards went on the air and has never stopped since that time.

The mail from this first broadcast totaled seven letters, several of which contained money. This was welcome evidence of appreciation. At first Elder Richards acknowledged all letters in his own handwriting, but this soon became an impossible task.

The first headquarters was located in a renovated chicken house in South Gate, California, but this mushrooming activity could not long be housed there. In 1937 Elder Richards's program became a Pacific Union Conference endeavor.

Its name was changed from Tabernacle of the Air, to The Voice of Prophecy. The quartet that had joined the broadcast group was given a new name—The King's Heralds.

Checkup

- 1. When did Elder Richards begin broadcasting?
- 2. Where did radio broadcasting have its first headquarters office?
- 3. What was the original name of The Voice of Prophecy program?

2 The Voice of Prophecy

The 1941 Autumn Council voted to accept The Voice of Prophecy as a denominational project. Time was obtained for a half-hour broadcast on the Mutual Broadcasting System. The response from listeners was both gratifying and perplexing. How was this interest to be followed up? Elder Fordyce Detamore, evangelist, instituted the free Bible Correspondence School of The Voice of Prophecy. The response to this venture was amazing. In one month 5.000 listeners enrolled. Of the first two million who enrolled in the Bible Correspondence School courses, 700,000 completed the course, and more than 70,000 have been baptized. Seventh-day Adventists are giving the message over nearly eleven hundred stations in more than eleven hundred and fifty broadcasts weekly. Nineteen languages are represented in this world endeavor.



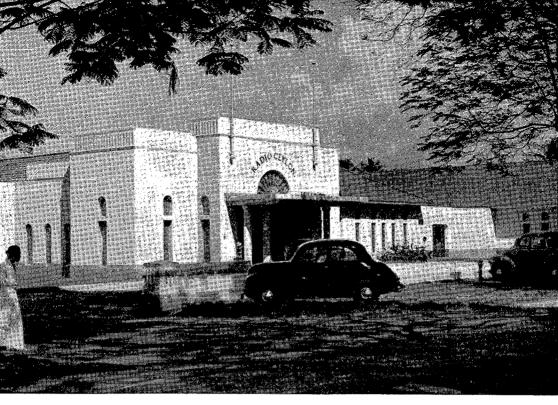
Elder Richards, his announcer, the King's Heralds with contralto solist and organist, produce Voice of Prophecy tapes in their Glendale studio.

CHRISTY-SHEPHERD

Even though The Voice of Prophecv program became a denominational undertaking in 1942, it continued to have testing moments. The radio Bible Correspondence School, the personal contact department, the print shop, and the addressograph machines were all in the same room. Difficulties in finance were experienced frequently. In 1949, when broadcast time became available on the American Broadcasting Company, a serious crisis developed. Here was a wonderful opportunity, but there was no money with which to take advantage of it. Through marvelous answers to prayer the funds were provided. The personal

secretary to Elder Richards made the opportunity a matter of prayer, and she asked God to provide an offering of five thousand dollars. The telephone rang, and a young man reported that his mother had a check for five thousand dollars that she wanted to give to The Voice of Prophecy. This encouraged the secretary to pray for a ten-thousand-dollar offering. One day the son of the same woman called again, and this time he brought a check for ten thousand dollars. The contributions, large and small, have continued to come in.

God's blessing has been manifest overseas also. An orphan boy in



From this powerful station, Radio Ceylon, Adventist programs of several types, Bible lessons in many languages, have gone to vast areas of Asia.

Rhodesia, feeling desolate, turned to God without knowing much about Him. One night in a dream a Shining Person appeared to him and asked, "Do you want to know the way to a higher life?"

"Yes, oh, yes," answered the boy.

"Then," said the Shining Person, "write to My servants at The Voice of Prophecy."

So this boy wrote on a scrap of paper, "I pray you send to me what the Shining Person, your Master, says you have," and signed his name and gave his address. On the other side of the paper he printed, "Voice of Prophecy"—nothing more. Then, without a

stamp, he dropped it into the postbox. That paper, with postage due, was delivered in Cape Town at The Voice of Prophecy office, two thousand five hundred miles from where it was mailed!

Checkup

- 1. When did The Voice of Prophecy become a General Conference project?
- 2. Who promoted the correspondence school of The Voice of Prophecy?
- 3. How was \$15,000 raised for radio broadcasting?
- 4. Who are God's servants, according to the African boy's dream?



Faith for Today, under the direction of Elder and Mrs. W. A. Fagal, has grown to a nationwide telecast with thousands of Bible School correspondents.

The Growth of Faith for Today

Different from other denominational projects is the Faith for Today telecast. From its beginning in 1950 each program has been announced as a presentation of Seventh-day Adventists. Lessons from life have the same universal appeal today that they did in Bible times. By the TV picture tube, the Adventist pastor steps into millions of homes and preaches the message. Actually seeing Seventh-day Adventists on television wins friends from among viewers who have been prejudiced by hearsay.

Three stages of growth mark the

development of Faith for Today. Under joint sponsorship of the Atlantic Union and the General Conference, Elder W. A. Fagal, pastor of a Brooklyn church, in 1950 began a weekly one-station telecast on the New York WABC-TV outlet. When an eleven-station network was voted by the 1950 Autumn Council, Faith for Today became a General Conference project with its own operating board and commission. In distant cities where there are no coaxial cable connections, the program is presented by filmed kinescopes.

A period of expansion began in 1952 when the TV program manager in Utica, New York, arranged



These Guatemalan Adventists were once spiritists. Through correspondence Bible training offered over radio broadcasts, they accepted present truth.

to show Faith for Today films as a public service without charge. News of this development spread across the country, and other stations soon approved Faith for Today as a practical approach to religion. Without adding one penny to the time budget, Faith for Today was by 1955 on 118 free The Air Force made stations. arrangements to show Faith for Today on its new TV stations in Limestone, Maine; North Africa; the Azores; Iceland; and Green-·land. Hawaii and Manila are overseas outlets presenting Faith for Today without charge. Free time value grew to more than three quarters of a million dollars a year —more than the total Seventh-day Adventist investment!

Response has grown from the sixty-six letters which came in after the first program, to over 8,400 in a single week. Viewers' donations have been amazingly generous in view of the fact that the program is regularly announced as a Seventh-day-Adventist-sponsored presentation.

Financially the telecast is supported by freewill offerings, a General Conference basic appropriation, a percentage of the tithe from the conferences, and a yearly offering in the churches.

Doctrinal, instructional, and devotional subjects are presented, giving variety to the program. Many hours of interviews, research, and writing go into a script before rehearsals are begun. Presenting different characters each week helps the program avoid monotony.

In 1952, Faith for Today established its own Bible school. In 1955 a new Bible course, especially prepared for TV viewers, brought thousands of new enrollees. Over 22,000 students studied the Bible by this method in 1955.

Starting with a staff of three in one basement room in the Brooklyn church, the organization now has more than fifty employees. The departments are mailing, filing, kinescope, and *Tele-Notes* (the TV news monthly). In addition to appearing on the telecast, members of the male quartet help handle mail, and Mrs. Fagal serves as correspondence secretary.

In 1952, Faith for Today moved into a permanent home in Forest Hills, a residential suburb of New York City. Located half a block from an express stop on the Independent Subway system, the office can be reached in twenty-five minutes from Times Square.

Checkup

- 1. Who is the minister featured in Faith for Today?
- 2. When did Faith for Today become a General Conference project?
- 3. Where are the headquarters of Faith for Today?

4 The Department

A separate department was organized in 1950 to co-ordinate radio broadcasting and television in the world field. For several years before that the radio work had been administered from another department.

In addition to The Voice of Prophecy, which has its own board representing the North American Division, there are broadcasting organizations in foreign lands, some of them using the same name, or a variant, Voice of Hope, in Europe. These organizations release programs with their own speakers and musical production. In some areas powerful stations have been used, such as Radio Luxembourg and Radio Ceylon, covering many countries. Broadcasts must be prepared in several languages.

In the North American Division there are over a hundred local radio programs broadcast by pastors and evangelists. The Bible correspondence course is offered by these programs. With careful follow-up work these contacts result in thousands of conversions.

It is the work of the Radio and Television Department to further the interests of this marvelous network of evangelistic endeavors over the airways.

Checkup

- 1. What is being done in evangelistic radio outside the United States?
- 2. What local Adventist programs can you tune in?

THE STORY OF OUR CHURCH

CHAPTER 65 REVIEW

Please identify these:

H. M. S. Richards

Fordyce Detamore

The King's Heralds

W. A. Fagal

Pronounce it this way:

Fagal

FAY g'l

What do you think?

- 1. As a Bible student, how can you strengthen the work of The Voice of Prophecy and Faith for Today?
- 2. What do you know about the Bible correspondence schools? Have you encouraged any of your friends to take the course?
- 3. Why, do you suppose, are so many stations glad to give us free time?

THE CHURCH OF TOMORROW

For the past few weeks we have been reviewing the history of the church from the days of Adam to the present time. We have seen how God has led His people through the ages. We have given special attention to the growth and organization of the Seventh-day Adventist Church. We do not stop here, however, for if we did, something would be lacking. We can study its future, for "surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7.

In the Bible and the writings of His prophet to the remnant church our God has outlined for us the high points of what will happen between now and the time when this world will be free from sin once more. Not all of the details are given, and it is unwise for us to try to fill in beyond what we have been told. But enough has been revealed to help us recognize events as they take place. Therefore we need not be deceived by any falsehoods that will be spread among men by Satan and his agents.

As we look into the future we ask, What are the opportunities that the church offers her young people? How can you and I join in the task of preparing the world for the return of Jesus Christ? To a large extent the choice you make as to your future work will determine the place you will occupy as the church finishes her task. Give earnest and prayerful thought and seek counsel before you make a decision, for God has a particular place for you. None can say, "There is no place for me; I am not needed." You are needed, and the wiser your choice of lifework, the more effective your service will be.

....

PROJECTS

As a class you might like to—

PREPARE A RADIO BROADCAST. The Public Relations department would be glad to assist you in giving your program over your local station or, if that is impractical, in giving a broadcast rehearsal in your auditorium. Your program might center around your temperance oratorical contest, the work of the MV's in your conference, the activities of the Welfare Society, or some other project of your church.

For further information see:

Spalding, Christ's Last Legion.

Amundsen, The Advent Message in Inter-America.

Bethmann, Bridge to Islam.

Hare, Clever Queen.

Tavoukdjian, Exiled.

Joers, God Is My Captain.

Knight, Mississippi Girl.

Hare, Treasure From the Haunted Pagoda.

OPPORTUNITIES FOR SERVICE

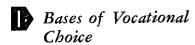
"Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—Christ's Object Lessons, page 327.

We have been reviewing the mighty deeds of the patriarchs, the prophets, the apostles, the reformers, the missionaries, the pioneers, and the workers of our day, but the work is not finished. There is much yet to be done. As soon as the church has completed her task, Christ will come. Every member has a work to do, each one has a place to fill. "We are not only to look for but to hasten the coming of the day of God."—The Desire of Ages, page 633.

Now the great question is: What am I to do? What course should I take in college that will prepare me best for my responsibility? Before deciding this question, it would be well for me to consider first, where the greatest need is, second, what my talents are, and then pray, "Lord, what wilt Thou have me to do?"

In today's lesson let us consider some of the opportunities for service.

- 1. Bases of Vocational Choice
- 2. Openings in Denominational Employment
- 3. Opportunities in Self-Supporting Work
- 4. The Consecrated Layman



The majority of workers employed in the church organization require some college training. In

food factories, publishing houses, and other institutions are places for employees with only secondaryschool training. The problem of selecting a vocation is most acute for the highly trained personnel em-



RNON NYE, ARTIST
© REVIEW AND HERALD PUB. ASSH.
There is room for all kinds of ability
and personality in the work of the Lord.

ployed in the conferences, schools, and medical centers. Students who plan to enter these fields of labor should select a general classification as early as possible and narrow down to a specific profession by the time they enter college or during the freshman year.

The cause of God has at times been forced to cripple along in some field or in some institution because there is a shortage of trained personnel. For this reason it is advisable for each student before registering in college, to counsel with someone in authority who knows the present needs of the field. The consecrated Seventh-day Adventist young person will recognize the needs of God's work, and

will be willing to engage in that line of endeavor for which the denomination finds the greatest need, if his talents and interest are suitable. Before you leave the academy you will be given tests which will help you find activities which fit your interests. Other tests will measure your basic abilities.

The importance of these tests of interest and ability is shown in the case of a boy whose father is a doctor and who grew up idolizing the man of science. Not until he had been in college for more than a year did he take some tests and discover that his real interest was not in science at all. He had idealized science, but when it came to day-by-day activities, he liked the things that related to language talking, reading, writing. The tests also showed that, though he had fair ability in science, his best showing was in dealing with words. The tests of interest and ability helped him to understand a growing discontent that had been disturbing him for several months. By the end of his sophomore year he decided to change his major, but he had lost a good part of a year's study in subjects which were not a part of his new major requirement.

Many young people wonder if we have reached a time when only a small percentage of them can find work in the denomination. Probably this will never be so. There is always room for the consecrated college graduate of high ability, and the various organizations in the denomination are constantly looking for men and women with leadership ability for service in America and overseas. Also the experiences of many workers show that one who is determined to enter denominational employment usually does, even though he may have to go by a roundabout route. When A. G. Daniells was a young man, he was told that he would never make a minister. But he became a powerful minister and served for twenty-one years as president of the General Conference.

The rate of expansion in denominational membership has increased the demand for employees almost as fast as qualified workers can be supplied by the schools. This expansion will continue. So there is little cause to fear that there will be no place for you in denominational employment when you finish your course.

Checkup

- 1. What is as certain as one's place in heaven?
- 2. In selecting a vocation, what is of primary importance?
 - 3. What is second? Why?
- 4. What will aid you in knowing what your basic abilities are?

Openings in Denominational Employment

The greatest opportunity for employment in the church today is for church-school teachers, both men and women. The spirit of prophecy emphatically declares, "Nothing is



Literature distribution by house-to-house selling is a highly satisfying occupation.

of greater importance than the education of our children and young people."—Counsels to Teachers, page 165. God expects every church to have a church school. He says, "The schoolroom is needed just as much as is the church building."—Testimonies, vol. 6, p. 109. As church membership grows and more boys and girls are found in our churches, there is a greater demand for men and women to teach in church schools.

Consecrated young men can do a mighty work for God as preaching evangelists, singing evangelists, pastor evangelists, colporteur evangelists, and teacher evangelists. More and more ministers are needed as the end draws near. The sound of their voices will not fade, but will swell into a crescendo that



The pastor finds many avenues of service besides preaching—counseling, for example.

will resound through the earth.

The ministry is not a business, neither is it a profession only; it is a calling. No one should enter the ministry who is not chosen of God to be His mouthpiece. A minister is to be clean in character, vigorous in mind, robust in health, balanced in judgment, courteous in manner, and strong in faith. He has a high and sacred work to do for he is to be God's representative on earth.

Challenging opportunities come to the Adventist physician or dentist in private or group practice. He makes a good living, and he meets people when they are most receptive to spiritual help. Often his patients have more confidence

in him than in their pastors or close friends and relatives. While repairing their bodies, he can direct their minds to the source of truth and healing. The medical approach is strengthened by sanitariums, where patients have more extended contacts with Christian attendants. Small sanitariums and nursing homes can be operated by graduate nurses and nonmedical persons. There are many of these independent ventures, and they are doing a wonderful work.

Next to church-school teaching, the nursing profession calls for more recruits than does any other work in our denomination. It is a profession of service to humanity second to none.

OPPORTUNITIES FOR SERVICE

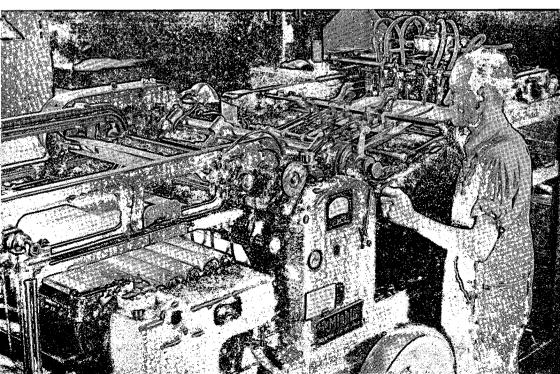
Stenographers and office secretaries keep the work running smoothly. Third highest in the number of women employed by this denomination is the classification of stenographer, or office secretary. Our conference offices and other institutions would be seriously crippled if stenographers were no longer available. An efficient secretary is of inestimable value to any organization.

Our educational institutions use a variety of talents. In addition to the regular classroom teachers, our academies and colleges need administrators, deans, farm managers, matrons, dietitians, and industrial supervisors. In our publishing houses will be found editors, proofreaders, filing clerks, business managers, shipping clerks, artists, printers, treasurers, superintendents—to name a few. All of our institutions need maintenance men, plumbers, electricians, carpenters, painters, truck drivers, mechanics, chefs, engineers, and landscape gardeners. This partial list of trades and professions is sufficient to reveal clearly that your talent, if consecrated to God, can be used for Him in His service.

Checkup

- 1. In what branch of service is the greatest need?
- 2. How is the work of the ministry to be regarded?
- 3. How is the medical work evangelistic?
- 4. Where are the greatest needs for young women?
- 5. Name occupations opened to men and women in our institutions.

Thousands of mechanical workers are needed in denominational institutions. They have the advantage of bodily activity, which helps to build good health.



Opportunities in Self-Supporting Work

Literature evangelists are selfsupporting. Hundreds of men and women are earning their living by selling our subscription books and periodicals. Hundreds of young people earn scholarships every season. In practically every church you will find converts who accepted the message by reading the books and magazines sold by these literature evangelists. Eternity alone will reveal the true worth of these workers.

Nursing homes and homes for the elderly are self-supporting. Not only are the patients led to understand—the—meaning—of—true—Christianity, but their relatives and friends get a clearer concept of God. Golden opportunities await those who operate this type of home to point the weak and weary ones to the compassionate Saviour who gave Himself for them.

Child day-care centers are self-supporting. Whether the center is operated in one's own home or as a large nursery and kindergarten with a regular staff of teachers and helpers, the purpose is the same—to win the children of the community to Christ.

There are hundreds and thousands of children around us who need our help. A Seventh-day Adventist child day-care center is child evangelism at its best. The earlier we begin working for them the better. "The lessons that the child learns during the *first seven*

years of life have more to do with forming his character than all that it learns in future years."—Child Guidance, page 193.

The Association of Seventh-day Adventist Self-Supporting Institutions offers a variety of opportunities. Within the association are many sanitariums, hospitals, medical clinics, convalescent homes, treatment rooms, a college, several academies, child day-care centers, health-food factories, and other industries. Anyone desiring to connect with the association would have no difficulty in finding a place where his particular talents and skills could be employed profitably.

Checkup____

- 1. How do many young people earn a scholarship?
- 2. What opportunities are there for day nurseries?
- 3. Name at least three types of self-supporting institutions.

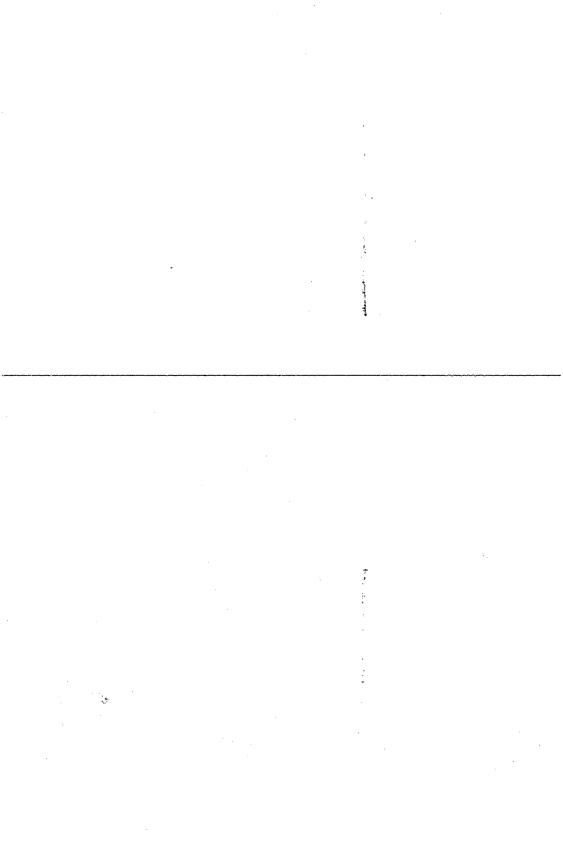
4 The Consecrated Layman

There are many openings for employment outside the denomination where the Sabbath can be kept and where valuable contacts with non-Christians can be made. The greatest witness for the truth of God is a consistent Christian home.

There is a place for a number of young people who do not plan to complete a college course. Plumbers, truck drivers, and nurses' aides fulfill important places and will receive the satisfaction of service fully as much as do the more highly trained employees.



The great objective of the remnant church is to represent the life of Christ before the world and to prepare people everywhere to meet Him.





The highly honored medical profession, though an exacting one, rewards the practitioner with happy patients and opportunities to witness for truth.

Although one may not be giving his full time to the preaching of the gospel, or be employed in one of our institutions, every child of God will devote some of his time and energy to the winning of souls. As a member of the church he will take an active part in the work of his church by serving as elder, deacon, treasurer, or by teaching a Sabbath-school class, taking part in home visitations, leading a group of Pathfinders, or by doing whatever he is asked to do. He will follow in the footsteps of his Mas-

ter; he will preach a sermon to a one-man congregation; he will give his bread to the hungry; he will be a true missionary at home and abroad.

Checkup

- 1. What opportunities are open to those employed outside the denomination to win souls?
- 2. Name some trades and professions that Seventh-day Adventists might have.
- 3. What will consecrated laymen do for the church?

THE STORY OF OUR CHURCH

CHAPTER 66 REVIEW

How do these help to give the message?

an artist a Bible worker a preacher a colporteur a nurse a stenographer a teacher a dean a business manager a matron a maintenance man a musician

What do you think?

- 1. What kind of work would you like to do for the Lord? Why?
- 2. Why should the needs of the field be considered first before you register in college? What other questions must be considered?
- 3. Why is the training of children of greatest importance? Why will there always be a demand in this field for both men and women?
- 4. How is it that a minister occupies the most sacred calling entrusted to man?
- 5. What part should money play in helping you decide on an occupation?
- 6. What character traits fit one to work in a large organization?

THE HOUR OF TRIUMPH

"Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Revelation 12:12.

Seventh-day Adventist youth, believing in the second advent of Jesus and dedicated to the giving of His gospel in all the world, look to the day when the church will be victorious. As soldiers of the cross we must wear the Christian's armor and carry the sword of the Spirit, for there is a fierce conflict ahead. The great issue in the last struggle between good and evil centers around the Ten Commandments. If men can be deceived into thinking that there is no divine rule of life, and that they need not obey God, then anarchy and lawlessness will prevail. We must prepare now for the time of trouble. Our faith in God and in the Bible will be tested. May we prove true to our Captain, Jesus Christ.

Here are outstanding points in the chapter for special study:

- 1. A Disappearing Faith
- 2. God's Plan for His Church
- 3. An Individual Decision
- 4. Triumphant in Suffering



A Disappearing Faith

As Jesus Christ looked ahead to the time just prior to His second coming, He said to His disciples, "When the Son of man cometh, shall He find faith on the earth?" Luke 18:8.

When men lose faith in a loving God, they reject the fundamental truths of the Bible. The false theories about the creation of the world that center in evolution destroy man's faith in creation and in the Creator. When a person does not believe that God created this earth,

THE STORY OF OUR CHURCH

he will also refuse to believe that man disobeyed God and sinned. When the fall of man is considered to be a myth, then it is natural to deny that all are sinners who need Jesus Christ as a personal Saviour.

Thus these theories of false science lead logically to a complete denial of the Christian way of life. Men are led to think that there is no such thing as sin and that the human race is improving. Personal responsibility for good conduct is blurred when the promise of a judgment is removed. The current harvest of crime and delinquency is the natural result of a century of false teaching. Many continue through habit and early training to behave conventionally, but disbelief in God's law eventually leads to a lawless life. It is easy to break human rules when there is no respect for God's law.

Therefore the true church honors "the commandments of God" and teaches all men to worship the Creator who "made heaven, and earth, and the sea, and the fountains of waters. The church teaches that true liberty comes through obedience to just laws. Our democracy is based upon the Constitution, which guarantees that all men are free to worship God according to the dictates of their conscience. It declares that the church and state are to be separate.

Yet, according to Bible prophecy, we can expect the time to come when our heritage of freedom will be discarded and the rights of conscience will be trampled underfoot.

At that time stringent Sunday laws will be enforced in an attempt to make the first day of the week the so-called "Christian Sabbath."

In the hour of trial "the people of God are directed to the Scriptures as their safeguard against the influence of false teachers and the delusive power of the spirits of darkness. . . . Those who endeavor to obey all the commandments of God will be opposed and derided. They can stand only in God. In order to endure the trial before them, they must understand the will of God as revealed in His word; they can honor Him only as they have a right conception of His character. government, and purposes, and act in accordance with them. None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict. To every soul will come the searching test: Shall I obey God rather than men? The decisive hour is even now at hand. Are our feet planted on the rock of God's immutable word? Are we prepared to stand firm in defense of the commandments of God and the faith of Jesus?"—The Great Controversy, pages 593, 594.

Checkup

- 1. How does evolution affect one's belief in God?
- 2. Disregard for God's law leads to what three erroneous views?
- 3. What will be the safeguard of God's people in the hour of trial?
- 4. What do we receive as we keep the Sabbath?

God's Plan for His Church

In this time of civil and religious lawlessness the members of God's true church will be denounced as enemies of law and order. When disasters come and crises face the nations, many people will be deceived into thinking that the remnant people who keep the Ten Commandments are the cause of the troubles. The world will see that they keep the seventh-day Sabbath instead of Sunday, and wicked men will accuse the faithful believers of being traitors to the government.

The deception will be clever, and the schemes of men will require clear thinking on the part of those who determine to stand true to God. The Bible promises are the sword of truth by which the remnant church will fight error. When we are faced with the test, "Shall I obey God or yield to men?" we can know the Bible message is a certain guide. In the final crisis, the true church will accept the word of God and all its doctrines.

As Seventh-day Adventist youth, loyal to God's service, we must be ready to stand against temptation. As members of the church, those whom He has called out of darkness, we are to show forth His glory. In this challenging hour, when men fear the hydrogen bomb and destruction by other atomic weapons, the members of God's church stand firm in their faith. "The end is near, stealing upon us

stealthily, imperceptibly, like the noiseless approach of a thief in the night. May the Lord grant that we shall no longer sleep as do others, but that we shall watch and be sober. The truth is soon to triumph gloriously, and all who now choose to be laborers together with God, will triumph with it. The time is short; the night soon cometh when no man can work."—
Evangelism, page 692.

God needs youth to match the message in this hour! "The power which stirred the people so mightily in the 1844 movement will again be revealed," is the promise to the remnant church. Adventist youth may receive that power if they are dedicated fully to their Master.

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men. Revelation 13:13. Thus the inhabitants of the earth will be brought to take their stand."-The Great Controversy, page 612.

Checkup

- 1. What will the Bible mean to the remnant church in the final crisis?
- 2. How can Adventist youth stand for God in this atomic age?



When Jesus delivers His people from their enemies and takes them home to heaven, the trials of their earthly life will seem of little account.

3. What miracles will be performed to deceive many persons?

3 An Individual Decision

The day will come when God's last message of hope has been given and there will be no further opportunity to be saved. This moment is known as "the close of probation." The church of God will have finished its work. The last sermon will have been preached, and the final baptism will have been conducted. At that solemn hour Jesus will cease to be man's Intercessor in the heavenly sanctuary. He will say, "It is done." Then the announcement will come: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

At that time the case of every human being will have been forever decided. The long-suffering of the heavenly Father will have ended. Then His unmingled wrath will be poured out upon the earth in the plagues and other judgments. The world will be in great confusion.

With restraint gone, the world will be plunged into crime and law-lessness such as has never been witnessed before. The wicked, having long trampled on God's law, will break all the laws of society as well. The center of their hatred will be on the remnant church. A law will finally be passed denouncing those who keep the seventh-day Sabbath, and giving the mobs the right to put the Christians to death

everywhere after a specified date.

What can we do today to prepare for this solemn crisis? We can help others prepare to face the snares of Satan and help them find Jesus as their Saviour who will stand by them when the enemy seeks to destroy the earth. "Now, as never before, Satan is exercising his deceiving power to mislead and to destroy every unguarded soul. We are called upon to arouse the people to prepare for the great issues before them. We must give warning to those who are standing on the very brink of ruin. God's people are to put forth every power in combating Satan's falsehoods and pulling down his strongholds. To every human being in the wide world who will give heed, we are to make plain the principles at stake in the great controversyprinciples upon which hangs the eternal destiny of the soul. To the people far and near we are to bring home the question: 'Are you following the great apostate in disobedience to God's law, or are you following the Son of God, who declared, "I have kept My Father's commandments"?" "-Testimonies. vol. 7, p. 141.

"We are now living in the great day of atonement. . . . The judgment is now passing in the sanctuary above. For many years this work has been in progress. Soon—none know how soon—it will pass to the cases of the living. In the awful presence of God our lives are to come up in review."—The Great Controversy, pages 489, 490.

"The righteous and the wicked will still be living upon the earth in their mortal state—men will be planting and building, eating and drinking, all unconscious that the final, irrevocable decision has been pronounced in the sanctuary above. Before the Flood, after Noah entered the ark, God shut him in and shut the ungodly out; but for seven days the people, knowing not that their doom was fixed, continued their careless, pleasure-loving life and mocked the warnings of impending judgment. 'So,' says the Saviour, 'shall also the coming of the Son of man be.' Matthew 24: 39. Silently, unnoticed as the midnight thief, will come the decisive hour which marks the fixing of every man's destiny, the final withdrawal of mercy's offer to guilty men."—Ibid., p. 491.

Checkup

- 1. What does Jesus say when probation closes?
- 2. What law will be made against Sabbathkeepers?
- 3. What will the righteous and wicked continue to do after probation?

4 Triumphant in Suffering

Do you know what it means to suffer? Have you ever been persecuted because you are a Christian?

During the last crisis God's people will know what it is to suffer for their faith. They will be persecuted by their enemies, they will be hungry and distressed. The followers of Christ must stand indi-

vidually in the time of trouble. The strength and blessing of church fellowship will largely disappear as the remnant people flee from the enemies of truth. Angels of God will be the comfort of the persecuted and oppressed.

God's messenger pictures the scenes in the final crisis. She says, "I saw the saints leaving the cities and villages, and associating together in companies, and living in the most solitary places. Angels provided them food and water, while the wicked were suffering from hunger and thirst. Then I saw the leading men of the earth consulting together, and Satan and his angels busy around them. I saw a writing, copies of which were scattered in different parts of the land, giving orders that unless the saints should yield their peculiar faith, give up the Sabbath, and observe the first day of the week, the people were at liberty after a certain time, to put them to death.

"But in this hour of trial the saints were calm and composed, trusting in God, and leaning upon His promise that a way of escape would be made for them."—Early Writings, pages 282, 283.

You and I can be victorious in that day if our faith in God is steadfast. "God would not suffer the wicked to destroy those who were expecting translation, and who would not bow to the decree of the beast or receive his mark. I saw that if the wicked were permitted to slay the saints, Satan and all his evil host, and all who hate

THE HOUR OF TRIUMPH

God, would be gratified. And oh, what a triumph it would be for his satanic majesty, to have power, in the last closing struggle, over those who had so long waited to behold Him whom they loved! Those who have mocked at the idea of the saints' going up will witness the care of God for His people, and behold their glorious deliverance.

"As the saints left the cities and villages, they were pursued by the wicked, who sought to slay them. But the swords that were raised to kill God's people broke and fell as powerless as a straw. Angels of God shielded the saints."

"It was an hour of fearful, terrible agony to the saints. Day and night they cried unto God for deliverance. To outward appearance, there was no possibility of their escape. The wicked had already begun to triumph, crying out, 'Why don't your God deliver you out of our hands? Why don't you go up,

and save your lives?' But the saints heeded them not. Like Jacob, they were wrestling with God. The angels longed to deliver them, but they must wait a little longer; the people of God must drink of the cup, and be baptized with the baptism. The angels, faithful to their trust, continued their watch."— Early Writings, pages 283-285.

"It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. The most vivid presentation cannot reach the magnitude of the ordeal."—The Great Controversy, page 622.

Checkup

- 1. How does God provide for His children when they flee from the wicked?
- 2. What is the experience of those who trust in God?
- 3. Why are the wicked unable to destroy the righteous?

CHAPTER 67 REVIEW

What do these words mean to you?

loyalty
unjust
filthy
righteous
holy
fortify

miracles
sin
salvation
thief in the night
probation

time of trouble

What would you do-

- 1. If you saw a great crowd gathered around an angel of dazzling brightness? Would you try to get a better view of him, or would you run?
- 2. If you were taking a course in the university and the final test came on Sabbath? Would you break the Sabbath or lose your credit?
 - 3. If you did not have time to study your Bible?
- 4. If your relatives and friends turned against the Sabbath and laughed at your "narrow views" for keeping it?
 - 5. If you saw a miracle performed before your very eyes?
 - 6. If you thought probation would close tonight?

THE CHURCH VICTORIOUS

"But he that shall endure unto the end, the same shall be saved." Matthew 24:13.

Have you ever been homesick for heaven? Would you like to meet David, Paul, Esther, Noah, Peter, yes, and see Jesus face to face? God's children through the ages have longed to see the events that we are about to witness. The youth of the advent movement, if faithful, may see the final victory of good and welcome their returning Lord. "Glorious will be the deliverance of those who have patiently waited for His coming and whose names are written in the book of life."—The Great Controversy, page 634.

The high lights of this final chapter are:

- 1. The Hour of Deliverance
- 2. The Sky Journey to Heaven
- 3. Duties in Heaven
- 4. The Descent of the New Jerusalem
- 5. Life in a New World

The Hour of Deliverance

Have you ever been lost at night? How you longed for a light to guide you to safety! It is in the darkest hours, when God's church seems helpless and lost, that the glorious light of God's love will be revealed. It will be at midnight that God delivers His people. "The sun appears, shining in its strength. Signs and wonders follow in quick succession. . . . Graves are opened, and 'many of them that sleep in the dust of the earth . . . awake, some to everlasting life, and some to shame and everlasting contempt.' Daniel 12:2. All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law. 'They also which pierced Him' (Revelation 1:7), those that

mocked and derided Christ's dying agonies, and the most violent opposers of His truth and His people, are raised to behold Him in His glory and to see the honor placed upon the loyal and obedient."— *Ibid.*, pp. 636, 637.

At that dramatic moment, "the voice of God is heard from heaven. declaring the day and hour of Jesus' coming, and delivering the everlasting covenant to His people. Like peals of loudest thunder His words roll through the earth. . . . Soon there appears in the east a small black cloud, about half the size of a man's hand. It is the cloud which surrounds the Saviour and which seems in the distance to be shrouded in darkness. The people of God know this to be the sign of the Son of man. In solemn silence they gaze upon it as it draws nearer the earth, becoming lighter and more glorious, until it is a great white cloud, its base a glory like consuming fire, and above it the rainbow of the covenant. Jesus rides forth as a mighty conqueror." —*Ibid.*, pp. 640, 641.

While nature is in turmoil with earthquakes tumbling rocks down from the mountains and giant waves rising in the sea, the members of God's church, redeemed by their Saviour, stand with their faces lighted with the glory of God. The wicked cannot look upon the righteous because of the glory. Then a never-ending blessing "is pronounced on those who have honored God by keeping His Sabbath holy," and there is a shout of

victory by those who overcame the beast and his image.

Jesus calls all the sleeping saints to come from their graves, and they arise with the freshness and vigor of eternal youth. What a glorious reunion it will be when we are joined with our friends and loved ones again, and know that we will never part again!

We can stand victorious in that day if we have made the preparation in our daily experience. We have this life to prepare us for the glories of the hereafter.

Checkup

- 1. When does God deliver His people?
- 2. Who are resurrected before He comes?
- 3. What does God announce to His people?
- 4. What preparation must we make to stand in that day of triumph?

The Sky Journey to Heaven

Earth can no longer hold God's people. Death has been conquered as Jesus speaks to the sleeping saints. Ellen White describes this glorious home-coming for the triumphant church: "The earth mightily shook as the voice of the Son of God called forth the sleeping saints. They responded to the call, and came forth clothed with glorious immortality. . . . Then the living saints and the risen ones raised their voices in a long, transporting shout of victory.

THE CHURCH VICTORIOUS

"Those bodies that had gone down into the grave bearing the marks of disease and death came up in immortal health and vigor. The living saints are changed in a moment, in the twinkling of an eye, and caught up with the risen ones, and together they meet their Lord in the air. Oh, what a glorious meeting! Friends whom death had separated were united, nevermore to part."—Early Writings, page 287.

Faster than guided missiles or atomic rockets will be the speed at which the redeemed travel through the universe, past suns and planets, until they reach the Holy City.

"On each side of the cloudy chariot were wings, and beneath it were living wheels; and as the chariot rolled upward, the wheels cried, 'Holy,' and the wings, as they moved, cried, 'Holy.' and the retinue of holy angels around the cloud cried, 'Holy, holy, holy, Lord God Almighty!' And the saints in the cloud cried, 'Glory! Alleluia!' And the chariot rolled upward to the Holy City.

"Before entering the city, the saints were arranged in a perfect square, with Jesus in the midst. He stood head and shoulders above the saints, and above the angels. His majestic form and lovely countenance could be seen by all in the square."—*Ibid.*, pp. 287, 288.

There is a glorious crown waiting for every one of God's children in the heavenly city. Yours is there with your named engraved upon it. How thrilling will be the pres-

entation to the saints as Jesus welcomes them home!

"Then I saw a very great number of angels bring from the city glorious crowns,-a crown for every saint, with his name written thereon. As Jesus called for the crowns, angels presented them to Him, and with His own right hand the lovely Jesus placed the crowns on the heads of the saints. In the same manner the angels brought the harps, and Jesus presented them also to the saints. The commanding angels first struck the note, and then every voice was raised in grateful, happy praise, and every hand skillfully swept over the strings of the harp, sending forth melodious music in rich and perfect strains. Then I saw Jesus lead the redeemed company to the gate of the city. He laid hold of the gate and swung it back on its glittering hinges, and bade the nations that had kept the truth enter in."—Ibid., p. 288.

Checkup

- 1. Describe the resurrection of the righteous.
- 2. How will the saints travel to the City of God?
- 3. Who presents the golden crowns to the redeemed?

3 Duties in Heaven

While the saints are in heaven during the millennium, or the thousand years, they have a work to perform. "The books are opened,—the book of life and the book of death. The book of life contains



No pen or brush can fully picture the thrill of life in the new earth. Beautiful surroundings and fascinating activities promise unending joy.

THE CHURCH VICTORIOUS

the good deeds of the saints; and the book of death contains the evil deeds of the wicked. These books are compared with the statute book, the Bible, and according to that men are judged. The saints, in unison with Jesus, pass their judgment upon the wicked dead." —Ibid., p. 52.

During the thousand years the earth is a desolate wilderness, and Satan and his angels are confined here in the midst of the destruction they have caused. Satan will be able "to wander up and down over the broken surface of the earth, and see the effects of his rebellion against God's law."

Checkup

- 1. What part do the saints have in the work of judgment?
- 2. What is the condition of the earth during the millennium?
- 3. Where are Satan and his angels?



4 The Descent of the New Jerusalem

After the saints have been with Jesus Christ in heaven for a thousand years, they return to the earth with Him. He comes in power and majesty, and He calls the wicked dead from their graves to receive their sentence. This is the second resurrection. They come forth, a mighty host, with all the marks of disease and death.

The Saviour comes down upon the Mount of Olives, the mountain from which He ascended, and where two angels gave the disciples the promise of His return. "As the New Jerusalem, in its dazzling splendor, comes down out of heaven, it rests upon the place purified and made ready to receive it, and Christ, with His people and the angels, enters the Holy City."-The Great Controversy, page 663.

The wicked watch this pageant of triumph, and they plan their strategy. "Satan consults with his angels, and then with those kings and conquerors and mighty men. Then he looks over the vast army, and tells them that the company in the city is small and feeble, and that they can go up and take it, and cast out its inhabitants, and possess its riches and glory themselves.

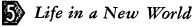
"Satan succeeds in deceiving them, and all immediately begin to prepare themselves for battle. There are many skillful men in that vast army, and they construct all kinds of implements of war. Then with Satan at their head, the multitude move on. Kings and warriors follow close after Satan, and the multitude follow after in companies. Each company has its leader, and order is observed as they march over the broken surface of the earth to the Holy City. Jesus closes the gates of the city, and this vast army surround it, and place themselves in battle array, expecting a fierce conflict. Jesus and all the angelic host and all the saints, with the glittering crowns upon their heads, ascend to the top of the wall of the city."—Early Writings, pages 293, 294.

There is suspense as the righteous watch from inside the Holv City and the wicked stand ready to attack. "Now Christ again appears to the view of His enemies. Far above the city, upon a foundation of burnished gold, is a throne, high and lifted up. Upon this throne sits the Son of God, and around Him are the subjects of His kingdom. The power and majesty of Christ no language can describe, no pen portray. The glory of the Eternal Father is enshrouding His Son. The brightness of His presence fills the City of God, and flows out beyond the gates, flooding the whole earth with its radiance."—The Great Controversy, page 665.

At this moment, before all the inhabitants of heaven and earth, Jesus is crowned King of kings. Invested with supreme power and majesty He pronounces the sentence of death upon the rebellious millions who have rejected God's government and the divine law.

Checkup

- 1. Where will Christ return to the earth?
- 2. Who marshals the wicked for war against the Holy City?
- 3. When is Jesus crowned King of kings?



We live in a world marred by sin and death, yet we still see much of the original beauty of creation. In the new earth we will see all the beauty of Eden restored for the

saints. John the apostle says, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." Revelation 21:1.

"The fire that consumes the wicked purifies the earth. Every trace of the curse is swept away. No eternally burning hell will keep before the ransomed the fearful consequences of sin. One reminder alone remains: our Redeemer will ever bear the marks of His crucifixion. Upon His wounded head, His hands and feet, are the only traces of the cruel work that sin has wrought."—The Story of Redemption, page 430.

In the new earth we shall see Jesus face to face. We shall talk with holy beings from all generations, and we shall enjoy the company of angels. We shall know our loved ones and join "the whole family in heaven" in praise to God.

The music of heaven will be more wonderful than any high-fidelity recording of earth. We shall sing "the song of Moses, . . . and the song of the Lamb"—the song of redemption.

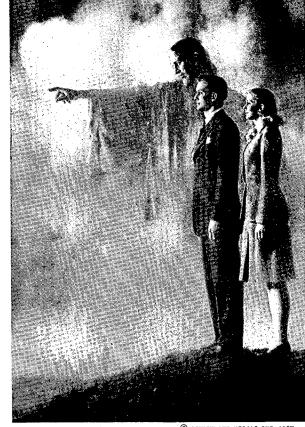
God's people will build real homes and find peace and security. They will engage in the occupations and pleasures that brought happiness to Adam and Eve in the beginning. "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My

people, and Mine elect shall long enjoy the work of their hands." Isaiah 65:21, 22.

In the new earth we shall go on studying and learning. We shall carry forward our highest dreams. Instead of merely studying astronomy, we will be able to travel to worlds afar. Instead of reading biographies, we can visit with the real heroes who walked with God.

"And as the years of eternity roll, they will bring richer and more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character. As Jesus opens before them the riches of redemption and the amazing achievements in the great controversy with Satan, the hearts of the ransomed beat with a stronger devotion, and they sweep the harps of gold with a firmer hand: and ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise. . . . Sin and sinners are no more, God's entire universe is clean, and the great controversy is forever ended."—The Story of Redemption, pages 432, 433.

The remnant church of God will triumph, and you and I can share the reward with the redeemed if we are faithful. No ambition of earth, no amount of wealth, no profession or career can equal that of being a Christian. We can be faithful members of the church



Whatever you choose as your profession,

Jesus points the way to a life of service.

that has God's message for today. Let us be consecrated youth to match the message and stand victorious when the great controversy is over!

Checkup

- 1. How will the new earth compare with Eden?
- 2. Where will be found the only cruel result of sin in all the new earth?
- 3. How will we live in the new earth?
- 4. Where will you be when the controversy ends?

CHAPTER 68 REVIEW

What do these words mean to you?

small white cloud graves were opened redeemed King of kings

the new earth

endure the book of life the book of death the millennium

Personal questions:

- 1. Where will you be when "the cloud" is first seen? In church? In jail? In a cave? On a street corner?
- 2. Each child of God will be given a new name—a name that will signify a victory won or a mighty deed accomplished. What might your name be?
- 3. "The saints shall judge the world." Will you judge strangers, or those you know? If you knew you would judge one of your schoolmates, how would you treat him now?
- 4. Will you recognize any of the wicked? Will you see your friends or relatives outside?
- 5. What kind of home will you build on the new earth? Will you eat food from your own garden? What do you want to taste first?
- 6. What are some of the questions you would like to ask Daniel, Paul, Esther, Ruth?

APPENDIX A

Section 1

Presidents of the General Conference since its organization 1863:

John Byington	1863 - 1865	G. A. Irwin	1897 – 1901
James White	1865 – 1867	A. G. Daniells	1901 - 1922
J. N. Andrews	1867 - 1869	W. A. Spicer	1922 - 1930
James White	1869 – 1871	C. H. Watson	1930 - 1936
George I. Butler	1871 – 1874	J. L. McElhany	1936 - 1950
James White	1874 – 1880	W. H. Branson	1950 - 1954
George I. Butler	1880 – 1888	R. R. Figuhr	1954 –
O. A. Olsen	1888 – 1897	_	

Section 2

Presidents of the North American Division, since organization in 1913:

G. A. Irwin	1910 – 1911	W. H. Branson	1933 – 1936
W. T. Knox	1912 – 1913	M. N. Campbell	1937 - 1939
I. H. Evans	1914 – 1918	W. G. Turner	1940 - 1945
E. E. Andross	1919 - 1922	L. K. Dickson	1946
O. Montgomery	1923 – 1926	N. C. Wilson	1947 – 1948
J. L. McElhany	1927 - 1932	W. B. Ochs	1949

Section 3

General and North American Division Historical Data

1827	Ellen G. Harmon was born in Portland, Maine.
1831	William Miller began to preach concerning the second advent of Christ.
1842	James White began to preach second-advent truth.
1843-44	I Joseph Bates and H. S. Gurney preached on Eastern Shore, Maryland.

1844 The Great Disappointment.

Hiram Edson's vision in the cornfield.

Hazen Foss given his last vision; rejected responsibility.

Ellen Harmon accepted responsibility to present visions from heaven.

Rachel Oakes pointed out Sabbath truth.

First company of Sabbathkeeping Adventists, Washington, New Hampshire.

1845 Joseph Bates, J. N. Andrews, and others accepted Sabbath truth.

T. M. Preble's article on the Sabbath appeared in The Hope of Israel.

1848 Sabbath Conferences conducted.

1849 First copy Present Truth was published, later called Review and Herald.

1852 First printing press purchased by the denomination, Rochester, New York. First copy of *Youth's Instructor*.

1853-54 First two Sabbath schools reported at Rochester and Buck's Bridge, New York.

First S.D.A. church school, Buck's Bridge, New York; Martha Byington, teacher.

Review and Herald moved to Battle Creek.

1855

1859	First "systematic benevolence" on the tithing system adopted.
1860	The name Seventh-day Adventist adopted.
1861	Michigan Conference was the first conference organized.
18 63	General Conference organized.
1864	Given noncombatant status.
1868	First local Tract and Missionary Society organized in South Lancaster
	Massachusetts.
	J. N. Loughborough and D. T. Bourdeau began work in California.
1874	Battle Creek College established; became Emmanuel Missionary College
	in 1901.
1875	Pacific Press Publishing Association organized. Later five branches
	were added.
1878	Saint Helena Sanitarium and Hospital established, California. (Called
20.0	Rural Health Retreat.)
1882	Atlantic Union College (South Lancaster Academy) established, Massa
1002	chusetts.
	Pacific Union College established (Healdsburg College) California.
1000	
1888	The General Conference at Minneapolis studied the doctrine of righteous
4004	ness by faith.
1891	Union College established, Nebraska.
1892	Walla Walla College established, Washington.
1893	Southern Training School opened at Graysville, Tennessee. Mother of
	Southern Junior College, 1916. Now Southern Missionary College
1001	Collegedale, Tennessee, 1944.
1.894	Keene Industrial Academy opened at Keene, Texas; became Southwest
	ern Junior College 1916.
	First Union Conference organized, Australasian Union.
1895	Kingsway Publishing Association established, Ontario.
	Boulder-Colorado Sanitarium and Hospital established, Colorado.
1896	Oakwood College established, Alabama; became senior college 1944.
1898	Portland Sanitarium and Hospital established, Oregon.
1899	New England Sanitarium and Hospital established, Massachusetts.
	Christian Record Benevolent Association established, Nebraska.
1901	At the General Conference session plans were made for forming Union
	Conferences throughout the world. A denominational system of
	budget financing was set up.
	Southern Publishing Association established, Tennessee.
1903	Denominational headquarters moved to Washington, D.C.
1904	Washington Missionary College established, Maryland.
	Hinsdale Sanitarium and Hospital established, Illinois.
	Paradise Valley Sanitarium and Hospital established, California.
1905	Walla Walla General Hospital established, Washington.
1900	Glendale Sanitarium and Hospital established, California.
	Loma Linda Sanitarium and Hospital established, California.
	College of Medical Evangelists organized, California.
1907	Washington Sanitarium and Hospital established, Maryland.
	Canadian Union College established, Alberta.
1908	Florida Sanitarium and Hospital established, Florida.
1909	Home Study Institute established, District of Columbia.
1911	First million dollars for missions reached in Sabbath-school offerings

1912	Oshawa Missionary College established, Ontario.	
1918	White Memorial Hospital established, California.	
1921	Rest Haven Hospital and Sanitarium established, British Columbia.	
1922	La Sierra College established, California.	
	Mount Pisgah Sanitarium established, North Carolina.	
1923	Azusa Valley Sanitarium established, California.	
1927	Takoma Sanitarium and Hospital established, Tennessee.	
1930	Porter Sanitarium and Hospital established, Colorado.	
1934	Seventh-day Adventist Theological Seminary established, Washington,	
	D.C.	
1935	Loma Linda Food Company established, California.	
1936	Riverside Sanitarium and Hospital established, Tennessee.	
1945	First regional conferences formed.	
	Highland Sanitarium and Hospital established, Tennessee.	
1947	Forsyth Sanitarium and Hospital established, Florida.	
1948	Walker Memorial Sanitarium and Hospital established, Florida.	
1952	International Nutrition Research Foundation established, California.	
1953	Hadley Memorial Hospital established, District of Columbia.	
1955	The \$100,000,000 mark in Sabbath-school offerings for missions passed.	

APPENDIX B

Oneida Mountain Hospital established, Kentucky.

Section 1

Presidents of the Australasian Division since its organization in 1922:

C. H. Watson	1922	E. B. Rudge	1945 – 1946
J. E. Fulton	19 23 – 1 925	W. G. Turner	1947 – 1948
C. H. Watson	1926 - 1930	N. C. Wilson	1949 – 1951
W. G. Turner	1931 - 1936	F. A. Mote	1952 - 1954
C. H. Watson	1936 - 1944	F. G. Clifford	1954

Historical Data

1885	Haskell, Corliss, Israel, Scott, and Arnold sailed from the United States as first S.D.A. missionaries to Australia.
1886	Signs Publishing House established, Warburton, Victoria, Australia.
1887-88	First New Zealand and Australian Sabbath-school reports submitted,
	with total of 487 members.
1889	East and West Fiji Missions established.
1890	Sailing of the "Pitcairn."
1891	Ellen G. White's party arrived in Australia.
1892	Cook Islands Mission established.
	French Oceania Mission established.
	Australasian Training School opened, Melbourne.

Dr. M. G. Kellogg sailed on the second trip of the "Pitcairn." He was the

Norfolk Island Mission established.

1893

	first S.D.A. physician to go out in the interest of foreign medical mis-
	sion work.
1894	Avondale School established, Cooranbong, N.S.W.; renamed Australasian Missionary College, 1912.
	Australasia Union Conference organized.
1895	Sydney Sanitarium and Hospital established, Wahroonga, N.S.W.
	Pitcairn Island Mission, Samoan Mission, Tonga Missions established.
1897	Sanitarium Health Food Company established, Wahroonga, N.S.W. (By
	1955 there were sixteen food factories and fourteen food shops estab-
	lished as branches of this sanitarium in Australia and New Zealand.)
1904	Fulton Missionary School established, Korovau, Fiji.
1907	West Australian Missionary College, Carmel, W.A.
1908	Central Papuan Mission established.
	New Zealand Missionary College established, Longburn, N.Z.
1910	Warburton Sanitarium and Hospital established, Warburton, Victoria.
1912	New Hebrides Mission established.
1913	Mona Mona Mission for Aborigines established.
	Australia became fully self-supporting field.
1914	Mission launch, "Advent Herald," built for Captain G. F. Jones.
	Eastern and Western Solomon Islands Missions established.
_1922	_Division status granted and separation made from Asiatic-Division.
1923	Papuan Missionary School established, Papua, New Guinea.
1925	Christchurch Central School established, Christchurch, N.Z.
	New Caledonia Mission established.
1926	Ratu Meli, Fijian chief, sent as delegate to General Conference session.
1929	Bougainville, North Queensland, and New Britain Missions, and Parker
	Missionary School, Aore, New Hebrides, established.
1930	Vailoa Missionary School established, Apia, Samoa.
1931	Hawthorn Central School, Hawthorn, Victoria, and Warburton Central
.:	School, Warburton, Victoria, established.
1932	New Ireland Mission established.
1004	Vatuvonu Training School established, Buca Bay, Fiji.
1934	Manus Mission established.
1936	Perth Central School established, Victoria Park, W.A.
100=	Kwailibesi Hospital established, Malaita, Solomon Islands.
1937	Sydney High School established, Strathfield, N.S.W.
	Kukudu Hospital and Leprosarium established, Kolumbangara, Solomon Islands.
1938	Beulah Missionary School established, Nukualofa, Tonga.
	Newcastle High School established, Hamilton, N.S.W.
	Cook Islands Training School established, Rarotonga, Cook Islands.
1943	Voice of Prophecy first broadcast over twenty-four stations.
1945	Bautama Central School established, Papua, New Guinea.
1947	Betikama Central School established, Guadalcanal, Solomon Islands. Gilbert and Ellice Islands Missions established.
1949	Prospect Central School established, Prospect, South Australia.
	Mount Hagen Hansenide Colony established, Mount Hagen, New Guinea.

First Australian Youth's Congress for eastern part of the Division held.

- 1950 Temperance Society officially organized.
 - Rumba Central, Bougainville, Solomon Islands; Boliu Central, Mussau Island; Moonah Central, Moonah, Tasmania; Jones Missionary School, Kambubu, New Britain, established.
- 1951 Schools established: Balmoral Central, Auckland, N.Z.; Geelong Central, East Geelong, Victoria; Mildura Central, Mildura, Victoria.
- 1952 Schools established: Pisik Central, Lau Island; Western Solomon Islands Central, Kukudu, Kolumbangara.
- 1953 Schools established: Bena Bena Central, Bena Bena, New Guinea; Coral Sea Union Training School, Kabiufa, New Guinea; Vailala Central School established, Papua, New Guinea.
 - Hatzfeldhaven Hansenide Colony established, Hatzfeldhaven, New Guinea.
 - Omaura Hospital established, Omaura, New Guinea.
- 1954 Batuna Mission Hospital established, Vangunu, Western Solomon Islands.
- 1955 Vilirupu Hospital established, Papua, New Guinea.

Section 2

Presidents of the Central European Division since organization 1928, reorganized 1948:

H. F. Schuberth	1928 - 1933	A. Minck	1937 – 1950
G. W. Schubert	1933 - 1937	W. Mueller	1950 –

Historical Data

- 1860 J. H. Lindermann accepted the Sabbath truth in Elberfeld, Prussia.
- 1875 J. N. Andrews and James Erzberger found forty-six Sabbathkeepers in Elberfeld, Prussia.
- 1876 First baptism by S.D.A.'s in Germany.
- 1884 First two S.D.A. churches organized at Elberfeld and Solingen.
- 1885-87 Ellen G. White visited area.
- 1886 First missionary sent to non-Protestant country—Russia. L. R. Conradi.
- 1888 First colporteur work started.
 - First Sabbath-school report sent to General Conference, including thirteen Sabbath schools with 353 members.
 - First training school for workers held. J. Klein ordained at close of session and sent to Russia to labor.
- 1889 Hamburg Publishing House established, Germany.
- 1891 German Sabbath School association organized.
- 1895 Harold der Wahrheit published in Hamburg; originally developed in Basel, Switzerland.
- 1899 Friedensau Missionary Seminary established, Magdeburg, Germany. Otto Luepke was the teacher of seven pupils.
 - German Health Food Factory established.
- 1901 Friedensau Sanitarium established. It remained in operation for a quarter of a century.
- 1903 Pioneer German workers, J. Ehlers and A. Enns, entered German East Africa as missionaries.

1915	New Testament translated by North Pare Mission workers (E. Kotz
	directing) in German East Africa and printed by the British Bible
	Society in 1921.
1920	Bad Aibling Sanitarium and Old People's Home established, Oberbayern,
	Germany.
	Berlin Sanitarium established.
1921	Marienhoehe Missionary Seminary established, Marienhoehe, Germany.
1928	First European Youth Congress held, Chemnitz.
1938	Division reorganized into Sections I and II.
1945	Division territory organized to include only Germany.
1948	Division reorganized.
1953	Temperance Society officially organized.
1955	First German Youth's Congress, Munich, Germany.

Section 3

Presidents of the China Division since organization in 1931:

	H. W. Miller	1931 - 1936
	Frederick Griggs	1936 - 1938
-	W.H. Branson	1938=1939
	N. F. Brewer	1940 – 1942
	(Interned by Japanese in Hongkon	g January,
	1942 and returned to United States	latter part
	of September, 1942.)	
	E. L. Longway-acting November,	1942 - 1946
	W. H. Branson	1946 - 1950
	Ucu Uwa	1050

	of September, 1942.)	nited States latter part
•	- · · · · · · · · · · · · · · · · · · ·	November, 1942 – 1946
	W. H. Branson	1946 – 1950
	Hsu Hwa	1950 –
	Histori	cal Data
1888	Abram LaRue arrived in Hong	Kong as self-supporting missionary.
1902	Mr. and Mrs. J. N. Anderson and the first commissioned miss	I Ida Thompson arrived in Hong Kong as ionaries to China.
	First Sabbath-school report submembers.	nitted, with one Sabbath school and eight
1903	First S.D.A. church organized i	n Sinyangchow.
	Bethel Girls' School opened in	Canton by Ida Thompson.
	, 5, (lical work begun by Drs. H. W. Miller and res with Carrie Erickson and Charlotte China
1905	Signs of the Times Publishing	
	Medical work carried on by Dr.	Law Keem in Fatshan; first missionary eveloped into the Little Eden Sanitarium.
1909	Southeast China Union Academ Amoy.	y (Fukien Training School) established,
1910	Anhwei (Ying Shang Hsien) M	ission established by Frederick Lee.
	China Training Institute (China	Mission Training School, Honan) estab-
	lished, Kiangsu.	

- 1915 South China Island Union Academy established, Canton; later removed to Kowloon. Honan Junior Academy, Honan, and North Fukien Junior Academy at 1916 Foochow established. 1917 Shanghai Sanitarium (Medical Center), Hunan Medical Center, Kiangsi Medical Center, Shantung Medical Center and Nanning S.D.A. Hospital (Dispensary), Kwangsi, established. 1920 South Chekiang Junior Academy established, Chekiang. Yencheng Sanitarium and Hospital (Dispensary) established, Honan. Northeast China Union Academy (Manchurian Union Training Institute) 1923 established, Mukden. 1926 North China Union Academy (North China Junior Middle School, Tsinan, Shantung, 1920) established, Hopei. Wai On (Waichow) S.D.A. Hospital-Dispensary established, Kwangtung. 1927 Tibetan Mission Press established, Tatsienlu, Sikang. Shen Yang Sanitarium and Hospital established, Mukden. 1931 Canton Sanitarium and Hospital established, Canton. North China Sanitarium and Hospital established, Chahar, Northwest China Union Academy, Shensi, and West China Union Acad-1932 emy, Chungking, established. 1934 Northwest China Sanitarium and Hospital established, Kansu. 1938 East Lake General Hospital established, Hupeh. 1939 Chungking Wuhan Sanitarium and Hospital established, Chungking. 1940 Central China Union Academy, Hupeh, and East China Union Academy, Kiangsu, established. 1945 Yunnan Jr. Academy established, Yunnan. Tsingtao Sanitarium and Hospital established, Shantung. Kiangsu Junior Academy established, Shanghai.

of prevailing conditions.

1947

1950

1951

Section 4

West Szechwan Junior Academy established, Szechwan.

Presidents of the Asiatic and Far Eastern Division since organization in 1909:

Last year statistical information available for S.D.A. Yearbook because

23,028 church members and 284 churches were reported at that time.

I. H. Evans (Asiatic)	1909 – 1913	Frederick Griggs	**	1930 1936
R. C. Porter "	1913 – 1917	V. T. Armstrong	"	1936 ~ 1942
J. E. Fulton "	1917 – 1918	V. T. Armstrong	"	1945 – 19 5 4
I. H. Evans (Far Eastern)	1918 – 1930	F. A. Mote		1954 –

Historical Data

- 1887 Abram LaRue sailed from California to do self-supporting missionary work in Hong Kong. 1894 First mission opened in the East in India.
- Three health leaflets by Dr. Kellogg translated and circulated by Masatoshi Ohara and his son in Japan.
- 1896 North Japan Mission established by W. C. Grainger and T. H. Okohira.

with two Sabbath schools and 25 members reported.

1902

First Sabbath-school report submitted to General Conference from Japan

Mr. and Mrs. J. N. Anderson and Ida Thompson began work in Hong

	Kong.
1905	First S.D.A. books sold in Philippines by R. A. Caldwell.
1906	Far Eastern Academy established; reorganized, Singapore, 1951.
1907	Korean Union Training School established, Seoul, Korea.
1908	Japan Publishing House established, Yokohama.
	First training school for Japanese established, Tokyo, with H. F. Benson
	principal.
1909	Signs of the Times Publishing House established, Seoul, Korea.
	Asiatic Division organized, including missions in India, Burma, Singa-
	pore, Japan, Korea, China, and the Philippines.
1914	Philippine Publishing House established, Manila.
1915	Malayan Union Seminary established, Singapore.
1917	Philippine Union College established, Manila.
	Malayan Signs Press established, Singapore.
	Australia and South Sea Islands included in Asiatic Division.
1919	Japan Missionary College established, Chiba Ken.
1010	Far Eastern Division organized and Southern Asia made into a separate
	division.
1923	Teh Sin School established, Kuala Lumpur, Malaya.
1925	Sunny Hill School established, Kuching, Sarawak.
1928	Manila Sanitarium and Hospital established, Philippines.
	Tokyo Sanitarium and Hospital established, Japan.
1929	Indonesia Union Seminary established, Java.
	Indonesia Publishing House established, Java.
1930	West Visayan Academy established, Iloilo, Philippines.
	Penang Mission Hospital established, Malaya.
	China organized as separate division.
1930-36	Headquarters of Far East Division in Manila and Baguio, Philippines,
1931	Northern Luzon Academy established, Pangasinan, Philippines.
1933	Ayer Manis School, Serian, Sarawak, and East Visayan Academy estab
	lished, Cebu, Philippines.
1934	Seoul Sanitarium and Hospital established, Korea.
1937	Far East Division headquarters moved to Singapore.
	Bangkok Mission Clinic established, Thailand.
1939	Mountain Province Mission established, Luzon, Philippines.
	Indo-China Signs Press established, Saigon, Indo-China.
1940	Sabah Training School established, North Borneo.
	Bangkok Sanitarium and Hospital established, Thailand.
	Bhuket Mission Clinic established, West Thailand.
1946	Division reorganized.
1947	Mindanao Mission Academy established, Manticao, Philippines.
1948	Youngberg Memorial Hospital established, Singapore.
	Northeast Luzon Academy, Isabela, Philippines and Celebes Training
	School established, North Celebes.
1949	Polillo Adventist Institute established, Quezon, Philippines.
	Mountain View College established, Bukidnon, Philippines.
	North Sumatra Training School established, Siantar.
	Haad Yai Mission Hospital established, South Thailand.
	Ubol Mission Clinic established, Thailand.

- 1950 Bandung Mission Hospital established, Java.Southern Mindanao Junior Academy established, Davao, Philippines.
- 1951 Magallon Junior Academy established, Negros Occidental, Philippines. Seoul Sanitarium and Hospital Branch in Pusan, Korea, established.
- 1952 Miller Sanitarium and Hospital, Cebu, Philippines, and Mindanao Sanitarium and Hospital, Iligan, Philippines, established.
 Mukho Junior Academy established, Korea.

Taiwan Training Institute established, Taipei.

- Temperance Society organized.

 1953 Ho Nam Academy established, Korea.
- Yung Nam Academy established, Kyung Sang Puk Do, Korea.
 Okinawa Mission Clinic established, Shuri.
 1954 First Youth Congress in Manila, Philippines.
- Far Eastern Island Mission Academy established, Agana, Guam.
 West New Guinea Training School established, Hollandia, New Guinea.
- 1955 Taiwan Sanitarium and Hospital established, Taipei, Taiwan.
 Maternite Kien-Khu'o'ng established, Cholon, Vietnam.
 Saigon Adventist Hospital established, Vietnam.

Section 5

Presidents of the Inter-American Division since organization in 1922:

E. E. Andross	1922 - 1936	E. F. Hackman	1948 – 1951
G. A. Roberts	1936 – 1941	Glenn Calkins	1951 – 1954
Glenn Calkins	1941 – 1947	A. H. Roth	1954 –

Historical Data

- A ship captain carried S.D.A. literature to Georgetown, British Guiana.
 A colporteur, G. A. King, entered British Guiana at the request of those who read literature brought to the island in 1883.
- 1891 Elder and Mrs. F. J. Hutchins first took truth to Spanish-speaking people in Central America.
- 1893 Mexico entered by D. T. Jones.
- Medical work began in Guadalajara, Mexico, by Dr. Lillis Wood and Miss Ida Crawford, nurse. This was the first S.D.A. medical unit to be established outside the United States.
- 1899 First Sabbath-school report sent to General Conference from West Indies with 35 Sabbath schools and 862 members reported.
- 1918 West Indian Training College established, Jamaica.
- 1922 Inter-American Division organized.
- 1923 Antillian Junior College (Adventist Industrial College, Bartle) established; relocated at Santa Clara, Cuba, in 1940.
- 1927 Caribbean Training College established, Trinidad.
 - Central American Vocational College established, Costa Rica.
- 1929 French West Indian Mission established.
- 1934 Haitian Seminary established, Port-au-Prince.
- 1936 Colombia-Venezuela Union Training School established, Medillín, Colombia.

First Youth Congress held in Panama.

	Section 6
	2 3.10 F. Maria Committee and 2.100 p. Maria
1954	Bella Vista Hospital established, Puerto Rico. Davis Memorial Clinic and Hospital established, British Guiana.
	Southern Academy, established, Trinidad.
1953	Barbados Secondary School; Harrison Memorial High School, Jamaica;
1952	Temperance Society organized. Scarborough S.D.A. High School established, Tobago.
1951	Adventist Clinic and Hospital established, Nicaragua. Bates Memorial School established, Trinidad.
1949	Bahamas Junior Academy established, Nassau.
	Port-of-Spain S.D.A. Clinic and Nursing Home established, Trinidad.
	Pacific Agricultural and Industrial School established, Navojoa, Mexico.
1948	Southeast Mexican Agricultural and Industrial School established, To- basco.
	Dominican Academy, Dominican Republic, and Puerto Rico Academy, Santurce, established.
1946	Montemorelos Hospital and Sanitarium established, Mexico.
1945	Andrews Memorial Hospital established, Jamaica.
1943	Kingsway High School established, Jamaica.
	Montemorelos Vocational and Professional College established, Mexico.
1942	Youth Congresses held in Panama and Mexico.

Presidents of the Middle East Division since organized in 1951:

G. J. Appel

1937

1907

1909

1912

1923

1951 -

Historical Data

1880	Dr. H. P. Ribton, a convert of J. N. Andrews, left Naples, Italy, for Alexandria, Egypt.
1882	Dr. Ribton and two Italian brethren lost their lives in the Arabi Pasha revolt.
1889	Work in Turkey opened by a Greek American, Theodore Anthony; later assisted by Z. G. Baharian, an Armenian, who labored for twenty-five years in Turkey.
1898	H. P. Holser visited Syria and Palestine and arranged for J. H. Krum to enter area as a colporteur.
1899	Mr. and Mrs. Louis Passebois and Ida Schlegel, nurses, established a restaurant and nursing home in Cairo, Egypt, later raising up a small church.
	Lebanon-Syria Mission, Turkey Mission, Egypt Mission established.
1902	First Sabbath-school report submitted, with three Sabbath schools and 236 members.

546

George Keough sailed from England for Cairo and Luxor as a missionary.

W. E. Howell sent as first missionary to Greece.

A. A. Elshaheed began work in Luxor.

Iraq Mission organized.

Training School started in Constantinople.

- 1929 Jordania Mission established.
 Mr. and Mrs. Bror Farnstrom, Sweden, opened an Institute for Massage in Jerusalem.
- 1938 Provisional Division set up in Washington, D.C., to care for detached Missions.
- 1939 Middle East College established, Beirut, Lebanon.
- 1944 Middle East Union organized.
- Dar Es Salaam Hospital established, Baghdad, Iraq.
 Iran Training School established, Tehran.
 Nile Union Academy established, Egypt.
- 1947 Middle East Press established, Beirut, Lebanon.
- 1948 Dar Es Salaam School established, Mosul, Iraq.
- 1950 Dar Es Salaam School established, Baghdad.
- 1952 Temperance Society organized.
 - Matariah Mercy Home established, Cairo, Egypt.
- 1953 Sudan Station established.

Beirut Junior Academy established, Lebanon.

Heliopolis Adventist School established, Egypt.

1954 Aden Station established.

Section 7

Presidents of the Northern European Division since organization in 1928; reorganized 1951:

L. H. Christian	1928 - 1936		
W. E. Read	1936 - 1941	G. A. Lindsay	1950
War	1942 - 1949	A. F. Tarr	1950 -

Historical Data

1877 J. G. Matteson went as a missionary to Denmark and other parts of Scandinavia.

Medical work started in Denmark.

- 1878 William Ings and J. N. Loughborough went as missionaries to England.
- 1879 Norwegian Publishing House established, Oslo.
- 1880 J. P. Rosqvist began work in Amot, Sweden.

First S.D.A.'s baptized in Great Britain.
First S.D.A. health journal published in Denmark.

1882 S. N. Haskell visited Scandinavia.

1881

- 1883 First S.D.A. church organized in England with twenty members.
- 1885 First Sabbath-school report received from England, with three Sabbath schools and sixty-one members reported.
- 1885-87 Ellen G. White visited this area.
- 1886 Swedish Publishing House established, Stockholm.
- 1887 First European camp meeting held in Norway.
- 1888 Mission schools conducted in Christiania, Norway, and Stockholm, Sweden.
- 1889 Stanborough Press Limited established, Watford, England.
- 1890 First Sabbath-school report received from Scandinavia; twenty-nine Sabbath schools with 807 members reported.

1893	First Danish school established, Jerslev, Denmark.
1894	Gold Coast Mission of West Africa established; reorganized 1933.
1897	Iceland Conference established.
	Skodsborg Sanitarium established, Denmark.
	Finland Publishing House established, Helsinki.
1898	Swedish Junior College and Seminary established, Rimbo.
	Copenhagen Food Company established, Denmark.
	Drs. D. H. and Lauretta Kress started medical work in England.
1899	Granose Foods Limited established, Watford, England.
	Training school opened in England; became Newbold Missionary College in 1901.
1901	Harry Armstrong, Liverpool, began public work, Glasgow, Scotland.
1903	Copenhagen Publishing House established, Denmark.
1905	Sierra Leone Mission established.
	Nyhyttan Sanitarium established, Sweden.
1908	Danish Mission School established, Daugaard.
	Beginning of departmental organization in British Union Conference.
1909	Eritrea Mission of Ethiopia established.
1912	Stanboroughs Hydro established, Watford, England.
1913	West Nigerian Mission established.
1918	Finland Mission School established, Piikkio.
	Stanborough Secondary School established, England.
1921	Polish Publishing House established, Krakow.
1922	Kabana Mission School established, Addis Ababa, Ethiopia.
1923	Empress Zauditu Memorial Hospital established, Addis Ababa, Ethiopia.
	Advent Press established, Kenya, East Africa.
1925	Wollega Mission of Ethiopia established.
1926	Hultafors Sanitarium established, Hultafors, Sweden.
1927	Polish Training School established, Bielsko.
1928	Wallo Mission of Ethiopia established.
	Haile Selassie I Hospital established, Dessie, Ethiopia.
1932	Shoa Mission of Ethiopia and North Nigerian Mission established.
	Liberian Mission School established, Monrovia. (Konola Academy.)
	Nigerian Training College established, Ihie.
	Iceland Publishing House established, Reykjavik.
1933	Ekebyholm Summer Sanitarium established, Rimbo, Sweden.
	Toivonlinna Summer Sanitarium established, Finland.
1938	The Advent Press established, Gold Coast, West Africa.
1939	Bekwai Training School established, Gold Coast.
	First Youth Congress held, Denmark.
194 0	Netherlands Publishing House established, The Hague.
1941	Kabana Mission School established, Addis Ababa, Ethiopia.
1943	Akaki Mission School established, Ethiopia.
	Hopeaniemi Sanitarium established, Finland.
1944	Ile-Ife Mission Hospital established, Nigeria, West Africa.
1946	Skogli Sanitarium established, Norway.
	Ivory Coast Mission of West Africa established.
1947	Hailie Selassie I Hospital established, Begemder, Ethiopia.
1948	Gimbie Hospital established, Wollega, Ethiopia.
	First Britain Youth Congress.
	Netherlands Missionary School established, Zeist.

- 1950 Iceland Mission School established, Olfus.Ethiopian Union Training School established, Addis Ababa, Ethiopia.
- 1951 Jengre Mission Hospital established, North Nigeria.
- 1953 Temperance Society organized.
- 1955 Division Youth Congress held, Sweden.

First baptism in Greenland.

Kwahu Hospital established, Gold Coast, West Africa.

Section 8

Presidents of the South American Division since organization in 1916:

O. Montgomery	1916 - 1922	N. P. Neilsen	1930 – 1941
Charles Thompson	1922 - 1923	R. R. Figuhr	1941 - 1950
P. E. Broderson	1924 - 1926	W. E. Murray	1950 –
C. B. Haynes	1926 - 1930		

Historical Data

1890	A German S.D.A. from Kansas emigrated to Argentina to take the truth
	to his relatives.

- 1891 Three S.D.A. colporteurs pioneered the literature work in Argentina, Uruguay, and Brazil.
- 1893 First Argentine school at Buenos Aires established.
- 1894 Two S.D.A. colporteurs entered Chile.

Frank Westphal began work in Argentina.

First church school in Brazil opened at Gaspar Alto.

- 1895 First Sabbath-school report submitted from Argentina; six Sabbath schools and 147 members reported.
- 1897 Buenos Aires Publishing House established, Argentina.
- 1898 River Plate College established, Argentina.
- 1901 Dr. R. H. Habenicht entered field; later established River Plate Sanitarium in Argentina.
 - J. W. Westphal began work, first in Brazil, later in Argentina.
- 1905 Brazil Publishing House established, São Paulo.
- 1906 Chile College established, Chillan.
 - Peru Mission established.
- 1907 Bolivia Mission established.
- 1908 River Plate Sanitarium established, Argentina.
- 1910 Espirito Santo Mission of Brazil established.
- 1911 Elder and Mrs. F. A. Stahl began work among the Indians of Peru.
- 1915 Brazil College established, São Paulo.
- 1916 Lake Titicaca Mission established.

The promise made between Moho chief and F. A. Stahl for the Broken Stone Mission of Lake Titicaca, Peru.

- 1919 Bahia and Sergipe Mission of Brazil established. Inca Union College established, Lima, Peru.
- 1921 Mato Grosso Mission in Brazil established.
- 1922 Lake Titicaca Training School established, Peru.

Juliaca Clinic established, Peru.

Upper Amazon Mission of Peru and Goiano-Mineira Mission in Brazil

1927

established.

	established.			
1931	Bolivia Training School	l establish	ed, Cochabamba.	
	First power boat, "Luze	iro I," lau	nched by Elder an	d Mrs. L. B. Halliwell
	on the Amazon, nun	nber of su	ch boats increase	d to nine by 1956.
1936	Brazil Food Factory est	ablished,	São Paulo.	
1937	Rio Grande do Sul Aca	demy esta	blished, Brazil.	
1938	Buenos Aires Health Fo			rgentina.
1939	Buenos Aires Academy			
	Janeiro established.		•	-
	Chulumani Sanitarium	and Hospi	tal established. Bo	olivia.
1940	Central Amazon Mission			
1942	São Paulo Clinic and He			
1943	Northeast Brazil Acade			0.
1944	Uruguay Academy esta			
	Good Samaritan Clinic			
1945	Rio São Francisco Miss	ion, Brazi	l, established.	
1946	Good Hope Clinic establ	lished, Lin	na, Peru.	
	North Argentine Acade	my establ	ished, Misiones.	
1947	Parana-Santa Catarina	Academy	established, Brazi	1.
1948	Rio de Janeiro Hospital	establishe	ed, Brazil.	
1950	São Paulo Academy esta	ablished, I	Brazil.	
 	Belem Hospital and Per	ifigo Adve	ntist Hospital esta	iblished, Brazil.
	Temperance Society org	,		
1951	Mato Grosso Adventist	Clinic est	ablished, Brazil.	
		Sectio	n 9	
	Presidents of	f Souther	n African Divisi	ion
			ed in 1920:	
		_		
		– 1930	C. W. Bozarth	1942 – 1951
	J. F. Wright 1931	– 1941	R. S. Watts	1952 –
		Historica	l Data	
1870's	Peter Wessels and Mr.	Van Drute	en accepted Sabba	th truth.
1887	Elders D. A. Robinson a		-	
				uly in response to the
	request made by We	• .	•	· -
1890	First Sabbath-school re			
	Sabbath-school mem	-	•	,
1893	Plumstead Orphans Hor	me erecteo	d; later became P	lumstead Sanitarium.
				Mr. and Mrs. G. B.
			-	

michael families soon joined the Sparrow family.

Claremont Union College opened near Capetown; later transferred to

Solusi Mission School opened by Fred Sparrow, Southern Rhodesia. First mission for non-Christians built with Sabbath-school offerings. The W. H. Anderson, F. B. Armitage, G. B. Tripp and Dr. A. S. Car-

First church school in South Africa established at Beaconsfield, near

Replogle and Eva Stone in charge.

the Kimberley diamond mines.

Helderberg.

1894

- 1897 Claremont Sanitarium formally opened for Europeans and education of European nurses; later closed and not re-established. Lower Gwelo (Somabula) Mission Station and Training School estab-1901 lished. Malamulo Mission Training Institute established, Nyasaland. 1902 W. H. Anderson prospected beyond the Zambesi into Northern Rhodesia. 1903 1905 Barotseland Mission and School established by W. H. Anderson in Northern Rhodesia; later known as Rusangu Mission Training School. 1908 Malamulo Mission Hospital established, Nyasaland. 1910 Inyazura Mission established. Sentinel Publishing Company established, Cape. 1916 Bechuanaland, Gitwe and Songa Mission Stations established. 1921 Kanve Medical Mission Hospital established, Bechuanaland. Rwankeri Mission Station established. 1922 Advent Press established, Kenya. 1923 Tekerani Mission Station established. 1924 Kendu Mission Hospital established, Kenya Colony. Malamulo Press established, Nyasaland. 1926 Kirundu Mission Station established. 1927 1928 Kamagambo Training School established, Kenya. Mwami Mission Hospital and Leper Colony established, N. Rhodesia. Bethel Training College established, Transkei. Helderberg College established, Cape. Rhodesia Conference (European) organized. 1929 Good Hope Training School established, Cape. 1930 Ikizu Training School established, Tanganyika. 1931 Gitwe Training School established, Belgian Congo. Ngoma Mission Hospital established, Belgian Congo. Nokuphila Mission Hospital established, Transvaal. 1936 1937 Hillcrest Secondary School established, Cape (European). Bugema Missionary College established, Uganda. 1948 Lulengele Training School established, Belgian Congo. 1949 Heri Mission Hospital established, Tanganyika. Songa mission Hospital and Leper Colony established, Belgian Congo. Rhobecon Preparatory School established, Southern Rhodesia (Euro-1950 pean).
 - Ankole Mission Hospital established, Uganda.
- Sedaven High School established, Transvaal (European). 1951 Maluti Mission Hospital established, Orange Free State. First Union of South Africa Youth Congress.

Yuka Mission Hospital established, Northern Rhodesia. 1955

Section 10

Presidents of the Southern Asia Division since organization in 1919:

J. E. Fulton	1919 - 1920	G. G. Lowry	1941 – 1942
W. W. Fletcher	1921 - 1923	A. L. Ham	1942 - 1950
A. W. Cormack	1924 - 1934	R. H. Pierson	1950 – 1954
N. C. Wilson	1935 – 1941	O. O. Mattison	1955 –

Historical Data

- 1889–90 S. N. Haskell visited India and became acquainted with its needs. 1893 Two Americans, W. A. Lenker and A. T. Stroup, and two Australian colporteurs, Mr. and Mrs. Masters, entered India. 1895 Georgia Burrus, a Bible Instructor, went to Calcutta through the influence of Elder Haskell. Mr. and Mrs. D. A. Robinson and May Taylor joined Miss Burrus in 1895–96 Medical work began in Calcutta, India, by Dr. O. G. Place, G. P. Edwards, Dr. Elsie Miller, Samantha Whiteis, Maggie Green, Drs. R. S. and Olive Ingersoll. Calcutta Sanitarium opened, later closed, with medical work opening elsewhere in India. 1898 Oriental Watchman Publishing House established in Lucknow, later moved to Poona, India. First Oriental Watchman, edited by W. A. Spicer. 1902 First Sabbath-school report submitted; two Sabbath schools and 81 members. Meiktila Industrial School established, Meiktila, Burma. 1910 1911 Vincent Hill School established, Mussoorie, India. 1915 Lowry Memorial Secondary Boarding School established, Bangalore. Spicer Memorial College established, Poona. Simla Sanitarium and Hospital established. Lasalgaon Secondary Boarding School established, Nasik District, India. 1919 Central and Upper Burma Mission established. Ohn Daw Boarding School established, Burma. West Pakistan (N.W. India) Union High School established, Chuharkana. 1920 Kellogg-Mookerjee High School established, East Pakistan (Bengal). 1921 Headquarters moved to Poona, India. Narsapur Secondary Boarding School established, South India. 1922 Hapur Elementary Boarding School established. 1924 Lakpahana Training Institute established, Ceylon. Giffard Memorial Hospital established, Nuzvid, South India. Kottarakara Secondary Boarding School established, South India. 1926 1928 Roorkee Secondary Boarding School established, India. Prakasapuram High School (E. D. Thomas) established; renamed 1953. 1933 Tanjore, India. 1936 Surat Mission Hospital established, Bombay. 1937 Kanarese Mission organized.
- 1938 Myaungmya High School established, Burma.
- 1941 Assam Training School established, India.

Khunti Elementary Boarding School established, Ranchi District, India.

- Chuharkana Mission Hospital established, Pakistan. 1946
- 1947 Nalwazhi Clinic established, Trichinopoly Cantonment, South India.
- 1948 Rangoon S.D.A. Hospital established, Burma.
- 1949 Kinsaung Publishing House established, Burma. Raymond Memorial Training School established, Jalpaiguri District. Ranchi Mission Hospital established, Bihar, India.
- Hatkanagale Elementary Boarding School established, Kolhapur Dis-1950 trict, India.
 - Karachi S.D.A. Hospital established, Pakistan.

1951	Temperance Society organized.
1952	First Southern Asia Youth Congress held, Poona.
1955	Bangalore Middle School established, South India.

Section 11

Presidents of the Southern European Division since organization 1928:

A. V. Olson	1928 – 1946		
W. R. Beach	1946 – 1954	M. V. Campbell	1954 -

Historical Data

1867	M. B. Czechowski organized a group of Sabbathkeepers in Tramdan,
	Switzerland.
1869	James Erzberger of Switzerland sent as representative to General Con-
	ference session by Sabbathkeepers; later Ademar Vuilleumier went
	to America for S.D.A. instruction.
1874	J. N. Andrews and children arrived in Switzerland.

- 1886 First Sabbath-school report submitted from Switzerland, with 10 Sabbath schools and 220 members.
- Dr. P. A. De Forest laid the cornerstone for medical work in Switzerland.
 Institut Sanitaire established in Basel; transferred and opened as La
 Ligniere in 1904 at Gland, Switzerland.
- 1896 French Publishing House established, France. Gland Hygienic Food Factory established, Switzerland.
- 1903 Greek Mission established.
- Lake Geneva Sanitarium established, Switzerland.J. F. Hinter of Russia took S.D.A. message to Rumania.
- 1905 Algerian Mission of North Africa established.
- 1914 Mauritius Mission of Indian Ocean entered.1920 Rumanian Publishing House established.
- 1920 Rumanian Publishing House established.
 1921 French Adventist Seminary established, Collonges-sous-Saleve, France.
- 1923 Italian Publishing House established, Florence, Italy.
- 1924 Portuguese Publishing House established, Lisbon.
 Bongo Mission Training School, Portuguese West Africa; and Rumanian
 Union Training School, Rumania, established.
- 1925 Czechoslovakian Bible School established.
 Luz Mission of Angola established.
- 1927 Bongo Mission Hospital established, Portuguese West Africa.
- 1928 Nanga-Eboko Mission of French Cameroons, Africa, established.
- 1929 Swiss Publishing House established, Zurich.
- 1930 Greek Publishing Depository established, Athens.

 Malagasy Publishing House established, Madagascar.
- 1931 North Cameroons Mission of French Cameroons, Africa, established.

 Madeira Islands Mission established.
- 1932 Batouri Mission of French Cameroons, Africa, established.
- 1933 Ankadifotsy School established, Madagascar.
 Bertoua Mission of French Cameroons, Africa, established.
- 1934 Azores Islands Mission established.

1935	Cape Verde Islands Mission established.
1936	Reunion Mission of Indian Ocean established.
	Portuguese Training School established, Portugal.
	Seychelles Islands Mission of Indian Ocean established.
1938	Kribi Mission of French Cameroons, Africa, established.
1.000	Indian Ocean Union Training School established, Madagascar.
	Saint Thomas Island Mission established.
1939	French Cameroons Bible Training School established.
	<u> </u>
1940	Sangmelima Mission established.
	Italian Union Training School established, Florence.
1941	Spanish Academy established, Madrid.
1945	Victoria School of Nursing established, Rumania.
1948	Phoenix Adventist School established, Mauritius, Indian Ocean.
	Austrian Publishing House established, Vienna.
	Pur-Aliment Food Factory established, France.
1949	Bogenhofen Seminary established, Austria.
1951	Temperance work organized.
1952	French West African Mission established.
1953	Yaounde Mission of French Cameroons, Africa, established.
1954	North Cameroons Mission Hospital established, Koza par Mokolo
2002	French Cameroons.
	Angola Publishing House established.
	Yugoslavian Training School established, Belgrade.

Section 12

The U.S.S.R. Division Historical Data

Gerhardt Perk wrote to America for S.D.A. literature; later he became

L. R. Conradi visited Russia as the first S.D.A. minister; about fifty

The last edition of 5,000 copies of the Bible printed by S.D.A. publishing

S.D.A. literature reached a man in Crimea.

the first Seventh-day Adventist in Russia.

1879

1886

house.

	Sabbathkeepers contacted.
	First S.D.A. church organized at Berdebulat.
1889	J. Klein, a student worker from Germany, ordained and sent to minister in Russia.
1891	Russia separated from the Central European Conference and organized as a separate mission field.
1901	Territory divided into southern and northern mission fields.
1907	Russian Union Conference for all Russians, organized; 2,600 members reported; J. T. Boettcher, President.
1908	First Russian minister ordained.
1925-28	Two missionary journals published in Russian and German.

Section 13

Presidents of the Israel Mission since organization in 1950:

Bror Farnstrom (Missionary in charge)	1950 - 1951	R. Dollenback	1953
E. Landa, President	1952 - 1953	J. O. Wilson	1954 -

APPENDIX C

Historical Data

1898-1949 See Historical data for the Middle East Division.

First press, Rochester, New York.

1950 Israel Mission organized.

1852

APPENDIX C

Section 1

Publishing Department (See Chapter 51.) Heads of the department since it was organized in 1902:

W. C. White	1904 - 1906	C. E. Weaks	1934 – 1941
C. H. Jones	1907 - 1909	H. M. Blunden	1942 – 1946
E. R. Palmer	1910 - 1912	W. P. Elliott	1947 – 1949
N. Z. Town	1913 - 1930	G. A. Huse	1950 –
H. H. Hall	1931 - 1933		

Historical Data

	p,,
1855	Printing office moved to Battle Creek.
	First Review bearing this address, December 4.
1857	First report of book sales sent in, two-year report, \$1,287.91.
1865	First foreign publications, Switzerland and Norway.
1881	First actual canvassing work begun.
1907	Scholarship Plan was enacted.
1925	Mission Extension Program established.
1945	Publishing Rehabilitation program organized, for institutions damaged in war.
	Financed by major publishing houses in the United States.
1949	Champion colporteur, Mrs. Nathalie Gordon, of the Alberta Conference in Canada, delivered more than one thousand copies of <i>Great Controversy</i> during the year. Sales for all literature she sold during year were \$14,154.02, house-to-house selling.

Section 2

Sabbath School Department (See chapter 52.) Heads of the department since it was organized, 1902:

W. A. Spicer	1903 – 1904		
G. B. Thompson	1904 – 1912	J. A. Stevens	1936 - 1950
Mrs. L. Flora Plummer	1913 – 1936	L. L. Moffitt	1950

Historical Data

1852	First Sabbath-school lessons published in first Youth's Instructor.
1853	First two organized Sabbath schools reported—Rochester, New York, and Buck's Bridge, New York.
1877	First state Sabbath School Associations, California and Michigan.
1878	General Sabbath School Association organized, D. M. Canright, first president.
	Penny collection started.
1881	W. C. White, second General Sabbath School Association president.
1885	First Sabbath School Worker printed, first Sabbath school offering to missions.
1886	Name of International Sabbath School Association adopted.
	First gift to missions by Upper Columbia Sabbath School.
1887	C. H. Jones, third president, Sabbath School Association.
	All funds above Sabbath-school expenses were to be given to missions.
	\$10,615 raised for Africa.
1888	First Sabbath School Lesson Quarterlies.
1890	Our Little Friend published.
	Mission ship "Pitcairn" launched.
1903	Offerings one Sabbath per month were set aside to be used for expenses,
	other Sabbaths' offerings were to be given to missions.
1909	General Conference voted that all Sabbath-school offerings go to mis-
	sions.
1912	Thirteenth Sabbath overflow plan started, with India as first objective.
1919	Birthday offerings for new work started.
1925	Investment Fund plan adopted by Sabbath School Department.
1945	My Bible Story for cradle roll first published.
1952	Sabbath-school centennial celebrated.
1953	Junior Guide first published.
1955	S.D.A. Vacation Bible School material issued.

Section 3

1957

children.

Educational Department (See chapter 53.)

Our Little Friend replaces My Bible Story as the kindergarten paper;

Primary Treasure is the new name of the periodical for primary-age

Heads of the department since it was organized in 1902:

Frederick Griggs	1903 – 1910	Charles W. Irwin	1930 - 1933
Homer R. Salisbury	1910 – 1913	William E. Nelson	1933 – 1936
John L. Shaw	1913 – 1915	Harvey A. Morrison	1936 - 1946.
Frederick Griggs	1915 – 1918	Erwin E. Cossentine	1946 –
Warren E. Howell	1918 - 1930	-	

Historical Data

1853	First known S.D.A. church school, Buck's Bridge, New York, Martha	
	Byington as the teacher.	
1867	G. H. Bell opened a private school in Battle Creek for S.D.A. children,	

1867

First official S.D.A. school in Battle Creek taught by G. H. Bell. 1872

APPENDIX C

1874	Battle Creek College built.
1875	Battle Creek College opened.
1882	Healdsburg Academy opened in California and three months later made
	a college; mother of Pacific Union College, founded 1909. South Lancaster Academy opened in Massachusetts; became a junior
	college in 1918, and a senior college in 1922.
1893	First Danish School at Jersley, Denmark.
1030	First Argentine school at Buenos Aires, South America.
1894	First church school in Brazil, at Gaspar Alto.
1001	First church school in South Africa, at Beaconsfield, near the Kimberley
	diamond mines.
1896	First church school in Switzerland at Perles, near Bienne.
	First officially organized teacher-training department, Battle Creek,
	under Frederick Griggs.
1897	First church schools opened under teachers from Battle Creek.
1898	Ekebyholmsskolan opened at Nyhyttan, Sweden.
1900	First educational conference, Battle Creek, Michigan, June 20–July 11.
1903	Publication of <i>Education</i> by Ellen G. White.
1939	Journal of True Education magazine was first published.
1951	The Adventist Home and School magazine was first published.
	Academies of North America
Date E	Stablished
1872	Battle Creek Academy, Michigan.
1885	Cedar Lake Academy, Michigan.
1886	Milton Academy, Oregon. (Became Walla Walla College in 1892.)
1893	Mount Vernon Academy, Ohio.
1899	Wisconsin Academy. (Originally Bethel Academy.)
1901	Mount Ellis Academy, Montana.
1902	Indiana Academy.
	Oak Park Academy, Iowa.
	Plainview Academy, South Dakota.
1903	Sheyenne River Academy, North Dakota.
	Columbia Academy, Washington.
1904	Adelphian Academy, Michigan.
	Maplewood Academy, Minnesota.
	Laurelwood Academy, Oregon. Armona Union Academy, California.
1907	Campion Academy, Colorado.
1908	Shenandoah Valley Academy, Virginia.
1900	Lodi Academy, California.
1910	Broadview Academy, Illinois.
1915	Hawaiian Mission Academy, Honolulu.
1918	Auburn Academy, Washington.
	Gem State Academy, Idaho.
1919	Enterprise Academy, Kansas.
	Platte Valley Academy, Nebraska.
1920	Greater New York Academy, New York.
	Okanagan Academy, British Columbia.
	Thunderbird Academy, Arizona.
	Mountain View Union Academy, California.

1921	Union Springs Academy, New York.
	Fresno Union Academy, California.
1923	Glendale Union Academy, California.
	Golden Gate Academy, California.
1926	Plainfield Academy, New Jersey.
	Rogue River Academy, Oregon.
	Forest Lake Academy, Florida.
1928	Loma Linda Union Academy, California.
1932	Portland Union Academy, Oregon.
	San Diego Union Academy, California.
1933	Takoma Academy, Maryland.
1937	Modesto Union Academy, California.
	Valley Grande Academy, Texas.
1938	Lynwood Academy, California.
1940	Ozark Academy, Arkansas.
1942	Sandia View Academy, New Mexico.
1944	Greater Boston Academy, Massachusetts.
1945	Upper Columbia Academy, Washington.
	Highland Academy, Tennessee.
1946	Sunnydale Academy, Missouri.
	Pine Forge Institute, Pennsylvania.
1947	Northeastern Academy, New York.
1948	Newbury Park Academy, California.
1949	Monterey Bay Academy, California.
	San Pasqual Academy, California.
1951	Mount Aetna Academy, Maryland.
	Mount Pisgah Academy, North Carolina.
1955	Blue Mountain Academy, Pennsylvania.
	Milo Academy, Oregon.

1922

1923

Section 4

Ministerial Department (See chapter 54.) Heads of the department since it was organized in 1922:

A. G. Daniells	1922 - 1931	L. E. Froom	1941 - 1950
I. H. Evans	1932 - 1941	R. A. Anderson	1950 -

Historical Data

Ministerial Association formed: A. G. Daniells, Secretary.

Ministry magazine L. E. Froom, editor,

for special assignments in evangelism.

±.,,	in wholey inagazine, is. is toom, careor.
1943	R. A. Anderson, L. C. Kleuser called to teach Seminary courses.
1946	Prophetic Faith of Our Fathers commenced, completed in 1954.
1947	M. K. Eckenroth and G. E. Vandeman join staff.
1951	R. M. Whitsett replaced M. K. Eckenroth, concentrating his efforts in
	colleges and workers' councils.
1954	General Conference Session elected Walter Schubert and E. E. Cleveland

APPENDIX C

Section 5

Medical Department (See chapter 55.) Heads of the department since 1902:

	J. H. Kellogg, M.D., President International Medical and Benevolent Association	1902 – 1904
	W. A. George, M.D., Chairman Medical Missionary Council	
	W. A. Ruble, M.D., Secretary Medical Council	1910
	D. H. Kress, M.D., Secretary Medical Council	1911
	George Thomason, M.D., Secretary Medical Council	1912
	W. A. Ruble, M.D., Secretary Medical Council	1913 – 1919
	L. A. Hansen, Secretary Medical Missionary Department	1920 – 1922
	Medical Department Organized	
	A. W. Truman, M.D.	1923 – 1926
	L. A. Hansen, C. E. Rice, Associates	1927 - 1928
	A. W. Truman, M.D.	1 929 – 1 936
	H. M. Walton, M.D. (first full-time physician appointment)	
	T. R. Flaiz, M.D.	1946 –
	Historical Data	
1864	First health book, How to Live, by Mrs. E. G. White.	
1866	First health journal, <i>Health Reformer</i> , with Dr. H. Spublished in Battle Creek.	S. Lay as editor,
	Health Reform Institute opened (Battle Creek Sanitariu	ım).
1877	Medical work begun in Northern Europe by J. G. Matte	eson.
1883	Three-month nursing course begun at Battle Creek by D later increased to two years.	r. Kate Lindsay;
1888	Opening of School of Nursing with five-year course.	
1893	Dr. M. G. Kellogg, first S.D.A. physician to go oversea medical work; sailed on "Pitcairn" for South Pacific	
1894	First medical unit established in foreign land, at Guad by Dr. Lillis Wood and Miss Ida Crawford, nurse.	
1895	Institut Sanitaire established in Switzerland by Dr. P.	A. De Forest.
1896	American Medical Missionary College opened, with Dr. President.	J. H. Kellogg as
	Sydney Sanitarium opened.	
•	Medical work begun in Calcutta, India, by Dr. and Mrs.	
	Medical work begun in Cape Town, South Africa, by D	
	School of Nursing organized in South Africa, by Dr. Ka	
1901	Dr. R. H. Habenicht entered South America; later estable at Entre Rios, Argentina (1908).	
1903	Medical work begun in China by Drs. H. W. Miller and wives, and Carrie Erickson and Charlotte Simpson,	
1905	School of Nursing organized at Loma Linda.	

Dr. G. C. Bergman entered Ethiopia as the first S.D.A. medical mis-

Medical Department of General Conference organized.

College of Medical Evangelists opened.

sionary.

1910

1922

1927

Section 6

Religious Liberty Department (See chapter 57.) Heads of the department since it was organized in 1902:

Allen Moon	1902 – 1904
K. C. Russell	1905 - 1913
W. W. Prescott	1913 1914
C. S. Longacre	1914 – 1936
C. S. Longacre, H. H. Votaw, Assoc.	1937 - 1941
H. H. Votaw	1942 - 1950
A. W. Johnson	1950 -

Historical Data

1886	The American Sentinel first published as monthly.
1889	The American Sentinel became a weekly.
	National Religious Liberty Association organized.
1900	Name changed to Sentinel of Liberty, and a year later to The Sentinel of Christian Liberty.
1906	The magazine was changed to Liberty, A Magazine of Religious Freedom.
1946	International Religious Liberty Association incorporated.

Section 7

Young People's Missionary Volunteer Department (See chapter 58.)

Heads of the department since it was organized in 1907:

M. E. Kern	1907 - 1930	E. W. Dunbar	1946 - 1955
H. T. Elliott	1930 - 1933	Theodore Lucas	1955 –
A. W. Peterson	1934 - 1946		

Historical Data

1907	MV Book Club began.
1908	Morning Watch Calendar came from the press.
	First Missionary Volunteer Day—March 7.
1915	Senior Bible Year began.
1917	Junior Bible Year began.
1918	Senior and Junior Standard of Attainment Manual published.
1920	Autumn Council of 1920 recommended MV Week of Prayer.
1922	MV classes begun: Friend, Companion, Guide (then Comrade), and Mas-
	ter Guide.
1926	First Summer Training Camp, near Gobels, Michigan.
1947	First North American Youth Congress, San Francisco, California.
	Program of youth evangelism begun under Share Your Faith slogan.
1950	Pathfinder work organized.
1951	MV Program Kit first published.
	Paris Youth Congress.
	Pathfinder Counselor's Training Course materials published.
	= · · · · · · · · · · · · · · · · · · ·

APPENDIX C

MV Legion of Honor, code of right living for youth.
 Loughborough League started.

 1953 Pan-American Youth Congress, San Francisco, California.
 An expanded program of youth evangelism known as Outpost Evange

n expanded program of youth evangelism known as Outpost Evange lism, was begun.

New MV Songbook—Singing Youth.

1955 MV Leadercraft Course officially inaugurated for training MV society officers.

1956 MV Voice of Youth plan of evangelism begun.

Section 8

Temperance Department (See chapter 59.) Heads of the department since its organization in 1932:

C. S. Longacre 1932 - 1941
 C. S. Longacre 1945 - 1946
 F. C. Carrier 1942 - 1945
 W. A. Scharffenberg 1946 -

Historical Data

1879	American Health and Temperance Association organized.
1891	International Health and Temperance Association organized.
1932	American Temperance Society (S.D.A.) organized.
1947	International Temperance Association Constitution adopted.
	Listen, official organ of the Society launched.
1950	Alert, The Voice of the International Temperance Association, launched.
1951	Chapter Exchange, published in the interest of our college and academy
	Temperance Chapters.
1954	National Committee for the Prevention of Alcoholism set up in India.
	First anti-tobacco film, "One in 20,000," showing relationship of smoking
	to cancer of the lung.
1955	Smoke Signals, a quarterly bulletin to combat the tobacco traffic.
	Geneva Institute of Scientific Studies for the Prevention of Alcoholism
	conducted its first session.

1956 Bombay Institute of Scientific Studies for the Prevention of Alcoholism conducted its first session.

Section 9

Regional Department (See chapter 60.) Heads of the department since it was organized in 1909:

J. W. Christian	1909 – 1910
A. J. Haysmer	1910 – 1913
C. B. Stephenson	1914 – 1918
W. H. Green, first colored Secretary	1918 – 1928
G. E. Peters	1929 - 1930
F. L. Peterson	1930 - 1941
G. E. Peters	1941 – 1953
C. E. Moseley	1953 - 1954
F. L. Peterson	1954 –

Historical Data

1912	Miss Anna Knight appointed assistant secretary, Home Missionary,		
	Educational, and MV Department of Southern Union.		
1929	Colored Department organized.		
1930	B. W. Abney went to South Africa.		
1934	First Colored president of Oakwood College, J. L. Moran.		
Message Magazine and Hope of the Race first published.			
	First National Youth's Congress, Oakwood.		
1935			
1944 Oakwood Junior College raised to senior-college status.			
	Reorganization of Colored Department.		
	First Colored editor of Message, L. B. Reynolds.		
1945	First Regional Conference organized.		
	Colored Mission Superintendent and two mission families sent to Liberia,		

1946 North American Informant published.

West Africa.

1950 G. E. Peters, General Conference Field Secretary.

1954 F. L. Peterson, Associate Secretary, General Conference. Frank L. Jones, Circulation Manager Message Magazine.

Section_10__

Self-Supporting Institutions (See chapter 61.) Leaders in the Association since it was established in 1947:

E. A. Sutherland, M.D. 1947 – 1950 Wm. A. Butler 1950 – 1951 Wesley Amundsen 1951 –

Historical Data

1945	General Conference recommends formation of Association of Seventh-	
	day Adventist Self-Supporting Institutions.	
1947	Representatives from General Conference and self-supporting institutions effect organization of the Association.	
1951	Reorganization: Changes in policy and joins with General Conference Commission of Rural Living.	

Section 11

Home Missionary Department (See chapter 62.) Heads of the department since it was organized in 1913:

C. S. Longacre (acting)	1913 – 1918	Steen Rasmussen	1936 – 1941
	1918	R. G. Strickland	1941 – 1945
	1919	W. A. Butler (acting)	1945 – 1946
	1919 – 1921	T. L. Oswald	1946 –
J A Stevens	1919 – 1921	1. L. Oswaid	1946 –

APPENDIX C

Historical Data

1871 Vigilant Missionary Society, South Lancaster, Massachusetts The ladies' Prayer Band of Battle Creek became the first Dorcas Society 1873 group in the United States, called Maternal Dorcas Association. General Conference Tract and Missionary Society of Seventh-day Ad-1874 The Tract and Missionary Society changed its name to the International 1882 Tract Society. 1901 Home Missionary activities given a definite sponsorship under the Publishing Department. Ingathering work started by Jasper Wayne. 1903 General Conference recommended Ingathering plan using special Review 1908 at Thanksgiving. Study given to establishing a department for the promotion of Home 1909 Missionary activities separate from the Publishing Department. 1913 Home Missionary Department fully organized. Promotion of Ingathering given to the Home Missionary Department. Church Officers' Gazette, first editor: Edith Graham. 1914 Name "Tract Society" changed to Book and Bible House. 1924 Dorcas Welfare took on new life in expanding to help meet emergency 1945 needs here and overseas. Bible Correspondence School promotion by Fall Council action assigned 1946 to the Home Missionary Department. (First sponsored by Home Missionary Department in 1941 in Atlantic Union.) First North American Division Visitation Day, sponsored by General Con-1949 ference. Go magazine for Adventist laymen first published. 1951 First North American Division Laymen's Congress, Grand Ledge, Michi-The first "120" commissioning held at the Laymen's Congress, Grand Ledge. Three sectional Laymen's Congresses, North American Division. 1955

Section 12

Esda Bureau (See chapter 63.)

Heads of the bureau since it was established in 1920: H. H. Cobban, chairman of committee

General Conference Minutes, Nov. 13, 1922.

Frank Knight, purchasing agent 1945 – 1951 John McCartney, manager, Washington Headquarters 1951 –

Historical Data

1946 First listing of bureau in Yearbook.
 1950 Name changed from Department of Purchase and Supply, to Esda Sales and Service.

Insurance Service Bureau

Heads of the bureau since it was established in 1936:

W. A. Benjamin, secretary 1936 – 1955 Virgil L. Sanders, secretary and manager 1955 –

Bureau of Public Relations

Heads of the bureau since it was established in 1912:

Historical Data

Press Bureau established under W. L. Burgan.

1912

1941	General Conference votes name of Bureau of Publicity.	
1945	Autumn Council action approves local church press secretaries.	
	General Conference votes name of Bureau of Press Relations.	
1947	First full-time Union Public Relations Director appointed, Donn H.	
	Thomas, Pacific Union Conference.	
—1949 —	News Beat published.	
1952	National Conventions for Conference Press Relations Secretaries, at	
	Cincinnati and Denver.	
1954	Name changed to Bureau of Public Relations.	
	Secretary and Associate Secretary to be regular members of the General	
	Conference Committee.	
1955	Tell replaces News Beat.	

Section 13

National Service Organization (See chapter 64.) (War Service Commission)

Heads of the Commission since it was established in 1917:

Carlyle B. Haynes	1917 – 1918	Carlyle B. Haynes	1940 - 1954
Commission dissolved		George W. Chambers	1954

Historical Data

1917	Draft law passed by Congress.		
	War Service Commission established to aid S.D.A. boys.		
1934	Medical Cadet Training program, Union College, headed by Dr. E. N.		
	Dick, former U.S. Marine.		
1940	Selective Service and Training Act called men into uniform.		
	Noncombatana a commad C.D. A but		

Noncombatancy assured S.D.A. men, but many Sabbath problems. Medical Cadet Training program stepped up and 12,000 men trained. War Service Commission revived.

Almost 100 court-martialed, but none compelled to serve full sentences.

APPENDIX C

- World War II ended, but Commission retained. 1945 United with Council on Industrial Relations. 1946 First Selective Service and Training Act expired. Selective Service and Training Act re-enacted with some changes, and put 1948 into force. 1950 Korean War-Draft requirements enlarged, involving S.D.A. men. First National Medical Cadet Corps camp held in Beulah, Colorado. Doctor-dentist draft begun; S.D.A.'s accept officers' commission, with Sabbath reservations, in noncombatant medical service. Civil Defense united with War Service Commission. 1952 International Service Commission merged with War Service Commission. 1954
- Council on Industrial Relations turned over to Religious Liberty Department.

1955 Selective Service law extended to 1959.

Section 14

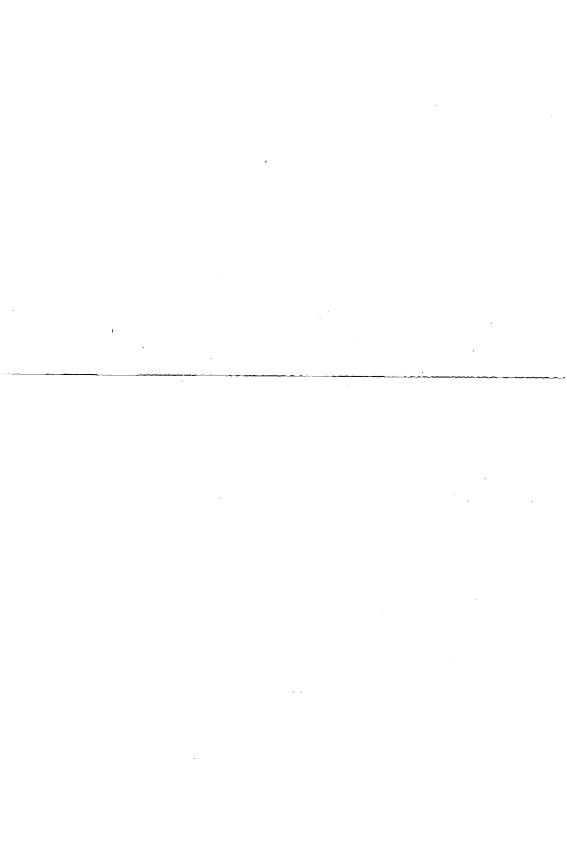
Radio and Television Department (See chapter 65.) Heads of the department since it was organized:

W. P. Bradley	1942 - 1945
Paul Wickman	1945 – 1953
Elmer R. Walde	1953 –
H. M. S. Richards	The Voice of Prophecy
William A. Fagal	Faith for Today

Historical Data

1942	The Voice of Prophecy began first coast-to-coast broadcast on 88 stations, budget \$283,000.	
	Bible Correspondence School started, Fordyce Detamore, author and director.	
1943	Spanish broadcasts in Central and South America.	
	Portuguese broadcasts began over five stations in Brazil.	
1947	First broadcast over Radio Luxembourg.	
1948	Radio Commission made Radio Department.	
1950	National hook-up with eleven stations, Faith for Today.	
1952	Offered senior and junior Bible courses for first time—Twentieth-Century lessons on Faith for Today.	
	Japanese broadcast over Radio Tokyo-Voice of Prophecy.	
1954	Great Controversy course offered on Faith for Today.	
	Department called "Radio-Television Department."	
1955	Jewish course offered on Faith for Today.	

Faith for Today offers its own course, written by R. H. Libby.



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