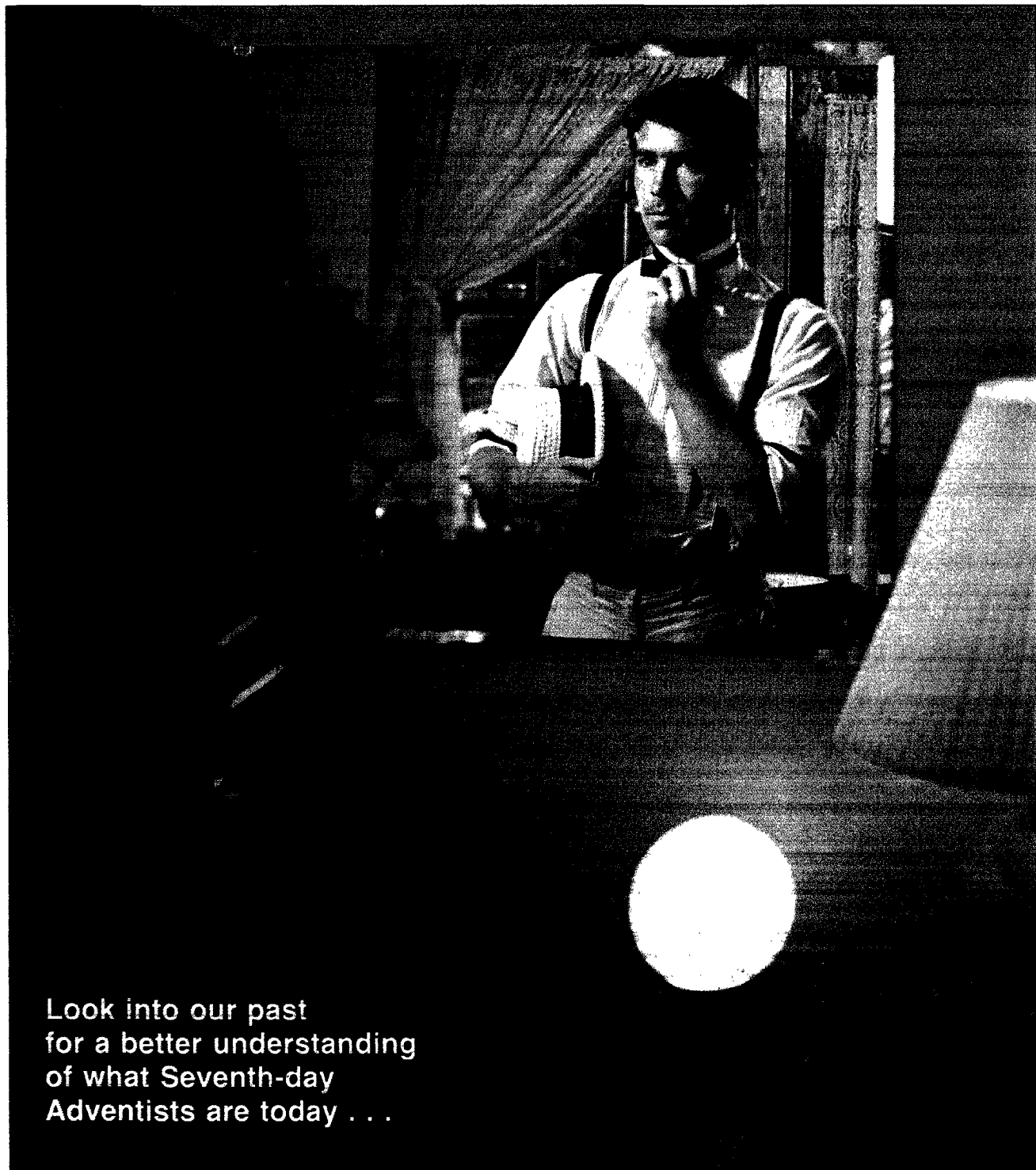


ADVENTIST
HISTORY ISSUE

Adventist Review



Look into our past
for a better understanding
of what Seventh-day
Adventists are today . . .

About this issue

Roots are important, as Alex Haley in recent years has reminded us. Individually and collectively we are shaped to a significant degree by factors out of the past.

Some people are ignorant of their roots. Others attempt to deny them or to falsify them. Both courses lead to confusion of identity. Only as we understand who we are—where we have come from, why we are what we are—can we find peace and wholeness.

Roots are important for the people of God, just as they are for every society and culture. The Bible is largely historical and narrative in character. It tells the story of God's leading of His people, of His acts of intervention and deliverance in their struggles and their aspirations to follow His will. It tells of the supreme act in history—the incarnation of God Himself in the Son, Jesus Christ.

As Christians, our roots are in the Bible and especially in that act. And as Seventh-day Adventist Christians, our

more immediate roots are in the milieu of nineteenth-century North America.

This special issue of the ADVENTIST REVIEW tells the story of Adventism. Coordinated by assistant editor Eugene F. Durand, it asks: How did the Advent Movement come about? What sort of people were our spiritual forebears? What factors shaped their thinking? How did we grow—and so quickly—from a little group of New England believers in the imminent Second Coming to a worldwide church with hospitals, schools, welfare services, and health-food factories?

To explore these questions is to get back to our roots. Therein lie understanding and insight into our life and problems today.

For that is the ultimate purpose of this issue: not to rest on the past, not to glorify the past, but to meet the risks of God's calling in these times. "Hitherto hath the Lord helped us" (1 Sam. 7:12).—The Editor.



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Roots in a worldwide movement

By JEROME L. CLARK

Millerites held 125 camp meetings between 1842 and 1844, with half a million in attendance. Fifty thousand awaited their Lord on October 22, 1844.

Behold, the bridegroom cometh; go ye out to meet him” (Matt. 25:6). These ten words became the rallying cry of the Millerite movement that began in 1831 with the preaching of William Miller.

The second coming of Jesus has been a Christian hope since apostolic times. Its nineteenth-century revival was unique because of an emphasis on the nearness of the Advent. From a generalized interest in a distant event, which many thought would take place after a millennium, the believers of the 1830s and 1840s moved to a conviction that the coming was near at hand. They proclaimed their belief that Jesus would return *before* the millennium, based on the prophecies of Daniel and Revelation.

The movement was not confined to North America. In England, Presbyterian Edward Irving, hymn writer Horatius Bonar, and orphanage founder George Müller proclaimed the approach of the Advent, following in the footsteps of Sir Isaac Newton. Johann Bengel gave the message in Germany, England, and Russia. The Jesuit priest Manuel Lacunza paved the way in Latin America, while France and Switzerland received the word from Louis Gaussen. Joseph Wolff preached the imminent return of Christ in 14 languages in Africa, India, Asia, the Near East, and America, where he addressed the United States Congress. But it was in the United States under William Miller that the proclamation reached its climax.

Miller, born in 1782, was the son of Revolutionary War veteran Capt. William Miller. His maternal grandfather was a Baptist preacher. At 4 years of age, William moved with his family to Low Hampton, New York. Largely self-educated, Miller served in the War of 1812 as a militia captain.

Although he had become a deist as a teen-ager, his contact with death in the Battle of Lake Champlain caused him to think deeply about spiritual things. He experienced conversion in 1816 and began a serious verse-by-verse study of the Bible, assisted only by a concordance. His attention focused on the prophecies of Daniel and Revelation, particularly Daniel 8:14, “Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Through examination of Daniel 9 and other verses, Miller became convinced that Christ would return sometime between March 21, 1843, and



Joseph Wolff, “missionary to the world,” preached the imminent return of Christ in 14 languages. Here he speaks to Arabs.

March 21, 1844. In common with expositors of his day, he believed the “sanctuary” to be the earth, which Christ would cleanse by fire when He took the righteous to heaven at His coming.

William Miller was reluctant to present his views publicly. But in his study on an August Saturday morning in 1831 he felt impressed that he should preach what he believed. “I can’t, Lord. I’m only a farmer. No one would listen to me.” “William Miller, go and preach.” “All right, Lord, I’ll go if someone asks me to speak.” Just then, there was a knock on his study door. There stood 16-year-old Irving Guilford, his nephew. “Father wants you to come and speak to us tomorrow [Sunday]. Our preacher’s sick.” Miller stumbled out of the house and made his way to a grove of trees where he knelt and prayed, “Not me, Lord, not me.” “Yes, William Miller, you.” “All right, Lord, but You will have to help me.” As Francis Nichol wrote in *The Midnight Cry*: “There went into that grove a farmer; there came out a preacher.”

So William Miller gave his first public message on the soon return of Christ, in Dresden, New York. From that day until his death in 1849, he never wanted for invitations to

Jerome L. Clark is curator of the Lincoln Library at the Southern College of Seventh-day Adventists, Collegedale, Tennessee.

speaking about the soon return of his Lord. As the result of the preaching of Miller and his associates, a mighty movement was raised up. The message proclaimed by dozens of preachers left 50,000 waiting for the return of Jesus.

Prominent among the ministers who worked with William Miller were Joshua V. Himes, Josiah Litch, and Charles Fitch. Himes was the publicist of the Millerite movement. Beginning with his own Chardon Street chapel in Boston, he secured speaking appointments for Miller in the larger cities of the East and published the periodicals *Signs of the Times*, *The Midnight Cry*, and other Advent literature. In 1838 Litch, a member of the New England Methodist Episcopal Conference, was one of the first New England ministers to preach the Millerite message. Fitch, a Congregational minister, upon accepting Miller's advent views in 1841, became a leading exponent in the cause.

Former sea captain Joseph Bates chaired a May, 1842, Millerite general conference in Boston that decided to hold camp meetings. The first such gathering met at Hatley, Quebec, on June 21, followed by the first in the United States at East Kingston, New Hampshire, attended by crowds of between seven and ten thousand. The Millerites held a total of 125 camp meetings between 1842 and 1844, with more than 500,000 persons attending.

March 21, 1844, came and went; the Jewish year corresponding to 1843-1844 was over, but Christ had not come. While the Millerite believers were disappointed, they believed they had entered the "tarrying time" pictured in Matthew 25:5: "While the bridegroom tarried, they all slumbered and slept."

The potato patch preachers

Leonard Hastings was so sure the Lord would come on October 22, 1844, that when it came time to dig up his large field of potatoes in September or October he refused to do so. When neighbors asked why he didn't harvest his crop, Hastings replied that he wouldn't be needing it because Jesus was returning to earth in a few weeks.

They offered to dig them for him. "No," he answered, "I'm going to let that field of potatoes preach my faith in the Lord's soon coming." "Old fool!" they exclaimed to one another, "He'll find out he needs his potatoes."

The day came, but the Lord did not. That fall an infectious rot attacked potato crops that were harvested early, nearly wiping them out and raising the price of spring seed potatoes to five dollars a bushel. Mr. Hastings finally dug his potatoes in November and found them in perfect condition, so that he had plenty for himself and to share with his chagrined neighbors.

William Miller's brother-in-law, Silas Guilford, mortgaged his farm to raise money for preaching the Lord's return that year. He also left his 12 acres of potatoes unharvested as a witness to his faith. Early snows covered them, so not until spring did he risk the ridicule of his neighbors by trying to find out if any had survived winter's freeze. They had, perfectly. The whole crop was dug and sold at a premium price that paid off the mortgage with a good sum to spare.

On an August morning at the Exeter, New Hampshire, camp meeting Pastor Samuel S. Snow concluded that Christ would come on the tenth day of the seventh month, the antitypical day of atonement, October 22, 1844. The believers received this "midnight cry" (Matt. 25:6) with joy and went forth to proclaim the message. Miller, Litch, Himes, and Fitch were slow to accept, but by the end of the second week in October they had embraced the teaching.

October 22 came. Millerites waited and prayed in their homes and churches. But the day passed, and Christ had not come. It was to be known henceforth as the great Disappointment. As October 23 dawned, the believers bravely took up life on earth in the face of ridicule. Neighbors asked, "Why don't you go up?" Gradually the ridicule developed into a curious legend. Millerites were accused of donning ascension robes, going insane, behaving immorally, and committing suicide. But in 1944, publication of F. D. Nichol's detailed, documented study, *The Midnight Cry*, successfully refuted these false charges.

The first Sabbathkeeping Adventists

Further study in Leviticus and Hebrews resulted in the belief among certain Adventists that it was the sanctuary in heaven that was to be "cleansed," beginning in 1844 with a pre-Advent judgment. In that same year these believers began to observe the seventh day as the Sabbath, becoming the first Sabbathkeeping Adventists.

They felt new light from the Bible must be shared with others. In the midst of poverty and hardship, James White, encouraged by Ellen, published a paper called *The Present Truth* in the summer of 1849. By November, 1850, it had become the *Second Advent Review and Sabbath Herald*. Today known as the ADVENTIST REVIEW, it has continued as the general church paper of Seventh-day Adventists. The publishing work and church leadership moved from the east to Battle Creek, Michigan, in 1855.

A question of legal ownership of church buildings and the publishing office led to formal organization and choosing a name for the church. James White called for delegates to come to Battle Creek to decide on the legal future of the publishing office. The meeting, held in 1860 and chaired by Joseph Bates, decided to organize the Advent Review Publishing Association and choose a church name, Seventh-day Adventist, based upon two of its fundamental doctrines.

Within a year the Michigan Conference, organized in October, 1861, was joined by six other conferences which sent delegates to an 1863 meeting to organize a general conference. James White was elected president, but when he declined to serve, John Byington was chosen for a one-year term, followed by a second.

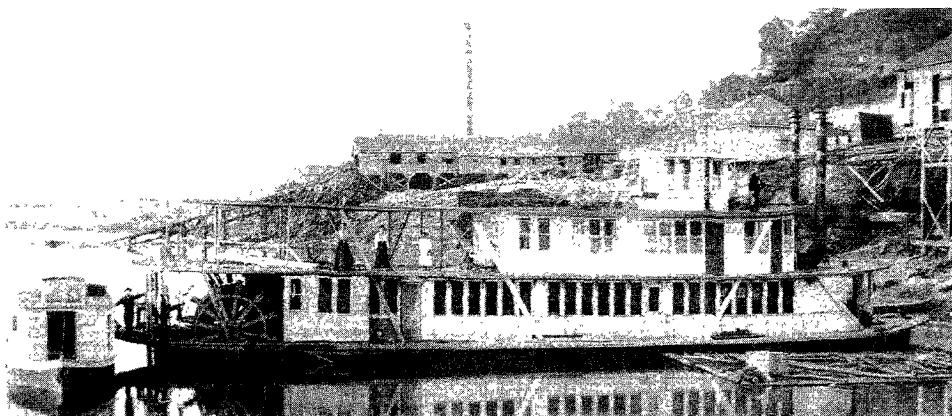
How was proclamation of the soon coming of Christ to be financed? John N. Andrews had led a study group in 1858 to find the Bible plan for supporting ministers. They proposed a systematic giving plan in which each believer would set aside a specific amount, such as five to 20 cents, each "first day." Up to five cents per week was to be pledged for each \$100 of property owned. The plan was known as Systematic Benevolence, or "Sister Betsy."

John Loughborough suggested Biblical tithing—ten percent of one's profit—in 1861 but, despite James White's support, it was not widely accepted at that time. However, by

1876 the General Conference passed a strong resolution in favor of tithing income rather than property. The tithing principle gradually became firmly established among Seventh-day Adventists, enabling the work to expand.

A Battle Creek layman, M. G. Kellogg, went to California in 1859 and raised up the first company of Sabbath-keeping Adventists in that state, paving the way for the earliest church-sponsored pioneers in California, J. N. Loughborough and D. T. Bourdeau. One of their early converts was Abram La Rue, who would become the layman pioneer of Adventist work in China. In 1874, James White started a periodical, *Signs of the Times*, in California (where it is still published), and the following year he founded the Pacific Seventh-day Adventist Publishing Association (today's Pacific Press). From California, Adventist work spread to Washington and other places in the West.

One of the pioneers of the cause in the South was James Edson White, son of James and Ellen. White took his steamer *Morning Star* to the Yazoo River, near Vicksburg, Mississippi, where he held meetings and distributed



The *Morning Star* was a mission steamboat operated by Edson White, who began Adventist work among blacks in the South. It plied the Mississippi River for a decade, beginning in 1894.

literature, especially his own publication, *The Gospel Herald*. Eventually Edson established his work at Nashville, where the publishing work he had started later developed as the Southern Publishing Association. His was also the first organized Seventh-day Adventist work for blacks in the South.

By 1900, a spreading network of churches, schools, hospitals, and publishing houses had expanded Adventist work throughout North America as well as to every other continent. Opportunities for outreach appeared on every hand. The days of the pioneers had passed. The infant church was growing up. □



William Miller, a New York farmer, in ten years lectured about the Second Coming more than 3,000 times in nearly 1,000 places.

A search for truth

By ROBERT M. JOHNSTON

After the Disappointment there was confusion and a babble of voices in a score of Adventist publications. How was now-chaotic Adventism to sort these things out?

Seek for truth," wrote church founder James White in 1869; "search for it as for hid treasure." That must have been the motto of about 15 men and women who gathered one Thursday evening in a large unfinished room of a Connecticut farmhouse. It was April 20, 1848, the first session of what White called "the first general meeting held by Seventh-day Adventists."

The aftermath of the great disappointment of October 22, 1844, produced varied reactions. At a conference in 1845 the majority of Millerite Adventist leaders repudiated the

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Midnight Cry movement and began a process of setting a series of new dates. Some repudiated the entire Advent movement as a deception, while others went into various forms of fanaticism. But there was a minority who retained faith that God had led in the Advent movement and even in the Midnight Cry message.

At Port Gibson, New York, Hiram Edson and some friends kept their lamps burning until the morning of October 23, 1844, began to dawn. What had gone wrong? "We continued in earnest prayer until the witness of the Spirit was given that our prayer was accepted," he later reported, "and that light should be given—our disappointment be explained, and made clear and satisfactory."

Avoiding the road where they might meet the derisive jibes of unbelievers, they headed across a field to encourage others of the disappointed ones. "I was stopped about midway of the field. Heaven seemed open to my view, and I saw distinctly and clearly 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 [Yom Kippur], at the end of the 2300 days [of Daniel 8:14], He for the first time entered on that day into the second



On the morning of October 23, 1844, after an all-night prayer session in his barn, Hiram Edson and friends were assured that the Disappointment would be explained. While crossing a cornfield that morning, Edson was impressed that Christ had just gone into the Most Holy Place of the heavenly sanctuary.



apartment of that sanctuary; and that He had a work to perform in the Most Holy before coming to this earth. . . . My mind was directed to the tenth chapter of Revelation.”

Edson and his friends O. R. L. Crosier and Dr. F. B. Hahn studied the Bible together with intense prayer and concluded that the insight that had flashed into Edson’s mind in the cornfield was scriptural. Crosier published their findings in his own paper and then in another journal, *The Day-Star*, early in 1846. This article convinced such New England Adventists as James White and Joseph Bates that its explanation was true.

Bates, a retired sea captain of Fairhaven, Massachusetts, had been an active leader in the Advent movement since he came in contact with it in 1839. His special contribution at this point was revival of the seventh-day Sabbath of the Lord as required by the fourth commandment of the Decalogue (Ex. 20:8-11).

During the 1843 general conference session of the Seventh Day Baptist denomination it was voted to devote Wednesday, November 1, to fasting and prayer for “God to arise and plead for His Holy Sabbath.” The prayers were answered when a Seventh Day Baptist woman named Rachel Oakes persuaded Frederick Wheeler, a Methodist Episcopal preacher, and later most of his congregation of Adventist believers in the Christian Brethren church of Washington, New Hampshire, to accept the Sabbath about March, 1844. Through their influence another Adventist preacher, T. M. Preble, began to keep and preach the Sabbath. He published articles on the subject in Adventist papers and in a tract in 1845, and these in turn convinced Bates, who in 1846 published his own tract, the first of several, *The Seventh-day Sabbath, a Perpetual Sign*. The result was an increasing number of Adventists who kept the Bible Sabbath.

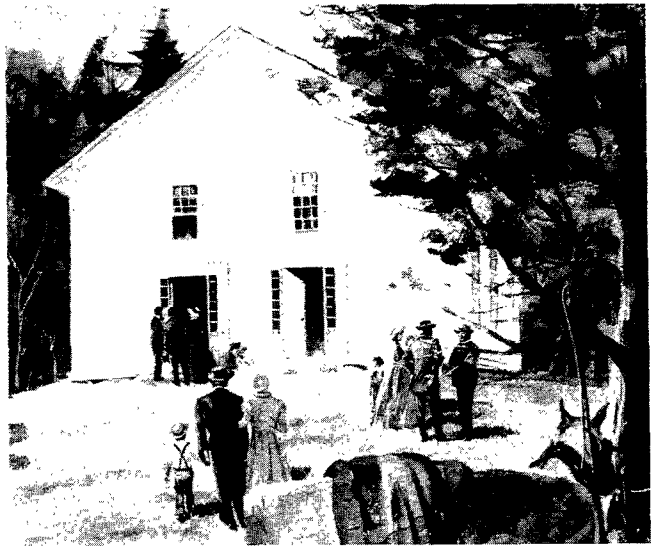
Bates visited Edson and his friends in Port Gibson and persuaded them of the Sabbath truth, while he accepted their message about the sanctuary in heaven. Bates had less success at first in persuading his young friend James White and his fiancée, Ellen Harmon, both of Maine.

James was an ordained preacher of the Christian Connection and a convinced Adventist; Ellen was an earnest young woman of Methodist background who had been receiving visions since December, 1844, when she was shown that Adventist people should not repudiate the experience they had gone through.

Combating extremism

Before “the passing of the time” the thousands of Advent believers were united in the common bond of their great expectation, and doctrinal differences seemed unimportant. But after the Disappointment there was general confusion and a babble of voices in a score of Adventist publications.

“Tests” were advocated that were either unimportant or perverse—forbidding marriage, false views of sanctification, the notion that the world had entered the antitypical year of jubilee and it was therefore now a sin to work, setting a new time for Christ’s return, and becoming “as a little child” by creeping on the floor. In some groups there were harsh judgmentalism, mesmerism (hypnotism), shouting and jumping, belief that the resurrection had already taken place, or even free love. How was a now-chaotic Adventism to sort these things out?



This small church in Washington, New Hampshire, housed the first Sabbathkeeping Adventist congregation in 1844 after Rachel Oakes, a Seventh Day Baptist, shared her faith.

It was Ellen Harmon’s mission, which she accepted reluctantly, to combat extremism. Abandoning his earlier view that to marry was to deny faith in the soon coming of Christ, James White wed Ellen Harmon on August 30, 1846. Soon afterward they both accepted the Sabbath message of Joseph Bates, a decision later confirmed to Mrs. White by a vision of the Sabbath commandment in the heavenly sanctuary. By the following year these early Sabbatarian Adventists had reached the conclusion that the Sabbath is the seal of God and that Sundaykeeping will eventually become the mark of the beast spoken of by the third angel of Revelation 14:9.

Things were beginning to come together. About 1837 George Storrs, a Methodist minister, became convinced that man does not naturally possess an immortal soul, but rather receives immortality through the resurrection of the body, and that the wicked will be finally annihilated rather than burn forever. In 1842 he began to preach the Adventist message, and by the next year his views on the nature of man were presented in Adventist circles. Soon this teaching of Storrs became the position of the developing band of Sabbathkeeping Adventists.

By the beginning of 1848 there was a “little flock” of Adventists who subscribed to many, if not all, of the doctrines whose development we have traced, but with many variations. These people numbered perhaps 50 in New England and as many more in New York—no one could number such a fluid, unorganized group. Their informal leaders were the Whites, Joseph Bates, and a few others. Most were impoverished and afflicted with poor health.

The time had come to weld them together into a coherent movement. This crystallization was achieved through a series of conferences (now called the Sabbath Conferences) held throughout the year 1848—meetings characterized by intense prayer, study, discussion, and visions.

It was in a farmhouse in Connecticut that the Seventh-day Adventist Church really began. The Whites were lodging in borrowed quarters in Topsham, Maine, all but penniless, when they were invited to participate in a conference of

Adventist believers in central Connecticut. Scraping together what little money they had and were given to make the trip, they arrived on April 20 and proceeded to the house of Albert Belden in Rocky Hill, a farming community about seven miles down the Connecticut River from Hartford. Only about 15 people gathered in Belden's large unfinished room that evening, but the number kept increasing, until approximately 50 were in attendance before the meetings finished the following Monday.

Joseph Bates spoke about keeping all the commandments, including the Sabbath. A Brother Mathias opposed that message, declaring that the Sabbathkeepers were not under grace. When his arguments were met, he left in a huff. James White reviewed God's leading in the Advent movement and emphasized the third angel's message that was to follow the other two in Revelation 14. Ellen White reported the views that had been given her in vision, especially with reference to the Sabbath.

In August the Whites, Bates, and others traveled to up-State New York to hold a meeting in David Arnold's barn in Volney. Hiram Edson was there, meeting the Whites for the first time, along with some 35 others. It was a contentious meeting, everyone arguing for a different opinion. Arnold claimed that the millennium was in the past and that the Lord's Supper should be celebrated only once a year, at Passover time. At length the visitors were forced to declare, "We have not come so great a distance to hear you, but we have come to teach you the truth." A vision given to Ellen White finally brought about harmony.

It went easier at the next meeting, at Edson's barn in Port Gibson. Ellen White reported: "There were those present

who loved the truth, but were listening to and cherishing error. The Lord wrought for us in power before the close of that meeting. I was again shown in vision the importance of the brethren in western New York laying aside their differences, and uniting upon Bible truth."—*Testimonies*, vol. 1, p. 86.

In September there was another conference in Rocky Hill; in October in Topsham, Maine; and in November in Dorchester, Massachusetts. In all of these Bates and the Whites led out, sometimes joined by others.

So the young faith continually advanced, not only in numbers but also in understanding. It changed its ideas about organization and the ministry, deepened its understanding of the third angel's message of Revelation 14, and revised its interpretations of prophecy. It corrected its understanding of Christ and the Trinity, reclaimed the great truth of salvation by grace through faith, and found much else to learn or to unlearn. But while it corrected, amplified, and reclaimed, it never lost touch with its roots, the "waymarks."

This is the most striking characteristic of Adventism. Without repudiating the past leading of the Lord, it seeks ever to understand better what that leading was. It is always open to better insights and willing to learn—to seek for truth as for hid treasure. So it was that James White wrote: "We reject everything in the form of a human creed. We take the Bible and the gifts of the Spirit; embracing the faith that thus the Lord will teach us from time to time." "Making a creed is setting the stakes, and barring up the way to all future advancement."—*Review and Herald*, Oct. 8, 1861.

This, then, is how the Lord led Seventh-day Adventists in the past. They are still pilgrims on a doctrinal journey who do not repudiate the waymarks, but neither do they remain stopped at any of them. They press on in the direction to which they have been pointed, avoiding legalism and permissivism, dogmatism and disunity, fanaticism and formalism. They realize that tradition can be a useful servant but a dreadful master, so they shun traditionalism, ever eager to learn present truth and perform present duty. There shines a light behind them to illumine their way, and a light ahead of them to beckon. It is the same light—the coming of the Lord. □



Left: Bible study at a number of Sabbath Conferences during 1848 crystallized Adventist doctrines. Below: Delegates to the 1888 General Conference session in Minneapolis studied the doctrine of righteousness by faith.



Following prophetic guidance

By EUGENE F. DURAND



The church's worldwide programs have found in Ellen White's messages from the Lord their inspiration and direction.

Two months after the great disappointment of October 22, 1844, the troubled Advent band received much-needed encouragement and direction. As five women knelt in prayer at a home in Portland, Maine, one of them, 17-year-old Ellen Harmon, received a divine revelation in which she saw her fellow Adventists following the light of their recent experience on a path that led to heaven. When she related the vision, others were comforted to know that in spite of their thwarted hope, they had not been forsaken by God, but were on the right track.

A week later Ellen received another vision that contained a command to tell others what God had shown her and a promise that, in spite of opposition, the Lord would sustain her. Such reassurance was needed, for she was in failing health from tuberculosis, and far from being a public speaker, had only three grades of schooling, owing to a near-fatal accident at age 9.

Though her health was weak, her faith was strong, having been forged by a devout Methodist upbringing, marked by inward struggles, and tested by the October 22 experience. Ellen Harmon (she married church leader James White in 1846) was obedient to the heavenly vision, though she shrank from the prospect of becoming the Lord's messenger, fearing both rejection and pride. To assure humility Providence allowed her to suffer ill health for much of the next 70 years. Nor was there any lack of rejection, even on the part of fellow Adventists. Many were naturally skeptical of anyone claiming divine revelations and required strong proof before accepting them as genuine. On what grounds were they finally convinced?

Before the test of time could be applied, eyewitnesses to the early visions were impressed that Ellen White's experience was similar to that of Bible prophets (see Num. 24:16; Dan. 10:7-19). Unaware of her surroundings when in vision, she gazed intently at distant scenes, while moving about gracefully and exclaiming over what she saw. At times she showed more than human strength, as when holding out a large family Bible for half an hour, and she did not breathe during the visions, which lasted as long as three hours.

Though these manifestations were useful in establishing confidence at the outset of Ellen's prophetic career, they were not the ultimate test. As Adventists had appealed to the Bible for their doctrines, so they turned to its pages when examining this impressive phenomenon. There they found four major tests of a true prophet.

According to Isaiah 8:20, such a person must speak in harmony with God's Word. In Ellen White's messages Sabbathkeeping Adventists found this harmony. "I recommend to you," she wrote, "the word of God as the rule of your faith and practice." Of her work she said, "Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light."

The apostle John declared that those possessing the spirit of prophecy must teach the truth about Christ (1 John 4:2). Mrs. White's most beautiful writings—*The Desire of Ages*, *Christ's Object Lessons*, *Thoughts From the Mount of Blessing*—dealt with the life and teachings of Jesus. In all her messages she exalted Him as Lord and Saviour.

When a prophet makes a prediction, it must come true (Jer. 28:9). During Ellen's early ministry Adventists were impressed by the numerous predictions concerning individuals that worked out exactly as she had said they would. In time they were able to judge long-range prophecies for accuracy. Before it had published a page, the young church



Late in 1844 Ellen Harmon (White) saw in her first vision her fellow Adventists following a path that led to heaven.

Eugene F. Durand is an assistant editor of the ADVENTIST REVIEW.

During her 70-year ministry, Ellen White met thousands of speaking appointments on three continents. She is seen here addressing the 1901 General Conference session in Battle Creek, Michigan.



was told that its literature would cover the earth. Today it does (see next article). When modern Spiritualism had scarcely begun in 1849, its nature and future were accurately outlined in an Ellen White vision. An exact forecast concerning the coming of the Civil War met a precise fulfillment. Mrs. White also was shown beforehand the destruction of numerous cities, including the San Francisco earthquake. In 1864, long before science discovered it, she wrote that tobacco is a malignant poison. One co-worker compiled a list of 100 of her predictions that were fulfilled in his lifetime.

Probably the best test that can be applied is to examine the fruit of a prophet's work (Matt. 7:20). Ellen White became one of the most prolific female writers who ever lived. More than 50 of her books are now in print. Her literary output totaled 100,000 pages, dealing with every phase of the Christian life. Those who have read and followed any of these counsels can testify to an increased devotion to God, the Bible, and holy living.

Likewise, as the Seventh-day Adventist Church has followed this prophetic guidance, it has prospered. The vast worldwide educational, medical, publishing, youth, and missions programs operated by the church today (as outlined in succeeding articles) have found in Ellen White's messages from the Lord their inspiration and direction.

During the early Sabbath Conferences Ellen White received visions confirming sound views on Bible doctrine. Her 1848 vision initiated the church's publishing work. Revelations in 1863 sparked the denomination's interest in healthful living and its resulting medical program. In 1874 a message from the Lord through Mrs. White inaugurated Adventist world missions.

Throughout her long years of prophetic ministry this remarkable woman wrote, spoke, and traveled constantly, sharing with others the messages God had given her in 8,000 letters and manuscripts, and 4,600 articles. She was in demand as a public speaker at churches, camp meetings, and public temperance rallies. The years 1885-1887 she spent in Europe, giving guidance to the newly-established work there. Australia was her home during the 1890s while founding a strong medical, educational, and health-food program "down under."

A widow after 1881, Ellen White lived her last years in California, during which time she prevented the denomination from falling into the then-current pantheistic fad and led in the establishing of a medical college. She died in 1915 at the age of 87. Surveying the world program of the denomination, a local newspaper concluded, "In all this Ellen G. White has been the inspiration and guide. Here is a noble record, and she deserves great honor." Without this divine guidance in doctrine, finance, organization, and daily living, doubtless the Seventh-day Adventist Church—a unified worldwide movement 4 million strong—would not exist today. □

The lone York shilling

After having amassed a small fortune as a sea captain, Joseph Bates was penniless—except for one York shilling. He had spent all he owned, and he had sold his house, to preach the news that the Lord was coming in 1844.

That summer of 1846 the captain sat down to write a booklet on *The Seventh Day Sabbath, a Perpetual Sign*. His wife, Prudence, soon interrupted with a request for flour to finish her baking. After determining that she needed about four pounds, Joseph went to the store, returning with that exact amount. Whereupon Prudence exclaimed, "Have you, Captain Bates, a man who has sailed vessels out of New Bedford to all parts of the world, gone out and bought four pounds of flour?"

Replied Bates, "Wife, I spent for those four pounds of flour the last money I have on earth."

"What are we going to do?" wept Prudence.

"I am going to write a book . . . and spread this Sabbath truth before the world," he answered.

"But what are we going to live on?"

"Oh, the Lord will provide."

"That's what you always say!" And Prudence wept again.

As Bates continued writing he felt impressed that he should go to the post office, where there would be a letter for him containing money. Upon going, he found a letter waiting with ten dollars enclosed, which he spent on an ample supply of groceries, sending them ahead to an astounded wife. When she demanded to know where they came from, he replied, "Well, the Lord sent them." And Prudence Bates cried again, but for a different reason.

The power of the press

By F. DONALD YOST

The editorial “office” was wherever James White happened to be, and the publication office was any available printer willing to print now and accept payment later.

Just as the Seventh-day Adventist Church had its roots in the great Second Advent (Millerite) movement, so Adventist publishing endeavors were at first patterned after those of Millerite preachers and writers. Pamphlets, tracts, and periodicals played a significant role in heralding that 1844 message. They were also a principal means of coalescing a little band of former Millerites who soon became the founders of the Seventh-day Adventist Church: Joseph Bates, Hiram Edson, James and Ellen White, and others.

One of the Millerite magazines that survived beyond 1844 was *The Hope of Israel*. In its pages there appeared in February, 1845, the first printed advocacy of the seventh-day Sabbath among Adventists. The author, T. M. Preble, later issued his article in pamphlet form. As the result of reading Preble's arguments Captain Joseph Bates, a Millerite preacher, became convinced that the seventh day is the true Christian Sabbath. The following year Bates himself

published a 48-page booklet, *The Seventh Day Sabbath, a Perpetual Sign*.

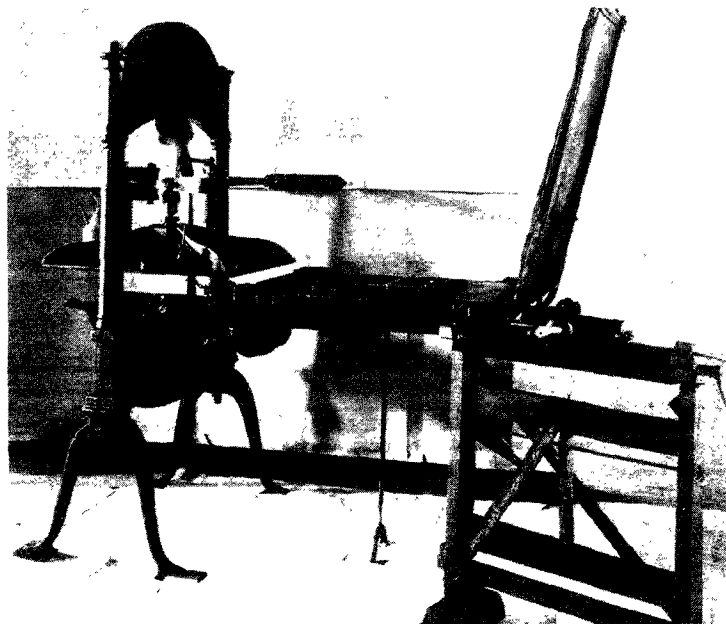
Another post-Disappointment periodical, the *Day-Star*, carried the findings of Hiram Edson, O. R. L. Crosier, and F. B. Hahn regarding the heavenly sanctuary and its cleansing in an extra dated February 7, 1846, bringing convincing scriptural evidence to Joseph Bates, James White, and other Adventists as to the true application of the prophecy of Daniel 8:14, which had been central to the Second Advent movement.

Meanwhile, word was passing from one Advent believer to another that a young woman of Portland, Maine, had received special messages from the Lord and was giving an account of her experiences to groups here and there. Soon this young woman, Ellen Harmon (later White) began to share these messages through the printed page.

In 1848 Ellen White said to her husband, an emerging leader of the 100 or so adherents: “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 around the world.”—*Life Sketches*, p. 125.

James White did begin to print a little paper, calling it *The Present Truth*. Its first issue of 1,000 copies was printed on credit in Middletown, Connecticut, and bore the date of July, 1849. It was mailed out with the hope that some of those who received it would acknowledge their appreciation by sending

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Adventist publishing work began in 1849 with James White carrying 1,000 copies of *The Present Truth* from Rocky Hill, Connecticut, to the post office in Middletown. After using commercial printers for three years, Adventists bought this Washington hand press.



Evidence of the Review's monetary success can be seen in the physical growth of the plant. The frame structure built in 1855 (not shown) was replaced by a brick building in 1861 (inset). Through the years the factory was enlarged until by 1899 its floor space measured 80,000 feet and it employed 300 workers. Fire destroyed this building on the evening of December 30, 1902.

in enough to pay the printing bill. The people did respond, so that little by little circulation expanded. By November, 1850, the periodical bore the name *Second Advent Review and Sabbath Herald*, generally known as the *Review and Herald*, and now more recently as the ADVENTIST REVIEW. A periodical for young people came from James White's editorial hand in August, 1852—*The Youth's Instructor*.

The first works of book size were a hymnbook; Uriah Smith's poem *Time and Prophecy*; and James White's *Signs of the Times*. Other early authors were J. N. Andrews, R. F. Cottrell, and J. N. Loughborough. In 1858 the first volume of four called *Spiritual Gifts*, by Ellen G. White, appeared with the subtitle "The Great Controversy."

Privations and distress

Just as the White family did not have a permanent home, so the infant publishing work had no home, either. During his travels James wrote the first Sabbath school lessons on his dinner box or the top of his hat at midday as his horse fed and his wife and 3-year-old son relaxed. The editorial "office" was wherever the itinerating preacher happened to be, and the publication office was the available printer who was willing to print now and accept payment later. So the publishing work moved in succession from Rocky Hill/Middletown, Connecticut, to Oswego, New York; Auburn, New York; Paris, Maine; Saratoga Springs, New York; Rochester, New York; then to Battle Creek, Michigan.

The move to Rochester in 1852 introduced the first degree of permanence to the work, for there the little team of workers that James and Ellen had gathered around them were able to secure their own printing equipment—a small press

and a font of type purchased with \$652.93 of donated funds. Their binding techniques, however, left room for future improvement, according to one participant, J. N. Loughborough: "In the making up of one of these books—'The Sanctuary'—after a 'bee' of sisters had folded and gathered the signatures preparatory to stitching them, the writer stabbed them with a pegging awl; and after the covers had been put on, Uriah Smith pared them with a straightedge and a sharp penknife. This was done because of a lack of proper machinery to do that part of the work."

As before, the financial success of these publishing efforts depended almost entirely on the promotional talents and energies of James White. He continually faced two problems—having enough articles and reports to fill his papers and securing the necessary funds to cover expenses and provide even a meager living for the little staff of workers. The sale of White's 124-page book on spiritualism, *Signs of the Times*, along with tracts, pamphlets, and a hymnbook provided some cash to sustain the work, but not enough. By 1855 White was two or three thousand dollars in arrears and nearly in despair. Would he have to carry the responsibility alone?

Some believers in Michigan provided the answer. Henry Lyon, a carpenter; Dan R. Palmer, a blacksmith; J. P. Kellogg, a broommaker; and Cyrenius Smith pooled their resources and provided property and a building for a publishing office in Battle Creek. In addition, a publishing committee was named to give guidance to the work, and James White was put on salary—\$4.09 a week. Of the 1855 move to Battle Creek and the climate of shared responsibility, Ellen White wrote: "The Lord began to turn our captivity." Growth in both income and factory facilities

marked the coming decades until by the turn of the century the Seventh-day Adventist Publishing Association was the most complete in the State of Michigan.

Gradually, as the world view of Seventh-day Adventists developed, foreign-language materials were prepared, first in the United States and then by publishing offices and presses in lands outside North America. German and French tracts appeared about 1858, followed soon by material in Dutch and the Scandinavian languages. As overseas mission work advanced, publishing houses were planted in Norway (1879), Australia and Sweden (1886), England and Germany (1889), Canada (1895), Argentina and Finland (1897), and India (1898). In the United States the Pacific Press Publishing Association was founded in 1875, the Christian Record Braille Foundation in 1899 (as a separate entity), and the Southern Publishing Association in 1901. Thirty-seven others were established between 1904 and 1971.

Dark clouds on the horizon

By the 1890s a number of dark clouds began to appear on the horizon. A slump in sales before the turn of the century resulted not only from a severe economic depression but also from actions and decisions that were turning the two SDA publishing houses in North America into commercial printing plants rather than instruments of blessing to a sin-battered world. The efforts of Ellen White, the church's divinely guided messenger, to halt the worldly trends in Battle Creek brought meager response.

Evidence of the temporal success of the Review, as the Central SDA publishing association was commonly called, can be seen in the physical growth of the plant. The 1855 frame structure was replaced in 1861 by a brick building. Six additions or supplementary buildings were erected through the years, increasing the floor space from 4,000 square feet in 1862 to 40,000 in 1881 and 80,000 in 1899. Besides the main building, another building had been put up across the street to handle packing, shipping, sales, and other business needs.

During the later years of rapid growth a cause-and-effect spiral developed. As commercial work expanded through vigorous sales work, more equipment was needed and more building space had to be provided. Once the equipment was in production the sales force had to continue to secure more commercial work to satisfy the added production capacity. But this was not what God designed the church's publishing work to be.

Continued warnings from Ellen White went largely unheeded until at last she wrote: "I have been almost afraid to open the *Review*, fearing to see that God has cleansed the publishing house by fire." Little more than a year passed before a devastating fire did sweep rapidly through the plant. Little could be saved. Although some could see nothing else than rebuilding in Battle Creek, key church leaders realized that now was the time to decentralize, to move at least one of the denomination's major institutions to another location. In 1903 the *Review* and *Herald*, now dedicated to serving the church's needs alone, and the General Conference, the church's world offices, moved to Washington, D.C.

On the West Coast the Pacific Press Publishing Association had been flourishing, it too depending a great deal on commercial work. Here the warnings were taken seriously. In 1902 the stockholders adopted a resolution instructing the

board of directors to curtail commercial work, to sell the Oakland property where the plant had been located since 1875, and to build a new plant in a rural location.

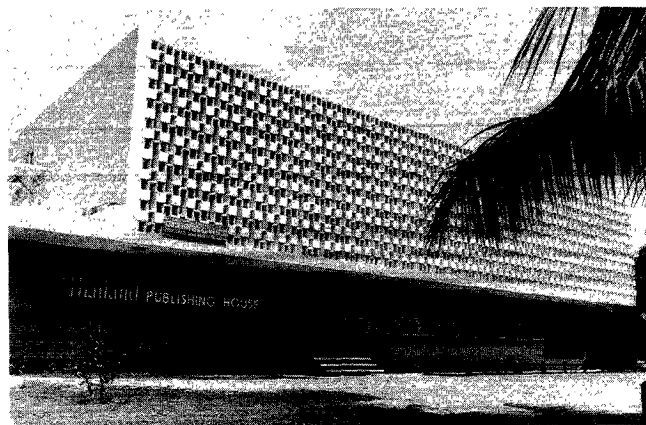
In 1904 the entire plant was moved to Mountain View. But commercial work seemed essential. Despite good intentions, it kept increasing until it overshadowed church printing. On the night of July 20, 1906, the entire plant and its contents were destroyed by fire. No commercial work was ever again accepted by the Pacific Press or the *Review* and *Herald*.

The distribution of Seventh-day Adventist literature began as a free Christian service. Before long selected items were offered for sale. In the 1870s a beginning was made in direct selling on a house-to-house basis. The systematic distribution of literature free of cost to the receiver began in 1869 as a fervent missionary-by-mail outreach by the Vigilant Missionary Society, a small band in South Lancaster, Massachusetts. This society soon developed into the Tract and Missionary Society, which became an international organization before the century ended.

The selling of Adventist literature door-to-door, which began in earnest through the vision and persistence of George King in the early 1880s, has led to a world-circling company of "literature evangelists," supplied through a chain of Adventist Book Centers, which also serve as retail outlets for a wide variety of books and other publications.

As the result of divine blessing on human effort, Seventh-day Adventist publishing endeavors have experienced an almost uninterrupted expansion in the twentieth century. The number of publishing houses worldwide increased to 50, the number of employees to more than 2,500, and sales in 182 languages to nearly \$135 million in 1980.

The dream of James White that "present truth" be made available to every believer and the prophecy of Ellen White that the printed word would be scattered across the face of the earth have been amply fulfilled. But the work is not complete. Only a fraction of the earth's population has ever held a piece of Seventh-day Adventist literature in their hands. Many cultural and language groups have yet to learn from Scripture that the end of all things is at hand and that the worship of the true God on the seventh-day Sabbath is a distinguishing characteristic of His devout followers in earth's last days. The dream and the vision must not fade. Their fulfillment lies just ahead. □



The 50 Adventist publishing houses around the world include Thailand Publishing House, established in Bangkok in 1963.

A ministry of health

By RICHARD W. SCHWARZ

Health teachings were to be as closely connected with Adventists' religious witness "as are the arm and hand with the human body."

Calls for many types of personal and social reform echoed and reechoed throughout the America in which the Seventh-day Adventist Church began. Free public schools; improved treatment for the insane, the physically handicapped, and criminals; an end to the institution of slavery; equal rights for women—all these and more had their advocates. Among the reformers were men like Sylvester Graham, who promoted radical changes in diet, drinking, exercise, and sanitation.

Although William Miller was preeminently interested in the soon return of Jesus, he gave support to the budding temperance crusade. It would be a disgrace, he warned his listeners, for Christ to come and find you drunken. This attitude was enthusiastically shared by Joseph Bates, a "founding father" of the Seventh-day Adventist Church. Personal experience as a ship captain convinced him of the harm caused by alcoholic beverages, leading in 1827 to his interest in organizing one of the first local temperance societies in the nation.

Bates soon expanded his opposition to unhealthful practices to include tobacco, tea, and coffee as well. By the time he became active in the Millerite movement, he had modified his diet to renounce the use of meat, butter, cheese, grease, pies, and rich cakes. It was mainly by example that Bates taught an improved life style, but he did lead the crusade that resulted in Seventh-day Adventists' early renunciation of tobacco.

The prophetic voice of Ellen White soon joined Bates in opposition to the use of tobacco, liquor, tea, and coffee. Early Adventists saw these substances not so much as health hazards, but rather as useless luxuries that wasted scarce resources that should be better devoted to spreading the gospel of Jesus and His soon return.

As the result of a vision in the early 1850s, Mrs. White began to realize that the changes in believers' habits recommended to her by the Lord were designed to improve their health and efficiency. In general terms, she was instructed that Adventists would profit from a higher standard of cleanliness (no knowledge yet of the germ theory of disease!) and by not making a "god of their bellies." Simple, coarse food, free from grease, should replace rich pies and pastries.

Richard W. Schwarz is professor of history and vice-president for academic administration at Andrews University, Berrien Springs, Michigan.

By June of 1863 Adventists urgently needed a more complete view of correct health habits. In a 45-minute vision there was laid out before Ellen White the "great subject of health reform." Temperance, she was shown, involved far more than abandoning liquor; it extended as well to the way people worked and ate. A moderate vegetarian diet was the best. Pure, soft water furnished a remedy superior to most drugs in use. Other natural remedies included proper exercise, rest, fresh air, sunshine, and confidence in God's care. Adventists must recognize their duty to care for their health and to arouse others to do likewise.

Both James and Ellen White began to speak and write more on the subject of healthful living. They also visited Dr. James C. Jackson's health reform institution in Dansville, New York, where they found a vegetarian diet, treatment by hydrotherapy rather than drugs, a less restrictive mode of dress, and abundant exposure to fresh air and sunshine.

Yet Adventists could not approve of some things at Dansville—principally the dancing and card playing Dr. Jackson promoted as recreation, and his instruction to discontinue religious services for a time.

Instruction from the Lord

By Christmas, 1865, Mrs. White received the Lord's instruction that health teachings were to be as closely connected with Adventists' religious witness "as are the arm and hand with the human body." It was time to cease relying on popular health-care institutions and develop their own—places where the sick could not only receive proper treatment, but also learn how to care for their bodies to prevent illness.

Within six months the still-miniscule denomination had launched a monthly health journal and begun a campaign to start a health-care institution in Battle Creek, Michigan. However, there was a need for well-trained doctors for the church's Western Health Reform Institute, and John Harvey Kellogg was persuaded to secure a good medical education. Convinced of the value of Mrs. White's teachings, he added to these the best ideas from the University of Michigan and New York's Bellevue Hospital Medical School. Later these were augmented by studies in London, Paris, Berlin, and Vienna.

In 1876, Kellogg began 67 years of service as physician-in-chief of the institute, which he soon renamed the Battle Creek Sanitarium. This latter word, Kellogg claimed, meant "a place where people learn to stay well." With his genius for organization, publicity, and innovation, by 1900 Dr. Kellogg had transformed a struggling institution with 12 patients into one that cared for 700 at a time and was among the best-known health spas in the nation.

As part of his campaign to make a vegetarian diet more palatable, Kellogg began an experimental kitchen at the sanitarium. Convinced that grains should form a major part

of the diet, he turned wheat into toasted flakes. His brother, W. K. Kellogg, expanded on this discovery, and a host of imitators soon made Battle Creek the cereal capital of America. Other products of the Kellogg kitchen, notably peanut butter, also profoundly affected Americans' eating habits. Less successful were a series of meat analogs based largely upon wheat gluten. It remained for mid-twentieth-century food technology and increased public concern over the dangers of cholesterol to give these substitute meats wider acceptance with the non-Adventist public.

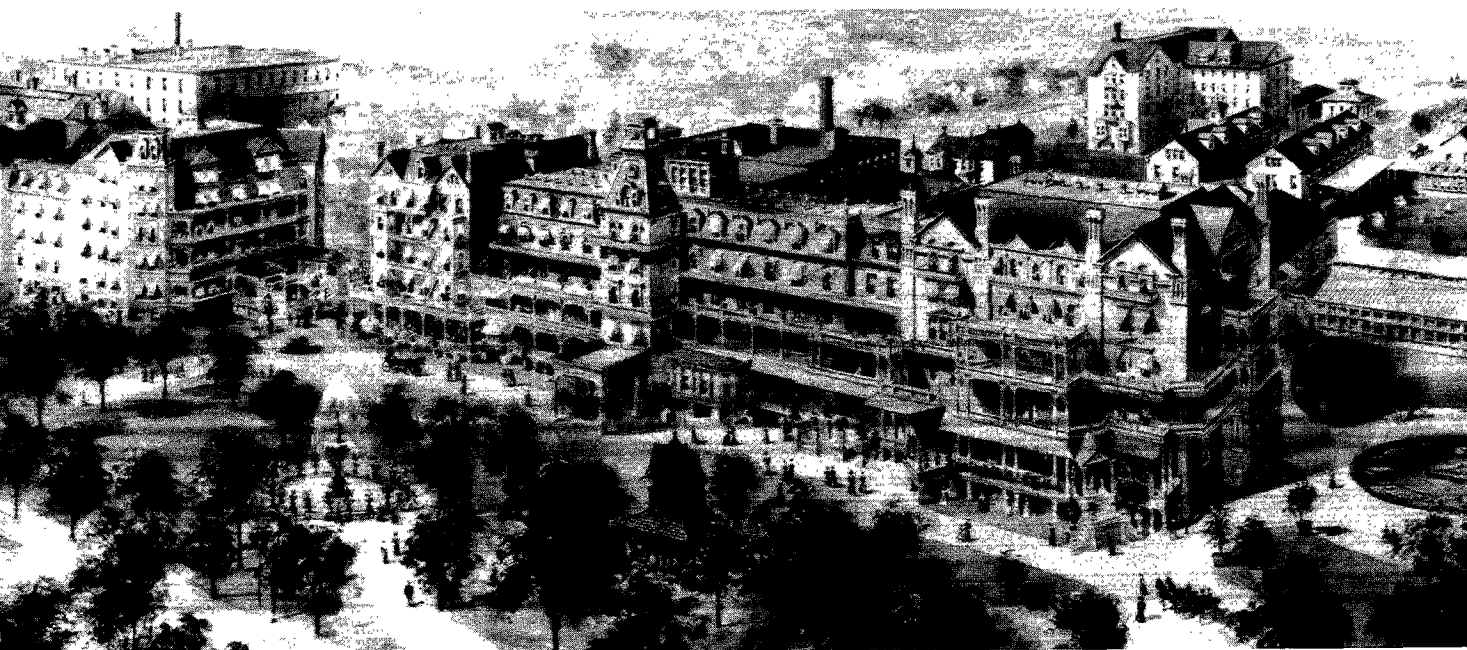
As Adventists spread throughout the United States and into other countries they remembered that it was their duty to arouse others to the benefits of healthful living. Sanitariums patterned after the Battle Creek model appeared in California, Florida, Colorado, Massachusetts, and elsewhere. Sometimes these institutions produced healthful baked

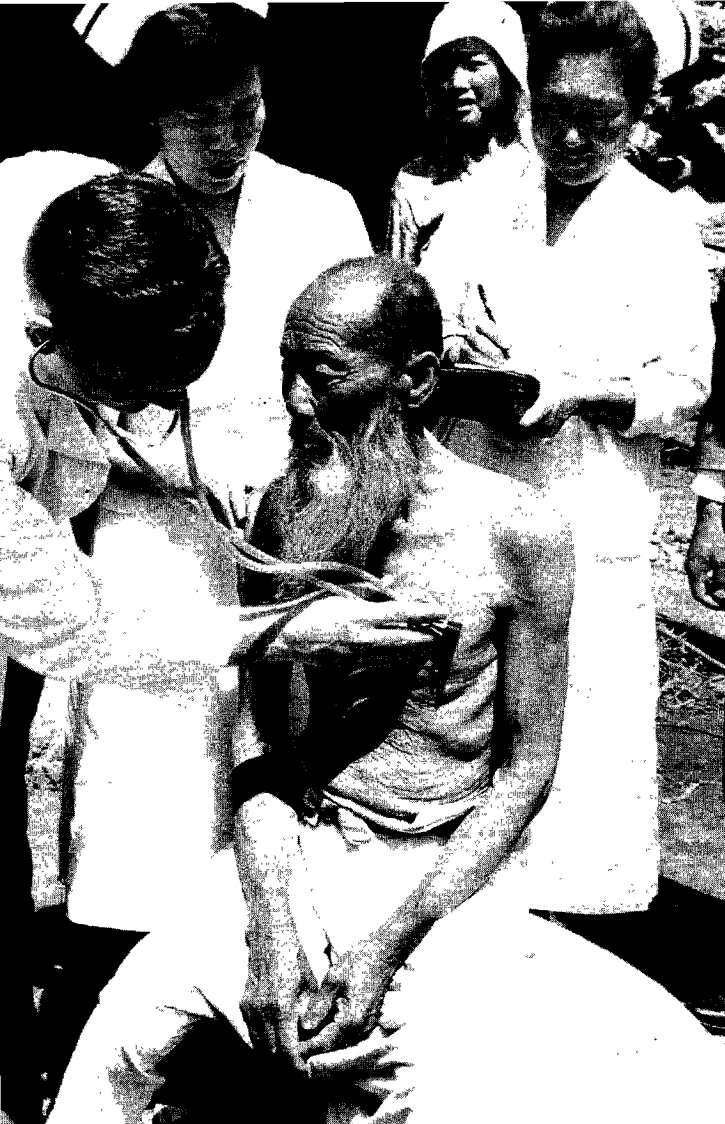
goods and vegetarian protein foods, generally for their own patients and area Adventists. Occasionally these products caught on beyond Adventist circles to influence the tastes of millions. Such was the case with products of Australia's Sanitarium Health Food Company, which developed a local dominance in the breakfast-food market rivaling Kellogg's or General Mills' in the United States. A century after formal Adventist health work began, the Adventist Church operated nearly 400 hospitals and clinics worldwide as well as 28 food factories that turned out a wide variety of breakfast cereals, meat substitutes, soy milk, canned legumes, fruit juices, and honey.

Recognizing that the Adventist approach to health care was different from that in general practice, Dr. Kellogg and his Battle Creek associates launched a school of nursing at the sanitarium in 1883. They also developed a series of short



Adventists opened their first sanitarium, the Western Health Reform Institute (left), in Battle Creek, Michigan, in 1866. In its heyday the institution, renamed Battle Creek Sanitarium, employed 900 workers and was the nation's leading health-reform institution (below). U.S. President and Mrs. Lyndon B. Johnson helped the hospital celebrate its centennial (right).





Representative of Adventist health work worldwide is Louis R. Erich, M.D., who in this photo, taken in 1965, was medical director of the Pusan Sanitarium and Hospital in Korea. He and two Korean nurses examine a patient on Kuk Do Island. Today the church operates 166 sanitariums and hospitals in addition to 269 dispensaries, clinics, and medical launches.

courses in methods of hydrotherapy, proper nutrition, massage, and exercise therapy. These were, in turn, copied by the spreading chain of Adventist health-care facilities.

An unsuccessful attempt at the University of Michigan Medical School to develop Adventist physicians committed to the church's health-care philosophy led Dr. Kellogg to open his own medical school in Chicago in 1895. During the 15 years of its existence, the American Medical Missionary College graduated nearly 200 physicians from a course that not only emphasized "natural" remedies over drug medication but also stressed heavy clinical training and deep commitment to a humanitarian philosophy.

A series of unfortunate organizational and theological differences led to Kellogg's departure from the Adventist Church during the early years of the twentieth century. One result was the demise of his medical college. At the same time Adventists in southern California were negotiating the purchase of a faltering health resort near San Bernardino, and the village of Loma Linda soon boasted a new Adventist sanitarium and school of nursing. Adventists were uncertain

of the wisdom of starting a full-fledged medical school at Loma Linda, but finally, under the urgings of Ellen White and John A. Burden, the College of Medical Evangelists was chartered in 1909.

The new medical school could hardly have opened at a more inauspicious time. That same year Dr. Abraham Flexner issued his monumental report on medical education in the United States and Canada, which resulted in heightened standards for medical education. Could a small denomination with limited resources raise the millions of dollars necessary to equip and staff the necessary educational and clinical facilities? Not without a great deal of hard work and divine providence, both of which materialized. In 1922 the American Medical Association's Council on Medical Education and Hospitals granted the College of Medical Evangelists an "A" rating that it retains to this day as Loma Linda University School of Medicine.

During the 1930s and 1940s educational training in health-related fields expanded at Loma Linda. Beginning in the 1960s, a top-flight heart team took advanced techniques in open-heart surgery to Pakistan, Greece, Thailand, and Saudi Arabia.

Expansion in the thirties

In the early 1930s an Adventist nurse-evangelist team, Leo and Jessie Halliwell, pioneered a medical launch work along the Amazon River of Brazil that grew to a whole fleet of launches now plying the Amazon and its tributaries. Similar work was developed in other parts of South America and in Indonesia and many island archipelagos of the South Pacific. By the mid-1950s Adventists had begun to develop a fleet of medical mission aircraft for use in the jungle areas of Peru, New Guinea, and the wide expanses of Africa.

As early as 1878 the church launched the American Health and Temperance Association. Through periodicals, tracts, and public lectures, this organization promoted total abstinence from alcohol, tobacco, and harmful drugs. Shortly after World War II, a revitalized American Temperance Society launched *Listen*, a monthly magazine aimed at young people that continues to receive acclaim from educators.

Capitalizing on the interest generated by the Surgeon General's report entitled *Smoking and Health*, the society produced a dramatic film, *One in 20,000*, to highlight the link between smoking and lung cancer. Within 20 years this film was seen by an estimated 75 million people. Around 1960 an Adventist physician-minister team developed a successful Five-Day Plan to Stop Smoking that has helped millions.

One hundred and twenty years after Ellen White's major health reform vision, Seventh-day Adventists can look back with profound gratitude on the healing ministry to which they were called. Not only have they been allowed to cooperate with their Master in His work of healing, but they themselves have benefited dramatically. Recent studies demonstrate that Adventists have a lower incidence of cancer and heart disease than does the general public. Their life expectancy is three to six years longer than that of their non-Adventist neighbors. Far from being the "cross" that some early Adventists believed, the insight granted them on healthful living has proved a blessing of the highest order. □

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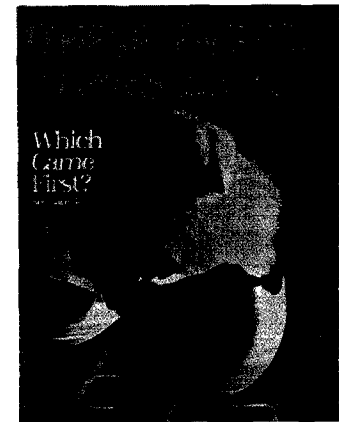
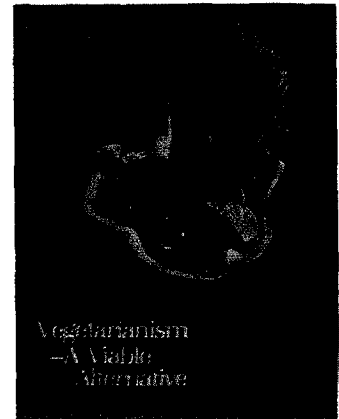
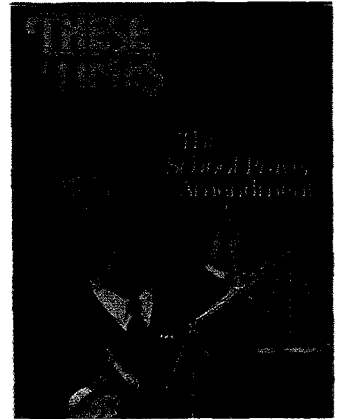
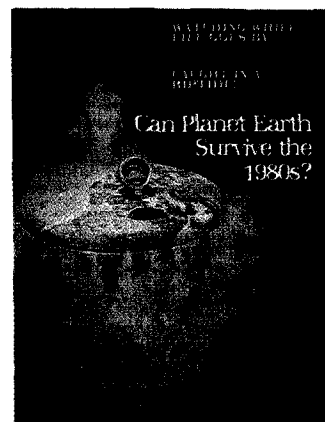
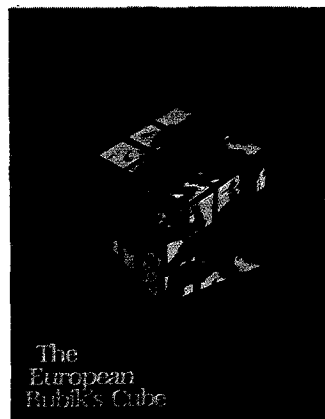
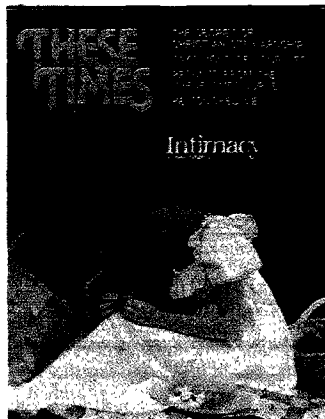
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Mission: the world

By RUSSELL STAPLES

By the beginning of the twentieth century the church had been established in most of the major nations.

The first official missionary of the Seventh-day Adventist Church, J. N. Andrews, died in Basel, Switzerland, 100 years ago. Statistically not much was accomplished by his overseas ministry of nine years, but the world vision of the church was awakened. Adventists had launched an outreach that has resulted in a global community now numbering 4 million members.

Thoughts of world mission hardly occurred to the leaders of the newly organized General Conference of 1863. The work was confined to the northeast and north central parts of the nation, the Civil War was raging, finances were meager, and the little church with 3,500 members could hardly see beyond the great task of proclaiming the message in North America before the soon coming of Jesus Christ. Other

Russell Staples is chairman of the Department of World Mission at the Seventh-day Adventist Theological Seminary, Andrews University, Berrien Springs, Michigan.



For 109 years Seventh-day Adventists have sent missionaries into all the world. Pictured here is the newest building at world headquarters on Eastern Avenue NW., Washington, D.C.

churches were taking the gospel to the heathen—that task seemed beyond the mandate and capacity of the Adventist Church.

The next year—1864—M. B. Czechowski, a former Catholic priest, took the Advent message to Europe. Inasmuch as the Seventh-day Adventist Church had declined to sponsor him, he went under the aegis of another Adventist denomination, but this did not deter him from raising up groups of Sabbathkeeping Adventists in northern Italy and Switzerland. The group at Tramelan, Switzerland—generally considered the first Seventh-day Adventist church in Europe—obtained a copy of the *Review and Herald* and addressed a letter to the General Conference that resulted in sending J. N. Andrews to Europe in 1874.

In 1869 a group of missionary-minded women in Massachusetts founded the Vigilant Missionary Society for the purpose of distributing Adventist literature. As immigrant groups joined the church in North America, literature was produced in Danish, French, German, and other European languages, which was sent to Europe, where it created a lively interest that was followed up by missionaries from North America.

Messages from Ellen White encouraged the churches in North America to reach out to other nations. James White's editorials in the *Review and Herald*, commencing with the August 26, 1873, issue, reflected this broadening outlook. The fact that calls for the Adventist message were coming from other countries was encouraging, but the members wondered how they could cope with the challenge. Overseas they employed a variety of methods: tent meetings, camp meetings, home visitation, Bible studies, and literature sales. Uriah Smith's *Thoughts on Daniel and the Revelation* (1881) was translated and distributed around the world, becoming perhaps the most widely sold of Adventist publications.

A number of events served to bond the scattered Adventist communities into a tightly knit family and increase its missionary enthusiasm. Most important among these was Ellen White's ministry in Europe (1885-1887). The story of the beginnings of the work in Europe and Mrs. White's work there was told in *Historical Sketches of the Foreign Missions of the Seventh-day Adventists*, published in 1886. This book spread around the globe rapidly and did much to promote a missionary spirit.

In 1889 S. N. Haskell and Percy Magan began a two-year itinerary together around the world to investigate missionary opportunities. Their colorful reports of Africa, India, and the Orient in *The Youth's Instructor* stirred the imagination of hundreds of young people, turning their thoughts toward overseas missions.

A Foreign Mission Board was established in 1889 to manage worldwide missionary work and to appoint, instruct, and direct missionaries.



Clockwise from top left: In 1886 Ellen White attended the dedication of the first Seventh-day Adventist chapel in Europe, in Tramelan, Switzerland. J. N. Anderson and Abram La Rue (back row, left), first workers in China, pose with sailors and others in 1902. The Bible Echo Publishing House, now known as Signs Publishing Company, was established in Australia in 1886. The Adventist Church sent J. N. Andrews to Europe in 1874 as its first missionary. Since 1931 Adventist workers have used medical launches to aid Brazilians. Planes have come into use more recently.



Mutiny on the *Bounty* sequel

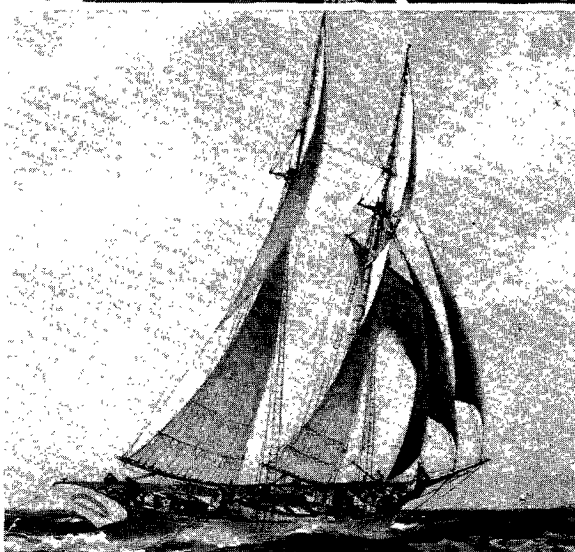
Through book and film the world has learned the story of "Mutiny on the *Bounty*." Not many, however, are aware of the sequel to that adventure.

After the crew of the ship *Bounty* mutinied in 1789, setting their commander, William Bligh, adrift in a lifeboat with 18 loyal sailors, nine of the mutineers went to Tahiti. There they picked up six Polynesian men, 11 women, and one baby girl, and settled on tiny Pitcairn Island, a two-square-mile speck halfway between Australia and South America.

By 1800, drinking and fighting had brought death to all but one of the men, Alexander Smith, leaving him with 11 women and 23 children. Whereupon Smith began to read the *Bounty* Bible, experienced a conversion, changed his name to John Adams, and taught the women and children how to be Christians.

In 1876, ministers James White and J. N. Loughborough sent a trunk of Adventist literature from the United States to Pitcairn. As a result the inhabitants were almost persuaded to keep the Sabbath. Ten years later an Adventist carpenter, John L. Tay, visited the island for six weeks. When he left, a majority of the Pitcairners had become Sabbathkeepers.

Upon his return to America, Tay persuaded the church to build a ship for use in evangelizing the South Pacific. Paid for by \$12,000 in Sabbath School offerings, the *Pitcairn* arrived at Pitcairn Island in 1890 with several missionaries, including John Tay. Eighty-two islanders were baptized and organized into a church. Today, nearly 100 years later, Pitcairn remains a Seventh-day Adventist island.



By 1890 the work was established in about 18 countries. Among them were Switzerland, Denmark, France, England, Italy, Germany, Australia, South Africa, Russia, and New Zealand. By then membership was about 30,000, with about 3,000 overseas. But the days of greatest outreach still lay ahead.

During the most fruitful epoch of Protestant missions—1890-1914—the Seventh-day Adventist Church greatly expanded its foreign missionary work. The world was opening up to missions, and receptivity to Christianity seemed to be greater than ever before.

Among Adventists this epoch commenced with the sailing of the mission ship *Pitcairn* to the South Pacific. This project was paid for by Sabbath school offerings from North American members. Nothing so popularized missions as the *Pitcairn*, and its lasting results led the church to dedicate Sabbath school offerings to missionary support. An indicator of the high level of enthusiasm for missions at this time is seen in the founding of the Earnest Endeavor Band, a student missionary organization at Battle Creek College that promoted foreign missions. Among the founding members was W. H. Anderson, later to become the church's leading missionary to Africa.

Ellen White not only promoted the missionary cause by voice and pen; she herself joined the outward movement for ten years (1891-1900) in Australia.

At this time work began in Central and South America, as well as in Africa, where Solusi, the first of a rapidly expanding network of Adventist mission stations, was established in Rhodesia in 1894. Soon thereafter small beginnings were made in India and Japan. By the beginning of the twentieth century the church had been established in every inhabited continent and in most of the major nations (China being the major exception), but it remained a predominantly North American church. Eighty percent of the world membership of almost 64,000 was in the U.S.A.

A movement at high tide

The church was reorganized at the 1901 and 1903 General Conference sessions in order to become a more effective instrumentality for missions. The Foreign Mission Board was made the major responsibility of the General Conference executive committee. Union conferences were established both in America and overseas to bridge the distance between the General Conference and its far-flung mission fields. Within North America unions were designed to carry the major load of the church, freeing the General Conference for overseeing world missions.

The Adventist Church leaped into the great missionary movement at its high tide, but added its own distinctiveness. The overall strategy of the new administration was to build, in European colonial centers, strong churches that in turn would be able to support missionary programs. This led to the creation of divisions comprised of homeland countries with mission territories. Soon missionaries from the small churches in England, Germany, Scandinavia, Australia, South Africa, and other places augmented the working force of American missionaries.

More and more new missionaries went out—during the first decade of the century about 75 annually, but double that by 1930—and a high percentage dedicated their lifetime to

overseas service. They identified with their host societies, learned the local languages, and built solidly and well. Local converts themselves became missionaries to adjacent countries.

By about 1922 there were as many Adventists overseas as in North America. In 1900, 60 percent of the church's evangelistic workers were employed in North America; by 1930, 77 percent were employed outside of North America. Adventist world membership by then had grown to about a third of a million.

Third World responsibility

The church financed its missionary work in a number of ways. The mainstay has always been Sabbath school offerings. In addition, many devoted Adventists the world over have solicited friends and neighbors during the annual Ingathering campaign for the support of hospitals, schools, and other kinds of humanitarian work. A third major source of funding during this period was government grants-in-aid for educational and medical work.

The colonial era has now passed, and with it the usefulness of colonial affiliation in the territorial arrangement of missions. The church has responded by changing divisional alignments to encourage churches in the Third World to accept full responsibility for preaching the gospel in their countries.

Adventist medical missionary work in many countries has grown to include health education and country-wide preventive measures. The church responded to the almost

ubiquitous refugee problem after World War II in various ways, later consolidated under SAWS (Seventh-day Adventist World Service). SAWS has become a large organization that conducts a wide variety of agricultural, health education, disaster relief, refugee, and community development work as a way of sharing love and hope.

The greatest wave of missions in American history was born in student movements on university campuses, and perhaps the greatest promise for the future of Adventist missions is in the current student missionary movement. Hardly 25 years old, the program has sponsored some 2,600 student missionaries in many kinds of service in 83 countries. Not only do they build, teach, staff English language schools, and care for the ill with youthful enthusiasm, but many later become regular missionaries.

Maranatha Flights International is as exciting and romantic an enterprise as was the *Pitcairn*. Large crews of volunteer professional and novice builders undertake projects that are completed in a few days or weeks to help needy Adventist communities all over the world construct urgently needed facilities.

The Seventh-day Adventist Church, now truly international, continues to grow rapidly. Projections based on the present number of members and current growth rates suggest a membership of 8.5 million by the turn of the century. While rejoicing at this prospect, the church will continue to reach out to almost half the population of earth that has not heard the gospel clearly—until the hope it proclaims is translated into the reality of God's eternal kingdom. □

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Proclaimers of good news

By B. RUSSELL HOLT



**“For three months’ labor . . .
I received my board, a buffalo
skin overcoat . . . ,
and ten dollars in cash.”**

Ever since a Baptist farmer reluctantly promised God that he would preach if he received a specific invitation to do so, Seventh-day Adventists have been preaching a message that invites men and women to accept Jesus Christ as their personal Saviour and prepare for His second coming.

William Miller, the Baptist farmer, was not a Seventh-day Adventist, but the nucleus of what would later become the Seventh-day Adventist Church came from the religious movement he initiated. From October, 1834, to June, 1839, Miller’s record book lists 800 sermons preached—a sermon almost every other day for nearly five years!

Miller’s message of a soon-coming Saviour impressed thousands. Hundreds of ministers joined him in proclaiming the prophecies of the Lord’s return. One of these was a young school teacher, James White, who resigned his school post and ventured forth with a borrowed horse, a patched saddle and bridle, a new cloth chart of the prophecies, and a supply of tracts bundled inside his coat. In response to his preaching, more than 1,000 men and women were converted during the winter of 1842-1843.

When the Lord did not appear as expected in 1844, one Advent group came to a satisfying explanation of their disappointment and went on to form the Seventh-day Adventist Church. Founders James White, Ellen White, and Joseph Bates were shortly joined by J. N. Andrews, Uriah Smith, John Loughborough, J. H. Waggoner, and others. These founding ministers maintained the same evangelistic zeal that had marked their Millerite experience, for they believed Jesus was still coming soon. In addition, they discovered that the seventh day, Saturday, rather than the first day of the week, Sunday, is God’s chosen day for worship.

The world must be given a warning of such tremendous importance that it was pictured in Scripture as proclaimed by three angels flying across the heavens. No wonder those early Adventists willingly sacrificed themselves and their meager possessions in order to preach the message God had given them!

James White and two others contracted to mow 100 acres of hay *by hand* for 87½ cents per acre. They hoped “to get a few dollars . . . to use in the cause of God.” The Whites, especially, spent the early years traveling from one small group of Adventists to another, trying to pull together the scattered pieces of the Millerite movement and to spread the



Early evangelists such as James White illustrated their Bible lectures with charts, while their modern counterparts often use screens in theaters and halls for multimedia presentations.

B. Russell Holt is executive editor of Ministry magazine.

message God had given them for the world. Home was often a room in the house of a sympathetic believer. Funds were almost nonexistent, their health was precarious, food scarce, and difficulties abundant. Yet, with only momentary lapses, their courage and faith remained solid.

Other pioneer ministers among the Adventists suffered similar privations. Joseph Bates, once a prosperous sea captain who had sailed cargos to every port in the world, spent his estate freely in God's work until he was reduced to a single York shilling! Among these fledgling Adventists the idea of a regularly paid clergy was unknown. The "messengers," as they styled themselves, expected to intersperse physical labor with their ministerial duties in order to survive. Infrequent and inadequate gifts from appreciative members supplemented their livelihood.

John Loughborough in later years described his own experience: "For three months' labor in Illinois, from January to April, I received my board, a buffalo skin overcoat which was worth about ten dollars, and ten dollars in cash. . . . My case was not an exception; other ministers fared equally well, and we were all happy in the Lord's work."

From 1876 to 1879 the tithing (10 percent) concept caught on, so that today Adventist ministers receive an adequate wage from the tithe of the members without having to supplement their income with nonchurch employment or gifts.

One great incentive—evangelism—controlled these preachers, and for that they willingly endured hardships and personal inconvenience. In those formative days the few ministers spent most of their efforts not on church members, but on potential converts. Responding to appeals in the *Review* from members in isolated places, they traveled from Maine to Wisconsin. At each stop a schoolhouse, Grange hall, or church building was secured, where meetings were held for a weekend or a week or two. Earnestly they preached Jesus Christ and the gospel truths concerning the Sabbath and the Lord's second coming. When they went to their next appointment a few new believers would be left behind. These converts would work in their own way for their neighbors, and in this way Seventh-day Adventism spread. By 1860 the church had grown from about 100, mostly in New England, to 3,000 members scattered throughout Illinois, Iowa, Michigan, Wisconsin, New England, Canada, and New York.

More "preaching brethren"

Growth in membership was matched by a corresponding increase in the ministerial ranks. The *Review* in 1852 and 1853 names more than 45 of these "preaching brethren," "messengers," or "missionaries," as they were variously designated.

Seventh-day Adventists early began using tents for their evangelistic meetings, a practice that remained widespread for 100 years until the 1950s. Although halls and theaters began to be rented for evangelistic meetings in the 1900s, tents remained in wide use as well and still are employed in some areas.

The church had no schools to provide formal training, so a young evangelist-to-be associated himself with an experienced minister, serving as his "tentmaster." After some



Most Adventist State conferences own their own campgrounds. Many include pavilions for meetings, while others still use large tents. Campers live in tents or recreational vehicles.

time of observation and trial preaching, the trainee would be ready to take his place in the ministerial ranks.

At first meetings of Adventist members could be comfortably contained in a few meeting houses. But as membership grew, church leaders sensed the need to gather entire conference memberships into single gatherings that could instruct and inspire. Camp meetings similar to those of the Millerite era seemed to be the answer.

In September, 1868, such a meeting for western Michigan, Illinois, and Wisconsin was held at Wright, Michigan. This first Seventh-day Adventist camp meeting marked the beginning of an Adventist institution that continues to this day. Some 300 campers showed up for the entire week, but attendance swelled to more than 2,000 on weekends—setting another pattern that still holds. The same year, 1868, such meetings were held also in Illinois and Iowa. Seven camp meetings were scheduled for the following year, and in 1870 James and Ellen White attended 15. A pattern was set for visits by the most prominent preachers of the denomination, making camp meetings a spiritual high point, especially in those isolated times when believers were relatively few and often went months without hearing a preacher.

Camp meetings, particularly in the populous East, soon attracted large numbers from the public as well as Adventist members. At an 1876 meeting near Boston, 20,000 persons came to hear Ellen White lecture on temperance, and thousands more were unable to get transportation to the grounds. One feature *has* changed, however. In the early days, camp meetings were designed to be evangelistic as much as pastoral; therefore their location within a conference changed from year to year. Today most conferences have fixed locations with permanent structures to accommodate the campers.

In their efforts to communicate God's message to the world, Adventist preachers always have sought to use the innovations and technology available. From charts depicting the prophetic symbols to "magic lanterns" and stereopticon

Continued on page 26



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Left: The Voice of Prophecy, founded by H. M. S. Richards more than 50 years ago, proclaims the Advent hope worldwide by radio. Right: The W. A. Fagals established the Faith for Today television program in 1950, currently viewed by a half-million people every week on nearly 100 stations.

2,000 students enrolling during the first month. Courses in Braille and various languages followed, as well as a children's course. The first such Bible course had originated in 1939 with a local pastor on the radio in Pennsylvania. Within 25 years there were more than 120 courses in 72 languages, with a worldwide enrollment of nearly half a million, attracting thousands of new members annually.

slides, to radio, television, videotape, and satellites. Seventh-day Adventist preaching has adapted to the times.

When radio became popular in the 1920s, it was natural that Adventist preachers should capitalize on this technology. In 1930, a young minister named H. M. S. Richards, convinced that radio had the potential to reach millions, set out to establish a regular broadcast—The Tabernacle of the Air—funded by contributions. Within two years the broadcast was receiving \$10,000 annually. In 1936 the "Lone Star Four," a quartet from Texas, joined the broadcast. A year later the names were changed to The Voice of Prophecy and the King's Heralds quartet. Heard up and down the west coast for five years, the program went nationwide in 1942 over the Mutual Broadcasting System.

In connection with the coast-to-coast coverage, a Bible correspondence school was inaugurated with more than

Just as Adventist preachers took advantage of radio, they turned to television when that medium became widespread. In 1950, William A. Fagal, a pastor in New York City, was selected to lead out in 13 telecasts over WJZ-TV at 9:30 each Sunday morning. A "parable" format was decided upon—using a story to present an everyday problem and the Bible's solution. Named Faith for Today, it is the oldest denominationally sponsored television program and is currently released as a public service by stations all across North America and around the world.

Today these major radio and television programs are supported by a multitude of local programs as well as network broadcasts such as The Quiet Hour, It Is Written, Breath of Life, and others.

A. G. Daniells, president of the General Conference from 1901 to 1922, had a conviction that the church should help its ministers rise above their routine duties, deepen their personal consecration, and broaden the effectiveness of their preaching. When he left the presidency of the church, he was asked to direct a Ministerial Commission that would work toward these goals. The Ministerial Association, an arm of the General Conference, now directs this program.

In 1928 Daniells launched a professional journal, *Ministry*, for Seventh-day Adventist clergy. Almost 50 years later, present *Ministry* editor J. R. Spangler and others devised a plan of sending complimentary copies of *Ministry* every other month to ministers outside the Seventh-day Adventist Church. Much of the material in the journal could benefit ministers of all faiths, they reasoned, and this sharing would allow them to understand Adventists better. Response to a two-year trial in five states was overwhelmingly favorable, so with the January, 1978, issue the project went all across North America. Today, 248,000 clergy outside the Adventist Church receive *Ministry* bimonthly on a complimentary basis. Thousands have written to express appreciation and approval.

At present the church has some 15,000 ministers proclaiming the same message that the handful of "preaching brethren" presented with such zeal more than 100 years ago. But from its earliest days the church has insisted that every Christian is a "minister," commissioned by Christ to preach from the workbench, office, or kitchen, by the life and daily conversation. Like William Miller, they "preach" sometimes with trepidation and reluctance, sometimes imperfectly, but always with the conviction that Jesus has saved them and is coming soon! □

The man with a black Book

In a remote area of South America, Brazil, Venezuela, and Guyana meet at Mount Roraima. There, one hundred years ago, an Indian chief had a dream in which he learned about the Creation and Fall of man, salvation through Christ, healthful living, the seventh-day Sabbath, and the Second Coming. Before he died he led his people in living by these truths while waiting for "a man with a black book" who would teach them more, as he had been promised in the dream.

Finally, in 1911, O. E. Davis, superintendent of the nearest Seventh-day Adventist mission, successfully traversed hundreds of miles of jungles and rivers to reach Mount Roraima, where he was received with wonder and joy as the promised "man with a black book." Day by day the Indians met with Davis and a translator to be taught the Bible and a few gospel songs in English. An attack of blackwater fever soon took the missionary's life, but not before he promised that another would come to teach them more.

Through the ensuing years travelers to Mount Roraima reported seeing Indians gathered around a missionary's grave singing "There's Not a Friend Like the Lowly Jesus," "Jesus Is Coming Again," and "Shall We Gather at the River?" Fourteen years later Adventist world headquarters in Washington received a \$4,000 gift toward work among these tribes, so missionaries journeyed once again to Mount Roraima to establish schools and churches among those who since then have been known as the Davis Indians.

Preparing youth for service

By GARY G. LAND

Through many programs Adventists have sought to bind their children and youth closely to the church and to guide them in sharing their faith.

The religious movement that became the Seventh-day Adventist Church began with a strong expectation of Christ's early return. Believing that they would soon be in heaven, Adventists at first gave little attention to the special needs of their children and youth. As the years passed and Christ did not come, the believers came to recognize that the nobleman's statement in Jesus' parable, "Occupy till I come" (Luke 19:13), applied to them also.

Their faith in the Second Coming continued as strong as ever, but by the 1850s they were developing a sense of mission that within a few decades included the whole world. This enlarged vision of their responsibility gradually brought Adventists to see that they must direct special attention to their young people.

James White, the organizer and publicist of the fledgling Sabbatarian Adventist movement, appears to have been among the first to realize that children had needs different from those of adults. In 1852 he launched *The Youth's Instructor*, a monthly publication to provide doctrinal

lessons for children, and also published a series of children's lessons in the *Review and Herald*.

The next year in Rochester, New York, White organized what probably was the first Sabbath school. Over the next few years, as other Sabbath schools took form, generally two divisions were organized—one for adults and the other for children. However, little effort appears to have been made to teach children according to their age level.

This situation changed when Goodloe Harper Bell, an experienced teacher, became editor of *The Youth's Instructor* in 1869. He quickly divided the Sabbath school lessons into two parts, for children and youth. Within three years he also produced a set of Bible study books for the Sabbath school. Not content with simply revamping lessons, Bell developed plans for Sabbath school organization, traveling widely to advise Sabbath school leaders. By 1877, California organized the first state Sabbath School Association, which was followed a year later by the General Sabbath School Association.

Although Bell set the Sabbath school on its modern course, refinements continued in the teaching of children and youth. In 1878, the Battle Creek church formed a division for small children; soon other churches followed the practice of dividing the Sabbath school according to age. By 1901 it was standard procedure to have four divisions: senior, youth, primary, and kindergarten. Since then the children's divisions have been further divided into earliteen, junior, primary, kindergarten, and cradle roll.

The growing recognition that religious teaching needs to

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In 1872 Goodloe H. Bell taught the first Adventist-sponsored school. Only two years later the school was developed into Battle Creek College.

be adapted to specific age groups paralleled the development of new publications. In 1890 *Our Little Friend* appeared, carrying lessons for children "under nine years of age." In 1957 it introduced lessons for both cradle roll and kindergarten ages. The 1950s also saw the introduction of the *Junior Guide* (1953) and the *Primary Treasure* (1957). *Insight* replaced *The Youth's Instructor* in 1970. These publications not only provided Bible lessons but they also included stories, articles, puzzles, and news items that sought to offer Adventist children instruction in moral standards and spiritual perception.

The Sabbath school taught children on the seventh day, but Adventist parents were concerned about their children's education on weekdays as well. Concern about the influence of public schools on their children led to the opening of the first Adventist elementary school in Bucks Bridge, New York, in 1853. The first official church-sponsored school opened in 1872 when the General Conference took over a school that G. H. Bell had been operating privately in Battle Creek, Michigan.

More advanced education

The need for more advanced education led Adventists to open Battle Creek College in January, 1874. The new college stimulated the development of other schools. In 1882, church members in California opened Healdsburg Academy. About the same time, G. H. Bell led in the opening of South Lancaster Academy in Massachusetts, introducing such activities as broommaking, shoe repair, and printing. The distinctive shape of Adventist education was taking form.

The 1890s saw a mushrooming of new schools. Five colleges, several academies, and more than 200 elementary schools opened. The church also established schools in Canada, England, Australia, Switzerland, Sweden, Germany, Africa, Argentina, Denmark, and Brazil. As the new century dawned Adventist education had become both well established and worldwide in its scope.

As more Adventist young people attended college it became clear that the ministry also needed to improve its educational status. Ministerial institutes took place occasionally through the nineteenth and into the early twentieth century, but a more systematic approach was needed. In 1932 the church decided to supplement undergraduate ministerial courses with a graduate theology program. During the summers of 1934 through 1936 the Advanced Bible School convened at Pacific Union College in California. The next year a theological seminary opened at world headquarters in Takoma Park, Washington, D.C. By the end of its first decade the seminary offered M.A. and B.D. degrees, with studies in archeology, church history, Biblical languages, Biblical theology, and the practical aspects of the ministry.

Within a few years the educational system expanded even more. Concerned with educating elementary and secondary teachers within an Adventist setting, the General Conference authorized the development of a university. Berrien Springs, Michigan, became the location for Andrews University, developed in 1959. By the early 1980s, in addition to undergraduate programs, the university offered Master's degrees in several fields and doctorates in fields such as

theology and Biblical studies, education, and professional pastoral training. Depending upon the field chosen, a student could now achieve his entire formal education, kindergarten to doctorate, within Adventist schools.

Although Seventh-day Adventist education has witnessed much change in the course of its more than 100-year history, it has served as a primary vehicle for transmitting the beliefs and values of Adventists from one generation to another. Not only in the formal classroom setting but also in the informal relationships between teachers and students and among the students themselves, the social bonds that tied the young to the church were formed.

Whereas the Sabbath school and educational enterprises were the products of church leadership, the first young people's societies developed through the efforts of the youth themselves. In 1879, young Luther Warren and Harry Fenner organized a small group of boys in Hazelton, Michigan. During the next few years similar groups arose in several churches around the United States. At its 1899 camp meeting, the Ohio Conference became the first conference formally to recognize such groups when it passed a resolution creating the "Christian Volunteers." Eight years later the General Conference formed the Young People's Department, from which local organizations drew the name Young People's Society of Missionary Volunteers (MV). As the MV program, which involved youth between 16 and 30, developed, several features were introduced: book clubs, Bible readings, and personal evangelism. Beginning in 1909 the denomination called for a similar program for younger children, and Junior MV Societies emerged.

Local leaders borrowed ideas from the Girl and Boy Scouts for their societies. These innovations culminated in 1922 with the development of JMV Progressive Classes, which emphasized spiritual and physical skills. Meanwhile, the first MV summer camp opened in 1926 at Town Line Lake, Michigan, followed within a few decades by permanent campsites in nearly every state.

For children between the ages of ten and 15, uniformed Pathfinder Clubs of the 1940s adopted the recreational elements of the JMV society along with such educational activities as book clubs and Bible readings, marching, fairs, and camporees. With the international expansion of Pathfinding Adventist young people could now find a wide variety of activities under the auspices of the church that met their social, intellectual, physical, and spiritual needs.

However, the church could not isolate its young people from the world. When the wars of the twentieth century took many Adventist men from their homes and schools, church leaders acted to help them cope with military life and the challenges of the battlefield. As early as the Civil War, Seventh-day Adventists had adopted a position of noncombatancy, but it was during World War I that the church institutionalized its efforts in behalf of Adventist soldiers. In 1918, the General Conference created the War Service Commission, headed by evangelist Carlyle B. Haynes, which worked to insure the rights of Adventist noncombatants. Ministers were appointed to serve the soldiers at army training camps and in Europe, and a special soldiers' literature fund was established.

By 1934, with events in Europe again looking ominous, Dr. Everett Dick of Union College introduced the College

Medical Corps to prepare young men for noncombat military service. In 1938 the program became the Medical Cadet Corps, and during the war years it provided invaluable training for several thousand Adventists who faced military service.

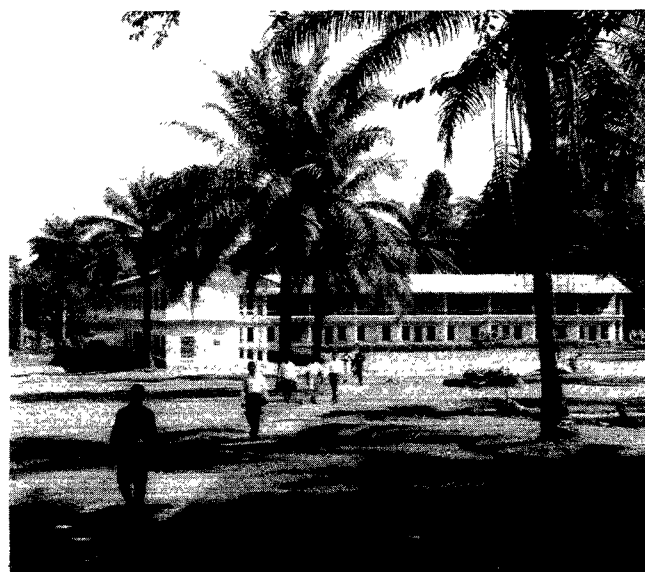
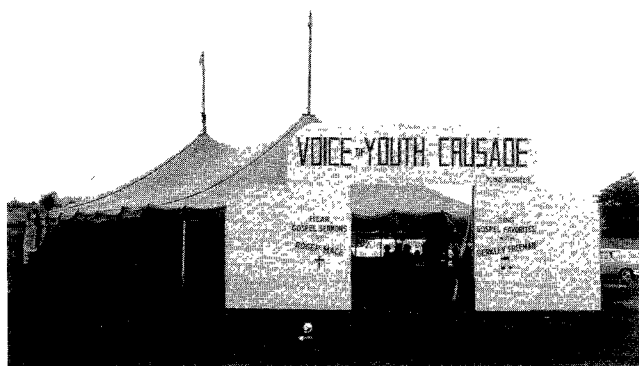
The reactivated War Service Commission was successful in getting the army to assign Adventists to the medical corps. Renamed the National Service Organization, it maintained servicemen's centers near army bases where large numbers of Adventist soldiers served, primarily in San Antonio, Texas; Frankfurt, Germany; and Seoul Korea.

Throughout these many programs, from the Sabbath school to the National Service Organization, the denomination's purpose has been to bind the children and youth closely to the church and to guide them in sharing their faith. In recent years added attention has been given to this latter goal. In 1959, Maryland's Columbia Union College sent a student

to the mission field for the summer so that upon his return to campus he might encourage interest in missions. After the success of this first endeavor, all the other colleges in North America and a few elsewhere began to participate in the student missionary program. By the mid-1970s most students served one- to 12-month terms, filling posts for which there was no mission budget or personnel. English-language schools in the Far Eastern Division became one of the most popular service projects, as each of a dozen or more colleges sent out students every year. The program was so effective that in 1970 the church created a parallel effort, now known as the MV Taskforce, which utilizes students and young laymen for projects within the United States.

In many ways the interest that young people have shown in these projects has fulfilled the dream that the church could mobilize an army of youth for advancing the gospel in all the world so Jesus might soon return. □

Clockwise from left: Adventist young people often conduct their own evangelistic meetings. Visiting missionaries challenge juniors at camp meetings. Adventist College of West Africa in Nigeria is one of 78 operated by the church around the world. This Pathfinder Club in the Philippines is representative of 6,755 clubs worldwide. They serve 163,163 youth aged 10 to 15.



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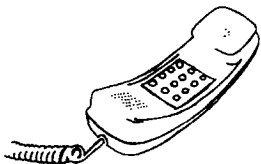
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Seventh-day Adventist historical highlights

- 1831—William Miller begins to preach.
- 1844—First company of Sabbathkeeping Adventists, Washington, New Hampshire.
—The great Disappointment.
—Ellen G. Harmon's first vision.
- 1848—First general meeting of Sabbathkeepers, Rocky Hill, Connecticut.
- 1849—*The Present Truth* published, Middletown, Connecticut.
- 1850—*Second Advent Review and Sabbath Herald* (now called *Adventist Review*) published, Paris, Maine.
- 1852—Washington hand press purchased, Rochester, New York.
—*The Youth's Instructor* published.
- 1853—First regular Sabbath school, Rochester, New York.
—First Adventist elementary school, Buck's Bridge, New York.
- 1855—Publishing office moves to Battle Creek, Michigan.
- 1859—"Systematic benevolence" adopted
- 1860—"Seventh-day Adventist" adopted as church name.
- 1861—Michigan organized as first State conference.
- 1863—General Conference organized, Battle Creek, Michigan.
- 1864—Seventh-day Adventist soldiers given noncombatant status by government.
- 1866—Publication of *Health Reformer* journal.
—Health Reform Institute (Battle Creek Sanitarium) opened.
- 1868—First general camp meeting, Wright, Michigan.
- 1874—Battle Creek College established.
—*Signs of the Times* published, Oakland, California.
—J. N. Andrews, first foreign missionary, sails from Boston to Europe.
- 1875—Pacific Press Publishing Association incorporated, Oakland, California.
- 1879—First local Young People's Society, Hazelton, Michigan.
- 1881—James White dies, age 60.
- 1882—First Seventh-day Adventist book (*Thoughts on Daniel and the Revelation*) published for sale to public.
- 1884—Adventist training school for nurses opened, Battle Creek, Michigan.
- 1885—Seventh-day Adventist work begun in Australia.
—Ellen White goes to Europe (1885-1887).
- 1887—First Adventist mission opened in Africa.
- 1888—General Conference session at Minneapolis studies doctrine of righteousness by faith.
- 1889—National Religious Liberty Association organized.
- 1890—Missionary ship *Pitcairn* sails to South Pacific.
- 1891—Ellen White goes to Australia (1891-1900).
- 1901—General Conference reorganized with union conferences, budget financing.
—Southern Publishing Association established, Nashville, Tennessee.
- 1902—Review and Herald Publishing House destroyed by fire.
- 1903—General Conference world headquarters moved to Washington, D.C., with Review and Herald Publishing House.
—Jasper Wayne begins "Ingathering" public solicitation program.
- 1906—College of Medical Evangelists (now Loma Linda University) opened, Loma Linda, California.
- 1913—General Conference organized into world divisions.
- 1915—Ellen White dies, age 87.
- 1924—J. N. Loughborough, last of the pioneers, dies age 92.
- 1934—SDA Theological Seminary established, Washington, D.C.
- 1935—Loma Linda Foods established, California.
- 1939—First Bible correspondence school, Williamsport, Pennsylvania.
- 1942—Voice of Prophecy radiobroadcast goes nationwide on 89 stations.
- 1945—Black conferences organized in the United States.
- 1950—Faith for Today TV program inaugurated.
- 1953—Publication of seven-volume *Seventh-day Adventist Bible Commentary* begun (completed 1957).
—School of Dentistry opens at Loma Linda, California.
- 1955—Seventh-day Adventist Church world membership passes one million.
- 1957—Potomac University founded, Washington, D.C.
—First Seventh-day Adventist licensed college radio station begins operations, Washington, D.C.
- 1959—Five-Day Plan to Stop Smoking initiated.
—Student missionary program inaugurated.
- 1960—Potomac University moves to Berrien Springs, Michigan; becomes Andrews University.
- 1961—Loma Linda University formed, California.
- 1966—*Seventh-day Adventist Encyclopedia* published.
- 1970—World membership passes 2 million.
- 1971—Adventist World Radio begins operation from Portugal.
—Radio, TV, and Film Center established, California.
- 1975—First General Conference session outside North America, Vienna, Austria.
- 1978—World membership passes 3 million.
- 1983—World membership passes 4 million.

For further reading on Seventh-day Adventist history:

- The Great Advent Movement*, by Emma Howell Cooper, \$3.95
- Light Bearers to the Remnant*, by R. W. Schwarz, \$11.95
- Origin and History of Seventh-day Adventists*, by Arthur W. Spalding (4 vols.), \$28.95
- The Story of Our Health Message*, by D. E. Robinson, \$4.50
- Seventh-day Adventist Encyclopedia*, Don F. Neufeld, ed., \$21.75
- Tell It to the World*, by Mervyn Maxwell, \$4.95
- The Vision Bold*, by Warren Johns and Richard Utt, \$19.95 (illustrated history of SDA health work)

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