

LESSONS IN
DENOMINATIONAL
HISTORY

FOR USE IN
THE SECONDARY SCHOOLS
OF THE CHURCH



DEPARTMENT OF EDUCATION
GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS
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PREFACE

For adventure one need only follow the missionary into the wilds of the upper Amazon, or across the border of Tibet into that forbidden land, or go with him on many another incidental trip. But space excludes from these pages a full account of the adventure, the devotion, and the heroism of God's people and their leaders. The story of a century of work cannot easily be told in a few pages.

For some time students and teachers have sought a book containing the essential facts of the origin and growth of the church, presented in convenient and classroom form. *Lessons in Denominational History* is published as an attempt to meet the need. The book is the result of the co-operative efforts of a committee selected by the Department of Education, and working at Washington, D. C. The members were: A. E. Axelson, of Oak Park Academy; Robert Kitto, of Lynwood Academy; N. F. Pease, of Auburn Academy; D. E. Robinson, of the Ellen G. White Publications office; and W. H. Teesdale, of the Department of Education.

For information and helpful suggestions they are indebted to many sources and individuals. The committee is grateful to A. L. White of the Ellen G. White Publications office for the use of its library and for his personal interest and help, and to Miss Esther Benton of the Department of Education for her careful reading and correcting of the text. It is hoped that these pages will add stimulus to a reviving interest in the story of the church. Books rich in information and most helpful to the student are listed at the ends of the chapters.

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—*Life Sketches, 196.*

This revised edition is sent forth with as few changes as are considered consistent with the experience of those who have used the book, and with the authors' purpose to make the contents as informative and inspirational as space will permit. Selections of illustrations for the next printing are already being made.

W. H. T.

THE CHURCH IN HISTORY

Objective: To sketch in prophecy and history the background and foundation of the ideals and doctrines that constitute the setting and structure of the advent movement.

1. ORIGIN AND MISSION OF THE CHURCH

The church is God's fortress that He holds in a revolted world. It is His purpose that it shall be a great citadel of truth, and He is determined that it shall recognize no authority above the word of God. It is God's agency for the salvation of humanity. To it has been entrusted the gospel commission, and it has been organized for service.

The Seventh-day Adventist church is of comparatively recent origin, but its doctrines are old and time-tested. It contains all the gospel truth that can be applied to the present time. In order to better understand this institution, it becomes necessary to make a brief survey of its history. Even as the church was rooted and grounded in the Scriptures of Jesus' time, so the Seventh-day Adventist Church is rooted and grounded in the Old and New Testaments.

Stephen refers to the exodus movement out of Egypt as "the church in the wilderness." Acts 7:38. Abraham was a member of that group. He was called out and away from an idolatrous home to become the father of all that believe. There were many others whose lives shine undimmed down through the centuries. Paul refers to them in Hebrews 12:1 as a great cloud of witnesses.

The Old Testament teachings laid a sure foundation for the prophecies and teachings of the New Testament. Without the supplementary prophecies of Daniel the book of Revelation would be incomplete. The one is unfolded and explained in the other. Christ based much of His teachings upon the Old Testament. In fact, He quoted freely from the Scriptures of His time, and thereby placed His stamp of approval upon the inspired writers.

Like the growing seed, the apostolic church grew in a simple, natural way. John the Baptist was sent by God to prepare the way and to announce the coming of Jesus. As the work prospered and grew, the organization developed and was perfected. The Holy Spirit watched over it and directed its activities. When the time for a mission expansion came, the Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them." Acts 13:2.

The doctrines of the early church were simple, clear, and very definite. They were centered in Christ and the teachings of the Scriptures. The burden of the message was Jesus, His crucifixion and resurrection, and salvation in His name. In the presentation of that God-given message the believers were completely united. They preached with authority and with deep Heaven-born conviction. Those who heard their teachings marveled and took knowledge that they had been with Jesus. (Acts 4:13.)

The first step in its organization was taken when Jesus ordained the twelve apostles. Upon their shoulders rested the responsibility of finishing the work that Christ had so well begun and was so soon to leave. Immediately after Christ's ascension they set themselves to work to accomplish their task.

A democracy. Guided by the Holy Spirit and the teachings of the Scriptures, the whole body of believers proceeded to fill the place left vacant by the tragic death of Judas. The procedures were democratic. If difficulties arose, and they did, they were brought before the church to be settled. In the case of the discontented Grecian widows, who claimed that they were being neglected in the daily ministrations, the church relieved the apostles of their temporal duties, and selected seven deacons—honest men, of good report, and filled with the Holy Spirit—to carry such material responsibilities.

Some years later, at Antioch in Syria, the problem of the conditions upon which the Gentiles were to become members came dangerously near to splitting the church into Jewish and Gentile divisions. The question was referred to a council of delegated leaders from the various churches. Peter related his experience at Caesarea. He reported that while he was preaching to the Gentiles the Holy Spirit came upon them and made no distinction between Jewish and Gentile believers. James, the chairman of the council, showed from the writings of the Old Testament that the Gentiles were to share in the blessings of the gospel. Paul and Barnabas related their missionary experiences in the first missionary tour. With these facts before them, the council at Jerusalem decreed that the problem had already been decided in favor of the Gentiles by the prophecies of the Old Testament and by the divine guidance of the Holy Spirit.

The Holy Spirit was a treasured guest in the assemblies of the members. To have received the Holy Spirit was usual rather

than exceptional. When Paul found some men in Ephesus who had received the baptism of John, but not the Holy Spirit, he had them rebaptized. The Holy Spirit gave power for witnessing, wisdom and words to speak in time of trial, and, on the day of Pentecost, a distribution of the special gift of speaking in different languages. For these men the Holy Spirit did in a moment that which they could not have accomplished for themselves in a lifetime of study.

The apostolic church was characterized by its simplicity of organization and doctrines, and by its unity of purpose and work. Aside from the general supervisory work of the apostles, there were two kinds of officers in it—the elders, or bishops, who were responsible for spiritual needs, and the deacons, who took care of the temporal needs. Paul was careful to see that elders were selected for every group of believers. When members and leaders lived in many lands and under varied conditions, the organization became more complex. The simplicity of one community using one language soon disappeared.

Another characteristic of that early church was its separation from the world. It was in the world, but not of the world. Persecution and estrangements caused dire need, but these circumstances were met when those who had property sold their houses and lands, and brought gifts to the church at Jerusalem for distribution. Among the Gentile believers Paul raised large sums of money for the needy.

The Spirit of prophecy was early manifested among the members. Paul possessed the gift. Peter talked with angels, and prophesied of things to come. (Acts 10:17-20; 12:1-10; 2 Peter 3:3-10.) John wrote the major book of prophecy in the New Testament. At Antioch in Syria there were several prophets. Philip, the deacon, had four daughters in his own household who possessed this remarkable gift. (Acts 21:8, 9.) Indeed, the apostolic church came behind in no gift of the Spirit. (1 Cor. 1:5-8.) It possessed them all, and that was the secret of its unity and success. These gifts operate for the perfection of the saints and the edifying of the body of Christ, which is the church. (Eph. 4:11, 12.)

The early disciples were essentially missionary-minded. Andrew found his brother Peter, and Philip brought Nathanael to Jesus. They were indeed fishers of men. Although they were hindered by a lack of communication and intercourse, yet, ac-

according to the statement of Paul, the gospel was preached to every creature under heaven. (Col. 1:23.)

The work of the apostle Paul is an example of the rapid spread of the gospel. He was called of God to become the missionary to the Gentiles. When he was converted, his wealth, culture, and position became a hindrance to his advancement in Christian living. He denounced these things as dross—like Moses, who chose “rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.” Heb. 11:25, 26. As physical strength weakened, the inward spirit of mind and soul pressed on in untiring missionary zeal. Shut off from active missionary work by an unjust imprisonment, he busied himself in directing the work of the churches, in sending out other missionaries, and in writing epistles that have been invaluable to the Christians of succeeding ages.

The apostles labored hard to stem the rising tide of evil. There were dangers from within as well as from without. Speaking to the Ephesian believers at Miletus, Paul warned them against subversive influences that would arise from within. As the gospel spread throughout the Roman world—entering even Caesar’s palace—strong opposition and persecution arose. A martyr’s death awaited the apostles one by one. Paul was beheaded, and Peter was crucified by the infamous decrees of Nero.

The Jewish Christians fled from the doomed city of Jerusalem. By instruction from Christ, given about forty years before, these disciples knew that when the city was surrounded by the Roman legions (Matt. 24:15-20) it was time to flee. Not one lost his life, but the temple and its services, to which the Jews had clung so tenaciously, were completely destroyed.

So far as is known, only John the beloved escaped the martyr’s death, and that only by the miraculous grace of God.

“The life of John was one of earnest effort to conform to the will of God. The apostle followed his Saviour so closely, and with such a sense of the purity and exalted holiness of Christ, that his own character appeared, in contrast, exceedingly defective. And when Jesus in His glorified body appeared to John, one glimpse was enough to cause him to fall down as one dead.”⁴

John was the last surviving apostle. The life and teachings of his Lord were deeply embedded in his soul. His devotion deep-

ened as the years of his life lengthened. Determined effort was made to destroy the influence of his godly life. His doctrines were misstated and warped into seditious teachings against the government. He made his defense with wisdom and eloquence. The effect of this was only to deepen the hatred of his opposers against him and his message of truth. His favorite theme was the love of God. He trusted in God as a devoted child trusts in his earthly father.

With the death of John, near the close of the first century, the last personal connection with Jesus was broken; the strongest opposition against the introduction of corrupting errors was removed; and the history of the Christian church becomes one of spiritual declension.

“Looking back upon the history of the apostolic age, it appears to us as a vast battlefield of opposite tendencies and schools. Every inch of ground is disputed and has to be reconquered; every fact, as well as every doctrine of revelation, is called in question; every hypothesis is tried; all the resources of learning, acumen, and ingenuity are arrayed against the citadel of the Christian faith. The citadel is impregnable, and victory is certain, but not to those who ignorantly or superciliously underrate the strength of the besieging army. In the sixteenth century the contest was between Roman Catholicism and Evangelical Protestantism; in the nineteenth century the question is Christianity or infidelity. Then both parties believed in the inspiration of the New Testament and the extent of the canon, differing only in the interpretation; now inspiration is denied, and the apostolicity of all but four or five books is assailed. Then the Word of God, with or without tradition, was the final arbiter of religious controversies; now human reason is the ultimate tribunal.”²

REFERENCES.

1. M. E. Olsen, *Origin and Progress of Seventh-day Adventists*, 11-20.
2. Philip Schaff, *History of the Christian Church*, I, 853, 854.
3. Ellen G. White, *Acts of the Apostles*, 9-56.
4. Ellen G. White, *The Sanctified Life*, 57.

2. CONCESSION AND COMPROMISE

Prophetic view of the church. Jesus and the apostles were shown the future experience of the church. (Study Matt. 24:5, 11, 12; 2 Tim. 4:3, 4; 2 Peter 2:1-3; 1 John 4:1-3.) "I know this," said the apostle Paul to the elders of the church of Ephesus, "that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:29, 30. Before the second coming of Christ there was to be a "falling away," or apostasy, until finally the "man of sin" would be revealed. He would aspire to sit in the very seat of God, and to act as though he were really God. (2 Thess. 2:1-4.) "Paul trembled for the church as, looking into the future, he saw the attacks which she must suffer from both external and internal foes."³ False teachers or false prophets would arise, the gospel would be perverted, and there would be great spiritual declension. The apostles saw these influences working during their lifetime.

Early persecutions. The hatred and persecution of the Christians, foretold by Jesus (Matt. 24:9, 10), were not long delayed. At first the Jews led in this opposition, but as the message spread to the Gentiles, there came the time when "heathen idolaters cruelly persecuted and killed the Christians. Blood flowed in torrents. The noble, the learned, and the common people, were alike slain without mercy. Wealthy families were reduced to poverty, because they would not yield their religion."⁴ "These persecutions, beginning under Nero about the time of the martyrdom of Paul, continued with greater or less fury for centuries."⁵ The climax of persecution against the Christians came in the reign of the emperor Diocletian (245-313 A. D.). He gave orders for the destruction of all Christian churches, for the annihilation of the Sacred Scriptures, and for the apprehension of all clergy, with orders that they must either sacrifice to the pagan gods or be put to death. No Christian was allowed to hold any public office.

The conversion of Constantine. Constantine the Great (288-337 A. D.) succeeded Diocletian as emperor. He became the open

champion of Christianity, and this greatly changed the situation. He used the wealth of the empire to build up the new religion. Through the avenues of the church he opened the way to wealth, honor, favor, political advancement, and worldly renown. The way of religion was made easy. In the contest for imperial favor, place, or power, the humble spirit of the Master was lost sight of, and the world was converting the church. It must not be thought that Constantine was genuinely converted to Christ. He sought to maintain the favor and support of both pagans and Christians. Before his so-called conversion he had been a devout worshiper of the sun, which was regarded as the "invincible guide and protector of Constantine."

His effort to please both parties is well illustrated by his Sunday law, of 321 A. D. He pleased the bishops of the church by ordering judges, townspeople, and mechanics to rest on Sunday, which day was by this time observed as a holy day by the Christians, in honor of the resurrection of Christ. Although he did this, his paganism was manifest in its reference to the "venerable day of the sun." It "enjoined the civil observance," or rather forbade the public desecration, of the first day of the week, but not under the name of *Sabbatum* (Sabbath) or *Dies Domini* (Lord's day), but "as *Dies Solis* [day of the sun], in conformity to his worship of Apollo, and in company with an ordinance for the regular consulting of the haruspex."² The law was thus as applicable to the worshiper of Hercules, Apollo, and Mithras, as to the Christians.

Union with heathenism. Instead of being a real hindrance to the church, persecution had only led the Christians closer to God, deepened their love for one another, and strengthened their efforts to win others to Christ. Thousands were slain, but tens of thousands rose to take their places. "Satan saw that he was losing his subjects; for although they suffered persecution and death, yet they were secured to Jesus Christ, to be the subjects of His kingdom. Satan therefore laid his plans to fight more successfully against the government of God, and overthrow the church. He led the heathen idolaters to embrace a part of the Christian faith.

"Although these worshipers of idols professed to be converted, they brought their idolatry with them into the church, only changing the objects of their worship to images of saints, and even of Christ and of Mary His mother. As the followers of Christ gradually united with them, the Christian religion became corrupted, and the church lost its purity and power. Some refused

to unite with them; such preserved their purity, and worshiped God alone.”⁴

Church and state united. Before the so-called conversion of Constantine, the state had regarded the Christians with either indifference or contempt, or had persecuted them. Now it was Constantine who called together at Nicaea the first general council of the church. Although he had not been vested by the church, he assumed the title of bishop of bishops, and not only presided over the sessions of the council, but enforced its decrees. This marked the beginning of that union of church and state which made possible the later persecutions by the papal church. One of the illustrious fathers of the church, St. Augustine (354-430 A. D.), was among the first to advocate the theory that “men should be brought to serve God by instruction” if possible, but if not, then “by fear of punishment or by pain.”²

The strife for supremacy. The first believers were organized into a democratic church. The apostles taught that with God there is no respect of persons. For the maintenance of church order in the preaching of the gospel and in the direction of the church there were two classes of officers—bishops, or elders, and deacons. These were chosen by the church itself, as *overseers*, but not as *overlords*. Some teach that Peter was vested with supreme authority over the church, and he is listed as the first “pope.” But it is evident that he did not so regard himself, and neither did the apostolic church so regard him. (Acts 8:14; 15:13-19.) “The elders which are among you I exhort,” he wrote, “who am also an elder.”

Before long there began to be class distinctions in the church, and an attempt to recognize various ranks of officials. A distinction, not found in the New Testament, was made between the bishops and the elders, who were termed presbyters. Forgetting the injunction of Jesus, “Be not ye called Rabbi [or Father]: for one is your Master, even Christ; and all ye are brethren,” some sought positions and titles of dignity. A city church might through its efforts raise up other companies of believers in the surrounding country. The elders of the original church would naturally be regarded with respect and deference, but this deference was later demanded, rather than given freely.

As churches and officers multiplied, it was necessary to call meetings for consultation. It was natural and proper for the older ones to be chosen to preside. The next step was to claim such

honor as a right for life. The bishops in those churches established by the apostles claimed that they were superior to others raised up later. Finally, as Rome was the capital of the empire, and as the church there claimed to have been founded by two apostles, Peter and Paul, its bishop demanded that he should be regarded as supreme over all other bishops. Later in the fourth century, when the empire was divided, there was rivalry between the bishops of Rome and of Constantinople, over which should be the head. Finally, when, in 533 A. D., the emperor Justinian decreed that the Bishop of Rome should be the head of all the churches, the way was open for the full manifestation of a man who claimed titles and power which belonged to God only.

The church of the first centuries, though somewhat corrupted by worldliness, made great inroads upon paganism. It is very evident that converts to Christianity were multiplied by the thousands and increased to the millions. If these Christians followed the plan of organization used by Paul, the remote and outlying conquests of the church were closely tied to the mother church. This was at first Jerusalem or some other large church center; later on it became Rome.

Fortunately for the development of the Roman Catholic Church, many of the early bishops of Rome were very able and ambitious men. It did not take them long, following the division of the empire in the fourth century, to profit materially from the transfer of civil authority to the East. Not only were the Roman bishops capable men, but they sent out many successful missionaries to the Germanic peoples who were living in the territory now known as France and Germany. As these converts were won to the Christian faith, they became very definitely attached to the mother church of Rome. Particularly close was the attachment of the Frankish kings to the papal court.

The doctrines corrupted. As the gospel was preached among the heathen, many became Christians. "Almost imperceptibly the customs of heathenism found their way into the Christian church. The spirit of compromise and conformity was restrained for a time by the fierce persecutions which the church endured under paganism. But as persecution ceased, and Christianity entered the courts and palaces of kings, she laid aside the humble simplicity of Christ and His apostles for the pomp and pride of pagan priests and rulers; and in place of the requirements of God, she substituted human theories and traditions. The nominal

conversion of Constantine . . . caused great rejoicing; and the world, cloaked with a form of righteousness, walked into the church. Now the work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror. Her spirit controlled the church. Her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ.”⁵

Among the many teachings of the church thus borrowed from the heathen are: the sprinkling of infants as baptism; the adoration of saints, especially of Mary; the immortality of the soul; purgatory; the sacrifice of the mass; confession to the priest; and as an outstanding change, because it did violence to the ten commandments, the substitution of Sunday for the Sabbath.

Loss of advent hope. Not only did Augustine set forth the view that the church should use physical force, but he introduced a new system of prophetic interpretation. In his book *City of God*, he began the thousand years of Revelation 20 with the first advent of Christ instead of the second. The “camp of the saints” he called the church. The stone of the image of Daniel 2, he held to represent, not Christ at His second coming, but the imperial state church, which he thought was to grow until it filled the earth. So the hope of the second advent of Christ was lost from the church, and men were taught to look to its own growth on earth, instead of the great hope of the second advent.

The Dark Ages. “The accession of the Roman church to power marked the beginning of the Dark Ages. As her power increased, the darkness deepened. Faith was transferred from Christ, the true foundation, to the pope of Rome. Instead of trusting in the Son of God for forgiveness of sins and for eternal salvation, the people looked to the pope, and to the priests and prelates to whom he delegated authority. . . . Thus the minds of the people were turned away from God to fallible, erring, and cruel men, nay, more, to the prince of darkness himself, who exercised his power through them.”⁵

REFERENCES.

1. M. E. Olsen, *Origin and Progress of Seventh-day Adventists*, 21-33.
2. Philip Schaff, *History of the Christian Church*, III, 31, 144, 145.
3. Ellen G. White, *Acts of the Apostles*, 395.
4. Ellen G. White, *Early Writings*, 210-217.
5. Ellen G. White, *The Great Controversy*, 39-60.

3. THE CHURCH IN PROPHECY

The prophetic portions of the Bible have foretold many important developments in the history of the world. The rise and fall of nations have been predicted. Great world-shaking events like the first and second advents of Jesus have been foretold. And much has been said in prophecy regarding God's beloved treasure—His church. Prophetic scenes unfold the victories and defeats of God's people, and lead the Christian to know where and how the church of this age fits into the plan of God.

The introduction to the book of Revelation pronounces a blessing on those who read, those who hear, and those who keep the things written in the word. Surely His people, if they were to be at all times a channel of light to the world, must heed the admonition that precedes the message to the seven churches.

The church has at times been negligent of its privileges; yet Christ has given the wonderful assurance of His continued presence. The revelator saw, "in the midst of the seven candlesticks one like unto the Son of man." Rev. 1:13. In order to clarify the Scripture John adds, "And the seven candlesticks which thou sawest are the seven churches." Rev. 1:20. The church of God need not fear the outcome of its conflict with a world of sin. Throughout its entire history Christ would not forsake it.

The seven churches. Seventh-day Adventists are generally familiar with the prophecy of the seven churches in the first three chapters of Revelation. "The names of the seven churches are symbolic of the church in different periods of the Christian Era. The number seven indicates completeness, and is symbolic of the fact that the messages extend to the end of time, while the symbols used reveal the condition of the church at different periods in the history of the world." 2

The first of these, the church of Ephesus, extending down to approximately 100 A. D., clearly symbolizes the early Christian church. The church of Smyrna follows immediately, and presents an era of persecution during which certain compromises had their beginning. This period is generally considered as extending to about 323 A. D. The church of Pergamos is symbolic of the

period of concession and falling away that found its culmination in the establishment of the Papacy about 538 A. D. The church of Thyatira pictures the dreadful darkness and apostasy of the Dark Ages up to Reformation times. Thus these symbols of Revelation 2 present a picture of certain changing characteristics of the church from its founding to the Reformation. This long period of time forms part of the background of the Seventh-day Adventist Church.

The seven seals. Running somewhat parallel to this is the prophecy of the seven seals in Revelation 5 and 6. The setting of the picture is the throne of God. Jesus, "the Lamb," is "found worthy" and able to open, portion by portion, a scroll that has been sealed with seven seals. As each seal is opened, a portion of the history of the church is revealed. As in the case of the churches, this lesson will consider merely the first four seals.

The white horse of the first seal represents the early church in its purity, the same as is symbolized by the church of Ephesus. "And he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." Rev. 6:2. This gives a clear picture of the triumph of the church during its early years.

The red horse of the second seal parallels the church of Smyrna. During this time, peace was taken from the earth. Many died for their faith, but many concessions also were made that tarnished the purity of the church.

The black horse of the third seal is synonymous with the church of Pergamos. Apostasy was ripening and bringing forth fruit. Politics and commercialism were bringing the church to a low level of Christian living. By the end of this period, the church had become a state church.

The pale horse of the fourth seal coincides with the period covered by the church of Thyatira. An awful period of suffering and death is pictured here. Death and Hell were given power to "kill with sword, and with hunger, and with death, and with the beasts of the earth." Rev. 6:8.

Thus, in the same manner that Daniel 2 and Daniel 7 run parallel for a certain time, so Revelation 2 and 6 reveal certain facts regarding the course of both the church of God and the apostate church. They provide an indispensable background for the understanding of the history of God's church today.

Revelation 12. The story of the church in prophecy would not be complete without reference to the twelfth chapter of Revela-

tion. In this chapter is portrayed a symbolic picture of the church from the birth of Christ to the end of the world's history. The church is here pictured under the symbol of a woman. To this woman was born a child—Jesus. Awaiting the birth of Christ, and anxious to destroy him, is “a great red dragon”—Satan. Thus is summed up Satan's persistent attempts against the Son of God. In the prophecy, the child was “caught up unto God, and to His throne,” a representation of the ascension.

But what happened to “the woman”—the church? She “fled into the wilderness.” God had a place prepared there for her, and she remained there “a thousand two hundred and threescore days.” After a descriptive section (verses 7-12) picturing the degradation of Satan and the exaltation of Christ, the prophecy returns again to the woman, pursued, harassed, persecuted by the devil.

In prophecy, a day represents a year. This prophecy, then, pictures the church as dwelling in the wilderness—away from the haunts of men—for 1260 years. History reveals that the period in earth's history during which the true church was persecuted as at no other time, was the period of papal supremacy, extending from 538 A. D. to 1798 A. D.

In the great prophecy of Matthew 24 the Saviour commented on the persecution to befall the church during the papal supremacy. Although the struggle was to be a bitter one, yet it was to emerge victorious over its enemies. Christ had said, “Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.” Matt. 24:22. The Reformation wielded a powerful influence in shortening the time of persecution.

The mission of the church and the culmination of its hopes in prophecy are bound up in its use of the living word of God. Prophets had foretold the suppression of the Scriptures during the papal supremacy. Said the angel of the Lord, “I will give power unto My two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.” Rev. 11:3.

The two witnesses mentioned by John the revelator were the Scriptures of the Old and New Testament, and they remained in obscurity during most of this trying period. The terrible calamities that culminated in the bloody French Revolution came because the light of the Reformation had been rejected and God's word was “clothed in sackcloth.” Whenever the Scriptures have been suppressed, nations have undergone a deserved divine judgment.

The prophet Zechariah pictures the church as a golden candlestick with seven branches, each bearing a light to the world. (Zech. 4:2, 3.) "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105. The oil, flowing to the seven branches, typifies the truth of God enlightened by His Spirit. The oil originates in the two olive trees, and again is representative of the life emanating from the Old and New Testaments. It is the divine word of God that ministers to His people on earth. There have been times in history when the Scriptures were suppressed, but gleams of light have penetrated a darkened world, and will enable the church to fulfill its mission.

The last church. But at the close of the 1260 years, soon after 1798, God's true church must return from the wilderness to take her place among men as a world-wide organization. Her doctrines must be pure, and she must fulfill the divine mission of evangelizing the world. This last church is sometimes spoken of in the Bible as "the remnant;" and so in the very last verse of Revelation 12 is a statement that the devil, still angry with the church, makes war with the remnant of her seed—and they are identified as those who keep God's commandments and have the testimony of Jesus, or the Spirit of prophecy. (Rev. 19:10.)

The relationship of the prophecies of Revelation 2, 6, and 12 is represented in the following chart:

Rev. 2 Churches	Ephesus	Smyrna	Pergamos	Thyatira	Sardis, Philadelphia, Laodicea
Rev. 12 Experience of church	Pure	Persecuted		"The church in the wilderness"	"The remnant"
Rev. 6 Seals	White Horse	Red Horse	Black Horse	Pale Horse	Fifth, sixth, and seventh seals
Approximate Dates (A. D.)	31	100	323	538	Reformation

1798
Catholicism

This chart does not tell a complete story, but it serves as a visual summary of this lesson. It reveals the following points:

1. The four churches of Revelation 2 and the four seals of Revelation 6 run quite parallel, except it may not be said that the church of Thyatira and the fourth seal end exactly together.

2. The declining line represents the church, founded in purity, challenged by paganism, compromising its standards and its mission, and finally resolving itself into the partly Christian and partly pagan church of the Middle Ages.

3. The dotted line indicates that all did not fall away. Isolated individuals and groups held largely to the original purity of the church. These groups, of which the Waldenses were an outstanding example, represent the "church in the wilderness" during the 1260 years following 538 A. D.

4. The Reformation represents a gradual emergence toward the light, reaching its culmination in the remnant church of Revelation 12:17. This is the Seventh-day Adventist Church, the principal object of study in this course. This remnant church, which must possess the characteristics of the early church and a world-wide organization, represents God's church, released from the wilderness, preparing a people for the coming of Jesus.

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333 Justinian's edict
gave Rome, or rather
power over church.
Hallowed of the church
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Word of the church
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4. BEARERS OF THE TORCH

When the night is dark and storms break over one's path, it is reassuring to have a light that makes bright and safe the way he should take. When darkness covers the land and the traveler is hopelessly lost, anyone who bears aloft a light is very welcome. If the light bearer is a fearless, tried, and safe guide, and knows the way home, he is of special worth. But, necessary and helpful and trusty as the bearer of the torch may be, it is the light that is the essential element. Even a lighted candle can drive away total darkness. Jesus, the Light of the world, taught His disciples to let their lights so shine before men that they would glorify the Father. The nearer men live to Jesus, the brighter their lives will shine for Him.

In all epochs men have lived who were light bearers in one sense or another. Some have appeared to be torches burning brightly for God. These Christian heroes often gave their lives in witness for truth and holiness. Sometimes the fires that consumed their bodies at the stake lighted greater ones to guide men on brighter ways to heaven. "In every age there were witnesses for God,—men who cherished faith in Christ as the only mediator between God and man, who held the Bible as the only rule of life, and who hallowed the true Sabbath."³

A period of darkness in Western Europe began with the decline of Roman civilization and the loss of apostolic simplicity and purity of the Christian church. It was a time when government was weak, learning was neglected, and spirituality was low except among a very few. Nations of barbarians from the north had crossed the Rhine and the Danube and had possessed the land of the Roman Empire. New languages and cultures were slowly taking form.

The church, in the period of the invasions and subsequently received into its membership thousands of half-converted barbarians. They brought with them many of their religious customs. In time this infiltration changed the character of the church and many of its ceremonies. It lost much of its original purity of life and doctrine. Its leaders were too often corrupted by the

riches and power at their command. The torch of truth burned low. Darkness covered the land, and gross darkness the people. But few men are conspicuous in this time for their faithfulness and fearlessness in holding up the gospel light.

The early church in Britain had been established by men who went out to that land before the apostolic church lost its purity. When persecution came, some of these early Christians fled to Scotland. Others went to Ireland, whence came later the pious Columba and his colaborers. The observance of the Bible Sabbath was continued by some. In time a school was established on the island of Iona, and missionaries went out to Scotland and England, and as far as Germany, Switzerland, and Italy. These British Christians "were simple, humble, and Scriptural in character, doctrine, and manners."³ At first the church at Rome made peaceful attempts to win these uncompromising believers. When these efforts failed, "war, intrigue, and deception were employed against these witnesses for a Bible faith, until the churches of Britain were destroyed, or forced to submit to the authority of the pope."³

In other lands outside the control of the church at Rome "there existed for many centuries bodies of Christians who remained almost wholly free from papal corruption. . . . These Christians believed in the perpetuity of the law of God, and observed the Sabbath of the fourth commandment. Churches that held to this faith and practice, existed in Central Africa and among the Armenians of Asia."³

The Waldenses stood foremost among those in Europe who resisted the encroachments of the papal power.³ For centuries these godly and liberty-loving people maintained their separation and independence within the shadows of the rapidly developing Roman church. The exact time or place of their origin is shrouded in the uncertainties of incomplete records. As the struggle for freedom of worship and of thought and for purity of doctrines increased in intensity, the Waldenses were forced to flee from their homes to the towering Alps or else to some other country more friendly to their convictions.

The Bible among the Waldenses was considered entirely adequate for the guidance of all Christians. They were among the first peoples of Europe to have the Scriptures in the language of the common people. To them the Bible was "not merely a record of God's dealings with men in the past, and a revelation of the

responsibilities and duties of the present, but an unfolding of the perils and glories of the future.”³ “The New Testament was their textbook, and even the women and children mastered it in a manner that surprised the ignorant priests of the time.”² Some of these earnest Waldenses committed the entire New Testament to memory.

Their lives were exemplary. They considered that life was more important than conformity to outward standards of faith. Their piety was pure, simple, and fervent. No true charge could be brought against their moral character. They were recognized as a peaceable, quiet, pious people. Even by their enemies they were characterized as “free from pride in the matter of attire, dressing neither luxuriously nor meanly. Their teachers are weavers and shoemakers. They avoid lying, swearing, and deceit. They are content with the necessaries of life and free from avarice. They live chastely. They are moderate in eating and drinking. They avoid all kinds of frivolous pastimes. They are all the time working, learning, or teaching.”²

Education was under the control of the pastors of the church. “The culture of the intellect was not neglected. They were taught that all their powers belonged to God, and that all were to be improved and developed for His service.”³ The youth studied the general branches of learning, but accepted the Bible as the foundation of all truth. It was their chief study. While accepting the Lord as the source of all wisdom, the Waldenses realized the value of contacts with the world of affairs. A few select youth were sent to institutions of learning in the cities of France or Italy. They went not only to learn of men and business, and to develop their intellectual talents, but to bear witness for gospel truth. Theirs was a dangerous mission among men hostile to their church. They were to be confidants of no one, but to learn much, and to improve opportunities to teach their doctrines.

“Parents, tender and affectionate as they were, loved their children too wisely to accustom them to self-indulgence. Before them was a life of trial and hardship, perhaps a martyr’s death. They were educated from childhood to endure hardness, to submit to control, and yet to think and act for themselves. Very early they were taught to bear responsibilities, to be guarded in speech, and to understand the wisdom of silence. . . . Economy and severe self-denial formed a part of the education which the children received as their only legacy.”³

Their doctrines were founded upon the written word of God. It was their constant guide and the statement of their apostolic faith. For their adherence to the plain words of Scripture, and their zeal in emulating in their lives its principles, they were hated by the church in Rome. "Among the leading causes that had led to the separation of the true church from Rome, was the hatred of the latter toward the Bible Sabbath."³ Throughout the centuries there were Waldenses who rejected the control of Rome and kept the true Sabbath.³ Opposition, no matter how fierce, did not break their allegiance to their faith.

The cardinal truth of their theology was the atoning death and justifying righteousness of Christ. Other teachings included: a belief in the divinity of Christ and the Holy Spirit, the fall of man, the incarnation of the Son, and the perpetual authority of the decalogue as given by God.⁴ Their acceptance of the Bible as a record of the past and a guide for the present was supplemented by a confidence that it opened the future before them. They believed it taught that the end of all things was not far in the future. They rejected image worship as idolatry. The idea that good works could be accepted as an atonement for the transgression of God's law was based upon falsehood, they said.

The pastors of this church in the mountains of Italy and France were very carefully selected and trained for their ministry. As a preparation for their lifework as pastors of the congregations, they served for three years as missionaries beyond the limits of their friendly mountains and valleys. They went out two by two as did the disciples of old, but differed from them in that they often worked under cover as merchants or peddlers. Along with their merchandise they carried copies of the Scriptures in whole or in part. Their minds were stored with precious truths of the Bible, and when occasion came they spoke the word or displayed actual copies of it before their customers. On their paths through other lands churches sprang up, and many rejoiced in new-found truths. These brave, earnest men planted the seeds of the Reformation centuries before Luther led the revolt against Rome in Germany, or even Wycliffe had translated the Bible into the language of Britain.

Freewill offerings sustained the pastors of the churches in ordinary times of peace, but these spiritual leaders, "like Paul the tentmaker, each learned some trade or profession by which, if necessary, to provide for his own support."³ By their own industry and thrift, from income obtained on their missionary

trips, and by occasional gifts, the Waldenses spread the gospel story as they read it in the teachings of Jesus and in the lives of His disciples. All during the darkness of the Middle Ages they kept burning an unfaltering beacon. "For a thousand years, witnesses for the truth maintained the ancient faith." ³

Persecution raised its cruel, bloody hand against this people. Rarely during the centuries did the shadow of death by violence cease to hang over their homes and churches. They found refuge behind the lofty bulwarks of the mountains, and sometimes hid in the caves until the indignation or the scourge of death had passed. "Their grand offense was that they would not worship God according to the will of the pope. For this crime, every humiliation, insult, and torture that men or devils could invent was heaped upon them." ³ "Their unpardonable sin was that they formed an organization of their own, without any apostolic succession, without a priesthood, without any beyond the most simple sacramental system." ¹ The blood of thousands of martyrs was but the seed of the church. From it were to spring the Reformation and the advent movement itself. The Seventh-day Adventist Church owes much to these bearers of the torch.

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5. EARLY REFORMERS

"The Morning Star of the Reformation." "Except among the Waldenses, the word of God had for ages been locked up in languages known only to the learned; but the time had come for the Scriptures to be translated, and given to the people of different lands in their native tongue. The world had passed its midnight. The hours of darkness were wearing away, and in many lands appeared tokens of the coming dawn.

"In the fourteenth century arose in England the 'Morning Star of the Reformation.' John Wycliffe was the herald of reform, not for England alone, but for all Christendom. The great protest against Rome which it was permitted him to utter, was never to be silenced. That protest opened the struggle which was to result in the emancipation of individuals, of churches, and of nations."⁴

Here is presented a great character in the setting of his time. He left two great accomplishments: his effective protest against Rome, and his translation of the Bible into the English tongue.

Background. John Wycliffe was born in England about 1320. He completed his education at Oxford, and was noted for his ability as a scholar. As a student at Oxford, Wycliffe had access to the Scriptures. It was his study of the word of God that laid the foundation for his later work as a reformer.³

Struggles against Rome. Like other later Reformers, Wycliffe did not intend at first to set himself in opposition to the Roman church. Circumstances led him gradually to this position. While acting as chaplain for the king, he fought the first great battle of his career—the battle against the right of the pope to receive taxes from England. In this matter Wycliffe had the backing of many of the best people of England.

Wycliffe's next struggle was against the various orders of begging friars within the church. The superstitions of the people gave these begging priests, who had become numerous, a great hold, and enabled them to divert much of the wealth of the country into the treasury of the church. Wycliffe taught that the whole system was wrong, and pointed men to the Scriptures rather than

to the priesthood. "The papal thunders were soon hurled against him." ⁴ Unsuccessful attempts were made by the pope to silence him. In the providence of God, dissension between rival popes so occupied the Papacy about this time that the Reformer was able to continue his work.

Translating the Scriptures. At about the age of sixty, Wycliffe made his greatest contribution to the Reformation—the translation of the Bible into English. He had no more than begun this task when he was laid low by illness. Thinking that he was dying, representatives of the Catholic Church came to his bedside to urge him to confess. When pressed by them, "he bade his attendant raise him in his bed, and gazing steadily upon them as they stood waiting for his recantation, he said, in the firm, strong voice which had so often caused them to tremble, 'I shall not die, but live, and again declare the evil deeds of the friars.'" ⁴

Wycliffe's prediction came true. He did live, and by 1382 both the Old and the New Testament were in the native tongue. But who was to circulate the Bible in a day before modern facilities were known? A group of followers known as Lollards found their way into all parts of England, carrying the Bible, and preaching the message of freedom from papal usurpation.

"The Reformer feared not now the prison or the stake. He had placed in the hands of the English people a light which should never be extinguished. In giving the Bible to his countrymen, he had done more to break the fetters of ignorance and vice, more to liberate and elevate his country, than was ever achieved by the most brilliant victories on fields of battle." ⁴

Effort after effort was made to cause Wycliffe to retract. He was even summoned to Rome, but being unable to go because of poor health, he wrote a fearless letter to the pope affirming his convictions. It seemed that martyrdom was at hand. But God's providence still shielded His faithful servant. He did not allow him to fall into the hands of his enemies. In 1384, while presiding at the communion service, he fell, a victim of paralysis.

More than forty years after his death, Wycliffe's bones were exhumed and burned, and the ashes strewn upon the waters of a brook. One old writer says: "This brook hath conveyed his ashes into Avon, Avon into Severn, Severn into the narrow seas, they into the main ocean. And thus the ashes of Wycliffe are the emblem of his doctrine, which now is dispersed all the world over." ⁴

“Wycliffe came from the obscurity of the Dark Ages. There were none who went before him from whose work he could shape his system of reform. . . . Yet in the system of truth which he presented there was a unity and completeness which Reformers who followed him did not exceed, and which some did not reach; even a hundred years later. So broad and deep was laid the foundation, so firm and true was the framework, that it needed not to be reconstructed by those who came after him.”⁴

John Huss, the Bohemian Reformer. The teachings of Wycliffe spread beyond the borders of England. In a few years there developed a group of Reformers in the University of Prague in Bohemia who adopted Wycliffe’s reforms. The leader of this group was John Huss.

Preparation. Like many great men, Huss was of humble parentage. He was able to enter the University of Prague only as a charity student. “At the university, Huss soon distinguished himself by his untiring application and rapid progress, while his blameless life and gentle, winning deportment gained him universal esteem.”⁴ He became a priest, and in a few years was well known throughout his country as rector of the university that he first entered as a charity student.

Huss started in the direction of reform by denouncing the evils and vices of his age, and by preaching the Scriptures in the language of the people. While he was insisting on these reforms, a friend by the name of Jerome came from England bearing the writings of Wycliffe. Huss viewed these writings with favor.

About this time two strangers came from England denouncing the supremacy of the pope. They were silenced by the authorities. Unable to preach, they drew two pictures in the public square. One represented Christ entering Jerusalem, followed by His humble disciples. “The other picture portrayed a pontifical procession,—the pope arrayed in his rich robes and triple crown, mounted upon a horse magnificently adorned, preceded by trumpeters, and followed by cardinals and prelates in dazzling array.”⁴

Struggle with Rome. Huss was influenced by this picture to study more closely the Bible and Wycliffe’s writings. Gradually he launched forth on a program of opposition to Rome. He taught that Christ, rather than the pope, was the head of the true church. He denounced the corruptions of the clergy, de-

fended Wycliffe, and urged the study of the Bible.² As a result, he was summoned to trial. The city of Prague was placed under the interdict, which led the superstitious residents to feel that they were withdrawn from the protection of God. When a city was placed under the interdict, all church services had to cease. Burials and marriages could not be solemnized. The sacraments could not be celebrated. Naturally, this brought great indignation against the person responsible for the city's being thus under the ban of Rome. Huss withdrew from Prague, but continued to preach in the smaller surrounding cities. He was undergoing a great inward struggle, for it was hard for him to break with the church that he loved. He resolved, however, that he must accept the Bible, and not the church, as his guide. The excitement died down, and Huss returned to his church in Prague.

The Catholic Church was at this time torn with internal division and corruption. Huss "thundered against the abominations which were tolerated in the name of religion."⁴ Prague was again placed under the interdict, and Huss was again summoned to trial. He went to the city of Constance to appear before the emperor and one of the three rival popes. He knew that great danger awaited him there.

Martyrdom. Before his arrival at Constance, Huss was guaranteed personal safety, but his enemies violated their pledge and cast him into prison. After the council had dealt with the pretenders who claimed the papal crown, they turned their attention to Huss. "Loaded with chains, he stood in the presence of the emperor, whose honor and good faith had been pledged to protect him."⁴ As he had expected, he was condemned to die. His condemnation resulted not so much from his actual teachings as from the fact that his preaching was considered a threat to the hierarchy of Rome.² Heroically he endured the ceremony of degradation preceding the execution. Bravely he went to the stake, and died singing hymns of praise. His ashes were gathered and strewn upon the waters of the Rhine.

Huss himself saw with prophetic eye the results of his ministry. On one occasion, when preaching to the people, he exclaimed: "The wicked have begun by preparing a treacherous snare for the goose. [The name "Huss" in the Bohemian language signified *goose*.] But if even the goose, which is only a domestic bird, a peaceful animal, and whose flight is not very high in the air, has nevertheless broken through their toils, other

birds, soaring more boldly towards the sky, will break through them with still greater force. Instead of a feeble goose, the truth will send forth eagles and keen-eyed vultures." ¹ This prediction was fulfilled by the later Reformers.

The execution of John Huss through the machination of priest-craft and civil power kindled a flame of protest and anger that swept throughout all Bohemia. The pope and the emperor united to crush with the force of arms this rising tide of revolt. Again and again the armies of the emperor were hurled against the revolting Hussites, and each time the invading forces were ignominiously defeated.

But what the forces of arms failed to do, diplomacy accomplished quite readily. In a compromised peace the Bohemians retained the following privileges: "The free preaching of the Bible; the right of the whole church to both the bread and the wine in the communion, and the use of the mother tongue in divine worship; the exclusion of the clergy from all secular offices and authority; and in cases of crime, the jurisdiction of the civil courts over clergy and laity alike." ⁴ But they lost to the Catholic Church the right to interpret the meaning of these privileges.

Influence of early Reformers. The student must not conclude that Wycliffe and Huss were the only early Reformers. Others, like Jerome, the companion of Huss, gave their lives for the cause. Huss and Wycliffe are examples of the early reform movements in England and on the continent of Europe. These early Reformers called the attention of the people to the corruptions of the church and called upon men to look to God and His word for spiritual guidance. Eternity alone will tell how much the church today is indebted to these men of God who blazed the trail for the later Reformers.

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6. THE LUTHERAN REFORMATION

The need of a reformation. Why had men like John Huss given their lives for their beliefs? Why was a great religious revolution taking place in the world? The times demanded such sacrifices and such a reformation. The church was in a deplorable condition, as even many candid Catholic historians will admit. Ignorance, greed, and immorality were common, not only among the laity, but among the clergy. Rival popes were squabbling over the chief office. Degrading superstition held sway. Within the church, efforts toward reform had been attempted in isolated cases, but these efforts were well-nigh fruitless. The darkness was so dense that it challenged men like Wycliffe, Huss, Luther, Calvin, and Knox. The story of the Reformation is a thrilling recital of the exploits of such men, as under the influence of the Spirit they responded to the challenge of their day. "The Reformation in the sixteenth century was by far the most momentous event in the history of Christianity since the conversion of the Roman Empire."¹

The success of the German Reformation was due in part to the deteriorating corruption of the Catholic Church, to a series of divine providences engaging the attention of the emperor, and to the inherent weakness of the Holy Roman Empire. The emperor of this unwieldy organization had little power and was elected by seven electors, three of whom were archbishops of the Catholic Church.

Before the Reformation in Germany began, the king of Spain had been elected emperor under the title of Charles V. He wasted the strength of Spain and of the empire in fighting against the king of France, the armies of the pope, and the forces of the Turks who were encroaching upon the eastern borders of the empire. When he was ready to put down the Reformation in Germany, it was too strongly entrenched in the heart and soul of the people to be easily uprooted.

Martin Luther. "Foremost among those who were called to lead the church from the darkness of popery into the light of a purer faith, stood Martin Luther. Zealous, ardent, and devoted, knowing no fear but the fear of God, and acknowledging no

foundation for religious faith but the Holy Scriptures, Luther was the man for his time; through him God accomplished a great work for the reformation of the church and the enlightenment of the world.”⁵

Early life and conversion. Martin Luther was born (1483) in a miner's cottage in Saxony. His education and home training, though somewhat severe, were thorough, and helped to prepare him for his later struggles. It was at the university at Erfurt, which he entered at the age of eighteen, that Luther discovered a Latin Bible. The Bible changed the current of his life. His father intended that Martin should be a lawyer, but his interests became more and more engrossed in spiritual things. Finally, during a thunderstorm, Luther made his decision to become a monk. This meant retirement from business and social life, perpetual poverty, and the sacrifice of the joys of home. Luther made this decision because he longed for spiritual peace and he knew no other way to obtain it.

Of his experience as a monk Luther relates, “I was indeed a pious monk, and followed the rules of my order more strictly than I can express. If ever monk could obtain heaven by his monkish works, I should certainly have been entitled to it.”⁵ But this rigorous routine brought exhaustion rather than satisfaction. A ray of light came from an unexpected source. John Staupitz, an official of the monastic order of which Luther was a member, talked to the young man about faith in Christ. Staupitz was superior to most of his contemporaries in that he looked to the Bible for light and understood the Bible teaching of salvation through faith. Luther soon developed his major doctrine, that of salvation by faith alone.

Luther advanced rapidly, and eventually became a teacher at the University of Wittenberg. “Here he applied himself to the study of the Scriptures in the original tongues. He began to lecture upon the Bible; and the book of Psalms, the Gospels, and the Epistles were opened to the understanding of crowds of delighted listeners. . . . His eloquence captivated his hearers, the clearness and power with which he presented the truth convinced their understanding, and his fervor touched their hearts.”⁵

Visit to Rome. Soon after (1511), he had the opportunity of visiting Rome. This visit proved to be an important incident in his life. “I was at Rome a crazy saint,” he wrote later, “run-

ning to all the churches and monasteries, and believing all the stories that they tell. . . . I felt sorry that my father and mother were still alive, for I was anxious to redeem them from purgatory by reading mass and doing other good works and saying prayers." ² In place of the spiritual satisfaction he had anticipated, he was horror-stricken by the corruption he saw. He wrote later, "Nobody can form an idea of the licentiousness, vice, shame that is in vogue in Rome. Nobody would believe it unless he could see it with his own eyes and hear it with his own ears. Rome was once the holiest city, now it is the vilest. It is true what has been said, 'If there be a hell, Rome must be built over it.'" ² Luther went home to Germany, disappointed. "When he turned his face from Rome, he had turned away also in heart, and from that time the separation grew wider, until he severed all connection with the papal church." ⁵

The crisis came in 1517. Pope Leo X was very much interested in things of artistic and cultural value. One of his projects was the completion of the Cathedral of St. Peter in Rome. Such projects were expensive, and the spendthrift pope found difficulty in discovering sufficient sources of revenue. The solution was found in the selling of indulgences. An "indulgence," in Catholic teaching, is a means of freeing individuals from punishment in purgatory for confessed sins. Those who sold these indulgences went to sections of the world where people were simple-minded, and pictured to them the suffering of their loved ones in purgatory. Then the people were told that if they would but give a certain amount of money, their friends would be immediately released from suffering. The sellers of indulgences also recommended their wares for the living, and promised forgiveness of past and future sins in return for the payment of money.

The agent of the pope in Germany was a man of shady reputation named Tetzel. His work aroused Luther to action. Luther preached sermons against this great evil. He climaxed his protest by nailing his "ninety-five theses" to the church door at Wittenberg (October 31, 1517).

These ninety-five theses, which Luther was prepared to defend, were simply a series of propositions raising questions about the sale of indulgences as carried on by Tetzel. The result of this action was surprising to Luther himself. "In a fortnight," he says, "they flew all over Germany." A biographer adds, "In four weeks they had spread through Christendom as though angels were the postmen." ² Copies of them were seen as far away as Jerusalem.

Struggle with Rome. Luther sent a copy of the theses to the pope, with a respectful letter attached. The pope summoned him to appear at Rome, but Luther's friends made it possible for him to be examined at Augsburg. This examination was followed by numerous disputes with papists. It was during this period that Melancthon joined Luther. He was an outstanding scholar, and a man of much more winning disposition than Luther. From this time on, he was Luther's main helper. Finally, after nearly three years of continued argument between Luther and his adversaries, the excommunication came from the pope. This was a powerful weapon in the hands of the Papacy, for the victim was thereby deprived of all advantages, protection, and comfort in this world and in the world to come. Luther replied by publicly burning the papal document of excommunication. It has been said that this act was "the boldest and most eventful act of Luther. . . . It defied the greatest power on earth, before which emperors and kings and princes, and all the nations of Europe, bowed in reverence and awe. It was the fiery signal of absolute and final separation from Rome." ²

The Diet of Worms. The following year (1521) Luther was summoned to appear before Emperor Charles V and the representatives of the Papacy in an official assembly or "Diet" at the city of Worms. Luther was well aware of the dangers that awaited him, but when asked if he would go, he said, "If I am called, I shall go; and if I were too sick to go, I shall have them carry me." ² His trip from Wittenberg to Worms was a series of ovations by the people of the country. On his arrival at the place of the council, he was hurried into the presence of the dazzling assembly. His attention was directed to a pile of his books. "Did you write these?" he was asked. The next question was, "Will you recant?" Luther asked for a day in which to prepare his answer. The next day he again faced the assembly. When asked to recant, he challenged his opposers to show his errors from the Bible. It was on this occasion that he is reported to have said. "I cannot and will not recant anything, since it is unsafe and dangerous to act against one's conscience. . . . Here I stand. I cannot do otherwise. God help me. Amen." ²

Wartburg and the German Bible. The enemies of Luther would gladly have seized him, but he had come to Worms under the protection of a safe-conduct granted by the emperor. This guaranty was respected, and Luther started on his homeward

journey. While on his way, influential friends arranged that he be "kidnaped" and taken to the castle of Wartburg. Here he spent about a year in retirement under the protection of his friends.

From this enforced retirement came one of the greatest fruits of Luther's life. During this year he translated the New Testament into the German tongue. Later, he completed the translation of the entire Bible. "No book has ever done for any nation what Luther's Bible did for the Germans. . . . It became . . . the most powerful agency for the creation and unification of the German language and ultimately of the German nation."²

The remaining years of Luther's life were spent in connection with the struggle for existence on the part of the new Lutheran Church. At times the conflict was bitter. Fanaticism and intolerance cast their shadows over his work. Unfortunately, Lutheranism identified itself as a political movement and became a state church, and in so doing it lost much of its spiritual power. But despite the mistakes and disappointments of his career, Martin Luther still remains foremost among the Reformers. His accomplishments may be thus summed up:

- a. He overthrew the papal authority in Germany.
- b. He secured recognition of the doctrine of justification by faith.
- c. He promoted freedom of thought.³
- d. He gave the German people the Bible.

"At Wittenberg a light was kindled whose rays should extend to the uttermost parts of the earth, and which was to increase in brightness to the close of time."⁵

Contemporaries of Luther in his reform movement were: Melancthon, his loyal friend and helper, a very able scholar; Erasmus, a Dutch scholar who advocated reform without an open break with Catholicism; and Zwingli, a Swiss Reformer, who won several of the important cities of Switzerland to the Protestant cause. The efforts of these men contributed much to the spread of the Reformation in Europe.

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7. THE CALVINISTIC REFORMATION

John Calvin was born in France in 1509, just two years before Luther made his famous trip to Rome. Of Calvin as a boy it is written: "In one of the schools of Paris was a thoughtful, quiet youth, already giving evidence of a powerful and penetrating mind, and no less marked for the blamelessness of his life than for intellectual ardor and religious devotion. His genius and application soon made him the pride of the college, and it was confidently anticipated that John Calvin would become one of the ablest and most honored defenders of the church." ²

Conversion. During the period of his education, Calvin's special interest in Roman law gave place to an interest in theology. This change of direction in his young life was partly due to the influence of a cousin who was a Protestant. In course of time, Calvin became a leader of student religious thought in his university. It was not, however, until about 1534 that he experienced his complete conversion to Protestantism. "The fact seems to be, that for some years he had been earnestly considering the great question of his personal relation to Christ and truth, that he failed utterly to find lasting satisfaction in the Roman Catholic system, and that at last . . . he suddenly made up his mind to yield to the truth that he had been strenuously resisting and at once found complete satisfaction and was ready to devote his life wholly to its promulgation." ¹

Calvin goes to Geneva. The next few years were spent quietly in writing and in personal visitation in the interest of reform. He attempted to teach the reform doctrines in Paris, but was forced to flee for his life. "His heart was set upon the evangelization of France." ² While away from Paris, he taught in other sections of France. "Once more Calvin returned to Paris. He could not even yet relinquish the hope that France as a nation would accept the Reformation. But he found almost every door of labor closed. To teach the gospel was to take the direct road to the stake." ² Calvin left Paris just in time to avoid a severe persecution that broke out there. His wanderings led him eventually to the city of Geneva, Switzerland, where Farel, a Protestant preacher, per-

sueded him to remain. Soon Calvin became the leader of the Protestants in Geneva, and many eventful years were spent in that city. "He could not have failed of eminence in any community that should tolerate his activity. He combined moral earnestness, learning, analytical power, and practical organizing and administrative ability in a degree unapproached by any other Protestant leader."¹

Luther's outstanding teaching had been justification by faith. Calvin's was the sovereignty of God. This doctrine led the Reformer to advocate very strict church discipline, and at times he was intolerant. Citizens of Geneva who violated the many stringent rules were punished with civil penalties and denied the privilege of the Lord's supper. The people were watched by officers who were delegated to report delinquencies. In one case, a severe penalty was inflicted on a milliner for "decorating a bride in an unseemly manner."¹

Trouble at Geneva. As would be expected, this stringent church government aroused opposition from the more liberal people of the parish. Decrees of banishment against offenders finally brought matters to a head, the liberals triumphed, and Calvin and Farel were banished. The liberals, however, were unable to provide a stable government, and Calvin was urged to return. Triumphant over his adversaries, the "Genevan Theocracy" thrived from 1541 onward. Geneva became "the Protestant Rome."¹

Geneva a Protestant Center. "For nearly thirty years, Calvin labored at Geneva; first to establish there a church adhering to the morality of the Bible, and then for the advancement of the Reformation throughout Europe. His course as a public leader was not faultless, nor were his doctrines free from error. But he was instrumental in promulgating truths that were of special importance in his time, in maintaining the principles of Protestantism against the fast-returning tide of popery, and in promoting in the reformed churches simplicity and purity of life, in place of the pride and corruption fostered under the Romish teaching.

"From Geneva, publications and teachers went out to spread the reformed doctrines. To this point the persecuted of all lands looked for instruction, counsel, and encouragement. The city of Calvin became a refuge for the hunted Reformers of all Western Europe. Fleeing from the awful tempests that continued for centuries, the fugitives came to the gates of Geneva. Starving,

wounded, bereft of home and kindred, they were warmly welcomed and tenderly cared for; and finding a home here, they blessed the city of their adoption by their skill, their learning, and their piety. Many who sought here a refuge returned to their own countries to resist the tyranny of Rome. John Knox, the brave Scotch Reformer, not a few of the English Puritans, the Protestants of Holland and of Spain, and the Huguenots of France, carried from Geneva the torch of truth to lighten the darkness of their native lands.”²

Calvin's form of Protestantism was very strong. It developed a self-reliant and superior class of adherents. It was more democratic in principle than Lutheranism, because the authority rested in the local church and not in the state. Soon the teachings of Calvinism were taking root in many other countries. At times, intolerance cast its shadow on the movement, as in the case of Calvin's burning of Servetus. The Reformers had not yet learned the principles of tolerance. They were still close in time and practice to the church at Rome. Before Servetus fell into the hands of Calvin, he had been condemned by a Roman Catholic tribunal to death at the stake.

The Huguenots were the Calvinists in France. They fought many battles with the intolerant Catholic rulers, but in spite of many betrayals and discouragements, they became prosperous and influential. They were given a degree of religious freedom by the Edict of Nantes (1598), but even this unsatisfactory protection was revoked in 1685. Thousands emigrated to other countries; more thousands denied their faith; and still other thousands suffered martyrdom. In the effort to exterminate the Huguenots, France drove from the country a large portion of its most prosperous, stalwart, and aggressive citizens, and thus brought upon itself economic and moral depression.

John Knox (1505-1572) was the herald of Calvinism in Scotland. Catholic influence in that country had already been somewhat undermined by Protestant influences, and Scotland seemed to be waiting for a leader to bear the banner of reform. John Knox was the man for this task. He “combined the enthusiasm and popular power of Luther with the sternness and steadfastness of Calvin. Had the obstacles to reform been even greater than they were, we can but feel that John Knox would have overcome them. A patriot, a prophet, he could proclaim the truth as boldly in the presence of hostile kings as in the presence of peasants—and

sovereigns, no less than peasants, were awed by the intensity of his convictions.”¹

John Knox first appears, sword in hand, protecting George Wishart, a Protestant preacher who eventually died at the stake. He spent nineteen months as a galley slave because he had taught Protestant doctrines. After he was released from captivity, he preached in England, but was soon driven away by the queen. His wanderings led him to Geneva, where he became acquainted with Calvin. His final return to Scotland was followed by a successful preaching tour. “Shrines, images, pictures, and religious houses were ruthlessly destroyed. Civil war ensued. The Protestants triumphed.”¹ A strong Calvinistic church was set up in Scotland, and ever since, that nation has been a citadel of Protestantism.

In England a political revolution against the Papacy had been carried out in the early sixteenth century. This withdrawal from the Papacy, however, did not have a strong spiritual background. In the resultant English church “there was still a wide departure from the purity and simplicity of the gospel.”² This lack was felt by many conscientious people in England, and the result was a large group of “dissenters,” persons who disagreed with the Established English Church of which the king was the head. Many of these dissenters fled to the continent of Europe for refuge from persecution—and not a few found a haven at Geneva. As they returned to their native land, they brought with them Calvinism.

In England, Calvinism manifested itself in various forms, but the outstanding groups were the Puritans and the Independents. The Puritans remained with the English Church, although they contended for purity of doctrine. The Independents had much in common with the Puritans, but were unable to remain within the domain of the Established Church. Representatives of these groups brought Calvinism to the shores of America when the Massachusetts Bay Colony was founded (1628).

↳ *The Catholic reaction to the Protestant Reformation.* As a result of the work of the Reformers, a large part of Europe was no longer loyal to Rome. Naturally this gave no little concern to the pope and the emperor. As an attempt to meet the dangers, the Council of Trent was held (1545-1563). This council of the church recognized that certain changes must be made within the church in order to meet the accusations of the Reformers. Preach-

ing was ordered, and educational and moral standards of the clergy were raised. These reforms, however, seem to have sprung largely from political motives.¹

The doctrines of the church were systematized at this council. The Reformers had pointed to the pope as the antichrist of the Scriptures. The Council formulated new and strange interpretations of the Scriptures, putting the appearance of antichrist far in the future. The Catholic Church went to the world after this council with a clearly defined set of doctrines that proved an effective weapon against growing Protestantism, and it was a means of recovering large sections of Europe to the Catholic Church.

Society of Jesus. Another reaction against the Reformation was the formation and growth of the order known as the Society of Jesus. The Jesuits, as they are called, were highly trained men whose lifework was to promote the world-wide, undisputed dominion of Catholicism. "The Protestant revolution called forth the order of Jesuits, which represented the most enthusiastic, aggressive, and intolerant type of Roman Catholicism in a greatly intensified and thoroughly organized form."¹

"The Jesuits rapidly spread themselves over Europe, and wherever they went, there followed a revival of popery. To give them greater power, a bull was issued re-establishing the Inquisition. . . . In many countries, thousands upon thousands of the very flower of the nation, the purest and noblest, the most intellectual and highly educated, pious and devoted pastors, industrious and patriotic citizens, brilliant scholars, talented artists, skillful artisans, were slain, or forced to flee to other lands."²

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8. BACKGROUNDS OF AMERICAN LIBERTY

The Roots of Liberty, like the characteristics of a human family, extend into the past, some of them into the very remote past. Nations, like individuals, have antecedents. The background of American institutions lies for the most part in Europe. Some European institutions transplanted to America have not survived. Others, like the school, have been greatly changed and have become distinctively American. Perhaps the unique possession of the citizens of the United States is that of liberty, not only economic and political, but religious as well.

Many characters and many incidents in many lands have made rich contributions to the cause of liberty. There were a few individuals, representative of many others, whose influence at critical times determined the course of human events. Some periods of history seem so crowded with powerful characters and important events that they must be mentioned for their contributions.

The Renaissance, or rebirth, as the French term means, was a period of new interest in old literature and philosophy, especially Greek and Roman. Among the ancients the Greeks were without equal in their ardent devotion to liberty. Their determination to remain free as individuals and as city states led not only to their greatest gifts to civilization, but also to their destruction by united Rome.

The rebirth of interest in the ancient writers and in their ideals and philosophies began in Italy in the fourteenth century, but spread in the next century to practically all of Western Europe. Greek ideas of liberty, embedded in their literature and philosophy, were widely studied. With this awakening came a searching criticism of all medieval standards, and most of all, of medieval religion. Man as an individual became a factor in government, in thought, and in religion. He began to think for himself and to examine the institutions about him. Some he found to be unworthy of his confidence.

The Renaissance sustained about the same relation to the Reformation of the sixteenth century as that of the period of the philosophers and economists of the eighteenth century to the French

Revolution. Intellectual curiosity was awakened in the fourteenth century, was strengthened in the fifteenth, and did much in both to undermine the control of the clergy over the minds and the spirit of sixteenth-century men. The Renaissance gave freedom of thought to the cultivated few, whereas the great spiritual awakening that followed it resulted in tolerance for the masses in large sections of Europe. In this later period the individual man came to a place where he dared to question the church as the interpreter of the Bible.

The Reformation, with its deep stirrings of the mind and spirit, wrought far-reaching changes. Reformers, like Luther and Calvin, tried to cleanse the church of many abuses, especially among the clergy, but, finding that unwelcome and bitterly opposed, established separate churches. Many of the changes were religious, but some were political, others were social or economic.

When men acquired freedom from "salvation by works" and sought "salvation by faith alone," they assumed a personal accountability to God. That was a long stride in freedom. The Reformation became a great dissolver of conservative thought, and the masses began to think for themselves, as the Reformers said they might. The Scriptures were accepted as the only and sufficient guide of faith and practice. The individual could read them in his own language and interpret them in his own life.

The influence of the Reformation upon politics was far reaching. After the weakness of the feudal period and during the earlier period of the Renaissance a strong state had been welcomed. But Luther's doctrine of the priesthood of all believers had a strong democratic and decentralizing influence. He finally concluded, however, that "the powers that be are ordained of God," and that therefore subjects were required to give unquestioning obedience to their rulers.

Calvin also had convictions on the relation of church and state. For America they were of great importance. Only when a ruler attempted to enforce laws or decrees contrary to the true teachings of Scripture was it permissible to oppose him. Such resistance was forbidden to the ordinary citizen. Only the higher nobles could exercise such rights. Some of his immediate successors broadened the group that might resist a magistrate who refused to act in harmony with the Bible.

In England as well as in Europe the cause of freedom had been developing. From the day in 1215 when the nobles of England

forced their king to accept the Great Charter, there were courageous, liberty-loving men who, little by little, whittled away at the despotism of their monarchs. From the Parliament, which was the base of operations and the stronghold of their ideals, came frequent attacks. Reformers, philosophers, and merchants struggled and oftentimes bled for the cause of individual liberty.

One English philosopher, John Locke (1632-1704), spoke the political ideas of his own generation, and of other thinkers who had lived in foreign lands. His fundamental principle was that government was a matter of agreement between the people and the ruler to whom they had committed certain privileges and obligations. In case he should abuse his privileges and break his part of the contract, the people had the right to revolt against him. They were to be the judge in the matter, and could refuse to obey him. They could resist by force his illegal attempts to hold them in subjection. Government could exercise authority only on condition of its strict adherence to the agreement, whether stated in charter or constitution or in the laws enacted under either. One of the chief functions of the government was to protect the property and other rights of the individual. Neither could be taken from the possessor except by his consent as expressed or provided for in the instrument of government.

The Declaration of Independence presents these principles to justify the separation from the king of England, and defends with this philosophy the right to revolt and to protect with force the rights of the people. The colonists in revolt were about to exercise the right to resist a government that had ceased to govern according to the rules in the charters, accepted by the people as well as the ruler.

The colonists themselves were the source of the privileges and ideals contended for in the Revolution. They were actuated by various motives when they came to America, but they brought with them their ideals of liberty and a determination to defend them against a government that had denied or restricted them. The stories of the Spanish conquerors and the French explorers may be exciting and picturesque, but liberty was established by the more commonplace home builders from England.

Adventures in commerce attracted some. Agricultural distress impelled others, but Englishmen who had once held the right to express opinions on religion and politics were unwilling to submit to new monarchs who denied them this precious possession.

They had long before accepted the Protestant doctrine of individual responsibility to God alone for their religion. Those whom the king persecuted or to whom he denied privileges or rights usually joined Parliament in opposing him. As a matter of practice the Parliament claimed to represent the interests of all who disagreed with the king and to defend their rights against him and his henchmen who carried out his commands. Those on poor terms with their ruler often chose, when able to do so, to leave for the colonies in America.

The Separatists, a group who refused to stay in the English state church, found liberty among the Dutch, but were discontented, and some, the Pilgrims, were soon (1620) aboard the "Mayflower" on their way to America. Before landing permanently, the travelers entered into the Mayflower Compact, the first voluntary agreement for self-government in the history of America.

The Pilgrims considered their relation to the state much as they did their relation to God. The covenant idea permeated their theology. In church the members had mutual responsibilities. All were bound by agreement to God, but He, too, was obligated to them, once they entered into covenant with Him. They applied the same principles of interrelations with the state.

The Puritans were another religious group that came in large numbers to colonize in America. They wished to establish a colony in which there would be worship purified of all evidences of contact with the Catholic Church. They had no intention to allow freedom of worship. Neither did they purpose to establish a democratic government. The ministers and other officers of the church did not hold political offices in the colony, but they controlled those who did.

The Pilgrim was tolerant, whereas the Puritan, determined to preserve the purity of a closely knit and thoroughly organized unit, lacked that great virtue. The determination of the Puritans to keep their community in Massachusetts free from dissenters led to the founding of Rhode Island. The harsh rule of the church in the great colony made it a very uncomfortable place for any who dared to voice their disagreement with the leaders.

Roger Williams, one of the elders of the church at Salem, dared to say that the state as represented in the Puritan colony had no control over man's conscience, and should not have any. He

objected also to holding land which he said had been taken from the Indians without compensation. For "broaching and divulging divers new and dangerous opinions against the authority of magistrates" and for "maintaining the same without retraction," Williams was ordered to leave within six weeks of the court decision and never to return except by special permission. His flight in the wintertime for a refuge among the Indians, less hostile than his supposed brethren, is a story often told. Separation of church and state was the principle for which this courageous man risked his life.

"Making his way at last, after months of change and wandering, to the shores of Narragansett Bay, he there laid the foundation of the first state of modern times that in the fullest sense recognized the right of religious freedom. The fundamental principle of Roger Williams's colony, was 'that every man should have liberty to worship God according to the light of his own conscience.' His little State, Rhode Island, became the asylum of the oppressed, and it increased and prospered until its foundation principles—civil and religious liberty—became the cornerstones of the American Republic." *

The American Revolution and the Constitution that was adopted some years later established and guaranteed the personal liberty that had been at times only an ideal or a philosophy. A vast territory was thus opened to the practice of liberty. In it have developed many institutions elsewhere impossible. Men have prospered, thought has flourished, and religion has been unrestrained.

God's hand and His guidance are very evident in the background and in the great structure of liberty in America. The thoughtful student will "behold, behind, above, and through all the play and counterplay of human interests and power and passions, the agencies of the all-merciful One, silently, patiently working out the counsels of His own will." †

In such a land, with its rich background of liberty and guarantees of freedom, God chose to establish His remnant church. The time, the place, and liberty made conditions favorable for its development and work.

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9. RELIGION IN EARLY AMERICA

Religion was an impelling and sustaining force in the discovery, the exploration, and the settlement of America. Among the motives that brought men early to the New World and kept them here in times of great hardship, religion was the most potent. It sent men out to find lands in which the gospel might be preached. Fired by it, they crossed deserts and penetrated the wilderness to find inhabitants and treasure to receive and support their faith. When disease thinned their ranks and the savage lurked in the darkness, men turned to the God of their fathers. In days of peace and prosperity the serious-minded ministry kept the certainties of the future life before their people.

The Reformation of the sixteenth century did not settle all religious matters. Neither did it free all men as individuals to follow the religion of their choices. It certainly did not bring tolerance to teach spiritual things wherever one might choose. The new churches founded in the time of the Reformation had a tendency to solidify their positions and to make little provision for enlargement of liberty or development of doctrine. In efforts to prevent extremes and fanaticism, the leaders hindered the warmth and enthusiasm so necessary for evangelism.

America came to be the symbol of religious liberty and tolerance. In coming to the New World, the seekers of liberty made sure of certain guaranties concerning religion. But even in the freedom of a new, undeveloped continent men did not always find full spiritual satisfaction. Sin was not limited to the old churches or to the Old World. Too many times worship in the colonies was cool and formal.

The colonist upon his arrival in America found himself either in a society well organized, or at the frontier, where neither state nor church functioned effectively. If he chose to remain in the settlement, religion would likely be determined for him. If he went out to the frontier, his religious experience could easily slip away from him as water disappears from a leaky vessel. For many years practically nothing was done for the frontiersmen, but in time there appeared the circuit rider traveling on horseback. To the rough but sincere people of the wilderness he preached

sermons that stirred their emotions deeply, but the effects were not always permanent.

The Society of Friends, or Quakers, as they are better known, made the great territory of Pennsylvania, Delaware, and New Jersey a center of religious tolerance and general progressiveness from its founding (1681). They were first known in England about the middle of the seventeenth century. It was not long before their most famous member, William Penn was in America laying the foundations of the city of brotherly love, Philadelphia. These people were friends of the Indians, and were opposed to the holding of slaves. Their religious experience was dependent upon "the inner light" and their communion with God without the aid of any priesthood. They trusted not to outward ceremonies or external forms. The Scriptures became less necessary because of the direct impartation of truth which they believed they received. These people repudiated oaths, warfare, and capital punishment, and have generally supported all kinds of moral and social reforms.

Religious experience and social life in America were influenced by conditions in early eighteenth-century England. In the homeland many men in high position lived shamelessly. Gambling, drinking, horrid crimes punished with brutalizing ferocity, and immorality were common. The industrial revolution had changed England from an agricultural land to one of smoky cities with their crowded, unhealthful factories. The people, impoverished and frustrated in their attempts to make adjustments to new living conditions, were in despair. Too many gave up all hope of betterment and turned into evil paths. Two men appeared in England who not only helped their own people, but ministered richly to America's need. They were John Wesley and George Whitefield.

John Wesley was born (1703) in England, and seemed by origin and character especially fitted to stir his country against the evils of the time. He became dissatisfied with the cold formalism of the English Church and its emphasis on good works.

Wesley dated his thorough conversion from his contacts with the *Moravians*, a people who emphasized the love of Christ and were zealous in missionary work. His own preaching was transformed, and his appeals went deep into the minds and consciences of his hearers. He taught freedom of the human will, man's responsibility for his sinfulness, and the full atoning grace of

Jesus Christ. The hearts of the people responded to his eloquence and sincerity, and a great revival spread over England.

Spiritual changes came in America also. 'In some colonies theologians had preached a religion of fear and harshness.' God was pictured as severe and arbitrary. The doctrine of a relentless predestination, heard in some places, led men who considered themselves among the lost, to turn to unrestrained sin. But the day came when warmer, tenderer appeals brought conviction to the hearts of Americans, and they turned from sins that had plagued them and their kinsmen across the Atlantic.

George Whitefield, a contemporary of John Wesley, deeply influenced religious life in eighteenth-century America. He adapted himself graciously to a new land; and his overflowing eloquence went straight to the heart of the New World. His central theme was the love of God. He preached not divine wrath, but divine mercy, patience, and grace. His ministry was always tender, healing, and inspiring. A new enthusiasm for spiritual things and an enlarging tolerance followed his visits in the colonies. His work followed a new pattern in teaching, preaching, and living, and the results were gratifying.

From the first years of the nineteenth century there had appeared in some sections a noticeable religious fervor which grew in intensity, and made the thirties and forties distinctly a religious period. The closing years of the previous century had marked a low ebbtide in spiritual matters, partly the reaction from the Revolutionary War. Nevertheless the founders of the new nation had learned much from the struggles for religious freedom and tolerance in the colonies, and from the bloody religious wars and persecutions of Europe. They wrote into the Constitution and the laws of the country guaranties of protection for religion and for its free exercise.

Many organizations were established in the first quarter of the new century. Among them were the first temperance society (1802), the first board for foreign missions (1810), and the American Bible Society (1816) founded to meet the frontier dearth of the Scriptures.

The decade of the forties was one of startling activity, one in which the people discussed many issues. On the list for any night of the week could be such subjects as slavery, temperance, capital punishment, women's rights, and spiritualism. Reformers for one cause and another appeared on every hand. Conventions

of reformers were held in Boston. In these groups, sometimes disorderly and always picturesque, the subjects that agitated young America were discussed. Among them religion had a prominent place. Crowded into the arena of the decade were such figures as P. T. Barnum, Henry Wadsworth Longfellow, Andrew Jackson, Horace Mann, Cyrus McCormick, William Lloyd Garrison, Louis Agassiz, and William Miller.

Religious groups had been aggressive during the first forty years of the century. The churches on the Atlantic seacoast saw great opportunities to add thousands of the rapidly increasing population to their membership. The field was wide, but the rivalry was keen at times. The increase in size of the various churches was even more rapid than that of the country's population. From 64,000 in 1800, the Methodists increased by 1844 to 1,200,000 members; and the Baptists from 100,000 to 710,000. In the latter year the Catholics claimed 1,300,000. It was a period in which some of the large churches were badly split over the question of slavery, and formed Northern and Southern branches. In this time so distinctly and increasingly religious, platform speakers were expected to support their arguments by the Constitution and the Bible. To attend church was both respectable and fashionable; and the ministry as a profession was highly respected and influential.

In the second quarter of the century the task of the church was stupendously increased by the addition to its parish of a whole empire of territory to the West, and the appearance of a large immigrant population in the East. To plant the church in the West and provide leadership for its growing membership required great foresight, effort, and material sacrifice. Schools were needed to fit the ministry quickly for even the most elemental needs of the congregations. A large number of church colleges were established for this purpose.

Among the religious groups in America in the first half of the nineteenth century were two of peculiar interest. Their teachings seemed definitely designed to lead men away from truth, to confuse, and to discredit genuine leadership when it should appear. Evil practices, not merely tolerated, but actually sanctioned and taught, by such organizations, help the candid observer to decide the genuineness of the claims of divine guidance.

The Shakers arose in England and came to America at the time of the Revolution. A peculiar form of dancing and hand clapping, introduced as a part of worship, gave them their name, and

attracted the attention of many local and foreign visitors. One Philemon Stewart claimed to have received from a mighty angel some daily visits (1842) on the summit of the "Holy Mount." This being who visited Stewart enabled him, he said, to write down and publish a book of revelation containing instruction for the people.

The Mormons, or Latter-day Saints, as they now prefer to be called, had as their founder Joseph Smith. This man, too, claimed to have received (1823) a number of visits from a heavenly messenger, Moroni. After a time, according to Smith's claim, Moroni entrusted to him a book written in "reformed Egyptian" upon gold plates. Although Smith claimed that the angel had promised him a part in preparing the world for the second coming of the Messiah, there is no record of his accepting William Miller's interpretation of the prophecies. Some serious social irregularities, among them polygamy, have been charged to the early followers of Joseph Smith.

Spiritualism, too, with its emphasis upon contacts with the supernatural, made its appearance in this half century of startling developments. There can be little doubt that Mormonism, Spiritualism, and other movements, were designed by the enemy of all righteousness to divert the attention of religiously minded people from the second advent message and the Sabbath reform. To those who were interested in special manifestations of the supernatural, but who were not grounded firmly in the doctrines of the Bible, these deceptions were readily adapted either to lead them astray or to cause them to reject all such manifestations as being fraudulent impositions.

The way for the advent message had been well prepared. The foundation of religion had been laid deep and broad in the American character. The country was young, aggressive, and tolerant. Change was acceptable, provided the reformer had authorities or arguments to support him. It was a time when men were seeking new truth, and were not restrained by custom or by fear of others. The day had come, conditions were right, and men were ready to preach the soon return of Jesus.

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10. MODERN MISSIONS

The closing decades of the eighteenth century gave rise to movements that were destined vitally to affect the lives of millions of men and women. Providence foresaw the needs of the hour, and prepared the world for a world-wide missionary program. New advances were about to be made in the fields of education, science, transportation, and communication.

Disinterest in missions. The church and the world were apathetic toward the needs of the large, teeming heathen lands. Doors were closed to vast sections of the world. Many countries were unexplored, and unentered by Christian missionaries, and in some cases there was active opposition to such work by the acting governments in foreign fields. When it was discovered, on his first attempt to reach India, that William Carey was a foreign missionary, his passage was canceled and he was set ashore in England. Lack of facilities in communication and travel made missionary endeavor very difficult. After he had reached India, it was more than two years before Carey heard from the homeland. It must not be supposed, however, that there had been no missionary efforts before the eighteenth and nineteenth centuries.

Catholic missionaries had been very active in foreign and heathen lands. The spread of Catholicism throughout the world attested to the fact that Catholic missionaries had been at work. In the thirteenth and fourteenth centuries Raymond Lull endeavored by every means within his grasp to become a missionary to the Moslems of North Africa. In the face of discouragement, imprisonment, and exile, he labored on until he found a martyr's grave—stoned to death by the men he sought to save. He has been characterized as the grandest missionary from Paul's day to William Carey's time.

Ignatius Loyola founded the Society of Jesus in 1540. Six years before that memorable event in Catholic missionary activities, he and a few other men had taken vows of poverty, chastity, and obedience to the church in missionary work in the Holy Land. Failing in this objective, they were to pledge their

services in any place where the church might send them. This opportunity came to Loyola when he organized the Jesuits, or the Society of Jesus. It became their task to strengthen Catholicism in every land, and to spread the work of the Society in Asia, Africa, and America.

Protestant missionary efforts were feeble and sporadic. The Protestant churches had not interested themselves to the extent of sending men and means to heathen lands. Foreign missions were an impossibility until the mites and the shillings of the lowliest believer were called upon systematically to support the cause of missions. The missionary-minded Moravian church had established its outposts in India and the West Indies. The little country of Denmark had opened up work in Greenland and India. Both these efforts were begun in the early part of the eighteenth century.

There are several reasons why for nearly three hundred years after the days of Luther, Calvin, and Knox, the Protestant bodies did not turn their attention and efforts to the cause of missions among the heathen. Protestantism was for generations engaged in a life-and-death struggle for its very existence. "There was neither much leisure nor vitality left to expend upon the vast and even more benighted regions beyond." Besides this struggle against the mother church, from which they had emerged, there was among the Protestant bodies themselves an internal strife. There was in England "war to the knife between the Established Church and the Presbyterians, the Puritans, the Independents, the Baptists, the Quakers, etc." Then, too, with the general domination of the church by the state, every move must be taken by the authority of pope, or king, or bishop. The missions movement must come as the result of a mass impulse from within the church itself. Another obstacle to the development of Protestant missions was the fact that their "peoples possessed no point of actual contact with the heathen world." Hence the existence of the deplorable moral darkness was not brought home to their senses until such time as "Protestant Denmark, Holland, and England stepped suddenly forward as rulers of the sea." ²

William Carey (1761-1834) was the father of modern missions. He was a poor man who was more interested in a large map of the world hung up in his workshop than he was in cobbling shoes for a livelihood. Reports on Captain Cook's voyages of exploration had fired his soul with the needs and suffering of the

heathen world. Neither rebuffs, reproaches, delays, nor opposition could dampen or check the fervor of this first modern missionary.

William Carey was well qualified to be a missionary to such a difficult field as India. He was fearless and aggressive. He was a preacher in the Baptist Church, and he had found time to master the rudiments of Latin, Hebrew, Greek, and French. While he served as pastor of the Leicester church he placed himself on the following schedule: "On Monday he studied the classics; on Tuesday he systematically took up science, history, and composition; on Wednesday, Thursday, Friday, and Saturday, he studied his Hebrew Old Testament and Greek New Testament preparatory to his immediate ministerial work of preaching. His sympathies were broad and his inquiries into the fields of knowledge, liberal." ⁴ His studious nature and his linguistic aptitude proved invaluable in a land with as many difficult languages and dialects as are to be found in India.

Carey was a man of strong faith. He challenged his associates to "attempt great things for God" and to "expect great things from God." He prepared himself to leave home, his family, his church, and a comfortable livelihood in England. His farewell sermon at Leicester was touching and heartfelt. He felt that he was definitely called of God to go as a missionary to India. But the East India Company refused him passage, and his journey was delayed until his wife and family were prepared to join him in his missionary endeavors in his chosen field.

One of the greatest problems facing Carey involved the question of transportation to India. It was late in the year, and the season for travel was almost over. It was illegal to secure passage on any ship that was not English, and the East India Company did not want missionaries in India. The cost of transportation was almost prohibitive. The rates were \$500 for each adult, \$250 for each child, and \$75 for each servant. The trip by water in a sailboat took five long months, often, as in Carey's case, through severe storms and unfavorable weather. He occupied this time, however, in studying the language of the people among whom he was to labor. When he arrived in India, he expected to support himself as the Moravians before him had tried to do.

The people for whom he was to labor, though interesting, were strangers. Their language, dress, customs, and habits, manner of life and support, were entirely foreign to him. His work in India was a new work in which there was no forerunner, no one to prepare the way, and he was to start from nothing. But

he believed in God; he recognized the need, and to him that constituted the call.

The experiences in India were varied. There was the task of learning new languages, and the problems of securing a livelihood in this strange land. At first he settled on a farm, and then he secured work as a superintendent of an indigo factory at Malda. He felt that this opening was providential, for it provided work, support, and contact with the natives.

The translation of the Bible was a first objective in Carey's missionary endeavor. This work he began as soon as he had a working knowledge of the native languages. This was a difficult task, because the native idioms were inadequate to express fully the principles of the gospel. Some of the key words of the Bible, such as "love" and "repentance," were unintelligible or lacking in the native tongues. It was Carey's practice, after he had translated portions of the Bible, to read it to several hundred of the natives. By the time Carey and the missionary group moved to Serampore, most of the Bible had already been translated.

Serampore became the new base for Carey's missionary activities. It was a populous, healthful, beautiful, and well-ordered city, eighteen miles from the great city of Calcutta. The Moravian Church had formerly established a mission station there. But after fifteen years of hard work, they abandoned the mission, leaving only one doubtful convert. Missionary recruits arrived from England, and a school and a publishing plant were established. The work was very slow. Seven long years of service in India, and there was not a single baptized convert.

The grandson of Carey's first convert is a Seventh-day Adventist. In 1801, four months after he baptized this first convert, Carey took up his duties as professor of Oriental languages at the Fort Williams College at Calcutta. As Serampore was some distance from Calcutta, he usually left home on Monday evening and returned Friday night. In 1806 Carey received a salary of \$7,500. For thirty years he continued his work of teaching, writing, translating, and preparing literature for the people of India.

Missionary societies. With the turn of the century, the Protestant churches became mission-conscious. Missionary societies for the support of missions sprang up in many lands. No less than seven such societies were established within a space of twenty-five years after the founding of the Church Missionary

Society in England in 1799. Thus the support of missions was assured and the era of modern missions had begun.

Other missionaries. The chapter on modern missions would not be complete without reference to pioneer missionaries in other lands. There is Robert Morrison of China, who did in his field a work comparable to Carey's work in India. Robert Moffat and David Livingstone accomplished a work of missionary endeavor and exploration in the dark continent of Africa that will always remain a challenge to missionaries of every age. Not to be forgotten among the missionary heroes are John G. Paton of the South Seas, Allen Gardiner of South America, and many others.

Near Williams College of Williamstown, Massachusetts, is a monument commemorating a prayer meeting that led to the forming of the first foreign missionary society in America. It is known as the Haystack Monument. Adoniram Judson came under the influence of this movement and became the pioneer American missionary to Burma. The record of his life, his sacrifices, and his suffering in Burma, is an example of the cost in men and means of pioneering missions in a new land.

Bible societies are as essential as missionary societies. A missionary without a Bible is unthinkable. The herculean task of translating, publishing, and distributing both smaller and larger editions of the Bible must be done by someone. Most missionary societies, harnessed with the expense of developing and supporting missionary activities, could ill afford the expense of Bible distribution. This work is done by the nonsectarian Bible Societies.

The British and Foreign Bible Society was organized in response to a popular demand for Bibles. From its humble beginning in 1804 until 1928, this one society distributed nearly 400,000,000 copies of the Bible or portions of it. In 1940 through the efforts of all the Bible societies, the entire Bible or parts of it were published in 1,051 languages or dialects. The work of modern missions has been hastened by the facilities made available in the providence of God for the great task of preaching the gospel.

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II

THE HOPE OF THE CHURCH

Objective: To show how the promise of Jesus' return has been through the ages a sustaining, impelling force in the church, and how "in the fullness of time," God prepared a people to revive and preach "the blessed hope."

11. THE PROMISE OF CHRIST'S RETURN

The promise of Christ's return was made very early in the course of time. Enoch, the seventh from Adam, prophesied of the coming of the Lord. In Old Testament as well as New Testament times, it has been the hope of God's people. In it have centered the expectations of the church.

The Old Testament promises. To Enoch were revealed the facts that the Lord was coming with ten thousand of His saints, and that He was coming to execute judgment upon the wicked for their ungodly deeds and their hard speeches. (Jude 14, 15.) Job perceived that there was to be a period of waiting, that in the last days his Redeemer would come, and that in his own body and with his own eyes he would see his Saviour, or vindicator. (Job 14:14, 15; 19:25-27.)

Isaiah, the gospel prophet, was also given a glimpse of the return of the Lord. He was shown the bliss of the righteous at a time when death should be destroyed—swallowed up in victory—and when God would wipe away all tears. As if in joyful anticipation of that happy day, he exclaimed: "Lo, this is our God; we have waited for Him, and He will save us: . . . we will be glad and rejoice in His salvation." Isa. 25:9. These are only a few of the many Old Testament promises.

Jesus Himself, standing in the very shadow of the cross, made definite promises to return again. In the face of every sorrow, His disciples were encouraged to remember that He had gone away to prepare homes—mansions—for them; and He said that if He went away, He would come again and receive them unto Himself. (John 14:1-3.) On the very day of the ascension, angels were commissioned to promise the disciples that this same Jesus, whom they had seen disappear into heaven in a cloud of heavenly angels, should so come in like manner as He had disappeared from their vision. (Acts 1:11.)

Paul, inspired of God, focused his attention upon the second advent. The Thessalonian believers were deeply concerned about their dead who had died in the Lord. They were encouraged to

believe that as Christ died and rose again, so their dead in the Lord would rise again: "For the Lord Himself shall descend from heaven with a shout, . . . and the dead in Christ shall rise first." And the righteous—the righteous dead first and then the living righteous—will meet Jesus in the air. (1 Thess. 4:13-18.) The Thessalonians were cautioned against expecting the immediate return of the Lord. (2 Thess. 2:1-8.)

"The apostle Paul warned the church not to look for the coming of Christ in his day. 'That day shall not come,' he said, 'except there come a falling away first, and that man of sin be revealed.' Not till after the great apostasy, and the long period of the reign of the 'man of sin,' can we look for the advent of our Lord. The 'man of sin,' which is also styled the 'mystery of iniquity,' the 'son of perdition,' and 'that wicked,' represents the Papacy, which, as foretold in prophecy, was to maintain its supremacy for 1260 years. This period ended in 1798. The coming of Christ could not take place before that time. Paul covers with his caution the whole of the Christian dispensation down to the year 1798. It is this side of that time that the message of Christ's second coming is to be proclaimed."⁴

The golden age of the Papacy was the world's moral and spiritual midnight. Prophecy pictures the church in the wilderness protected and preserved by the everlasting hills. During this long period the church lost the advent hope, substituting in its place the errors, traditions, and superstitions of men. In place of looking forward to the Lord's return, the Catholic Church prepared its members only for their earthly existence. Some of the prophecies were misinterpreted, removed from their true setting, and misapplied.

The certainty of prophecy is unimpeached. After having walked with his Lord, listened to His teaching, watched His many miracles for three and a half years, and served long years in many lands, the apostle Peter was led to affirm that the word of prophecy was "more sure" than the fundamental senses of sight, hearing, and speech. Prophecy is a true light shining in a world of darkness; and it should be carefully and prayerfully studied. For "all scripture is given by inspiration of God, and is profitable." And "the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Tim. 3:16; 2 Peter 1:21. This same prophet that spoke with such conviction on the value of prophetic guidance, prophesied of the second advent. (2 Peter 3:3-14.)

Daniel and the Revelation, two great prophetic books, present the keys that unlock to the understanding of the church the events dealing with the time of the end and the coming of the Lord. Portions of the prophecies of Daniel dealing with the time of the end and the second advent of Jesus, were sealed, closed to the comprehension of mankind, until 1798. The book of Revelation was not sealed, but it could not be understood entirely until Daniel's prophecies were unsealed. This was clearly understood by some of the men who were studying these books. In the long period before "the time of the end" many devoted students of the word were trying to understand the prophecies. The light was breaking.

Sir Isaac Newton wrote: "'Tis therefore a part of this prophecy, that it should not be understood before the last age of the world: and therefore it makes for the credit of the prophecy, that it is not yet understood. But if the last age, the age of opening these things, be now approaching, as by the great successes of late interpreters it seems to be, we have more encouragement than ever to look into these things. If the general preaching of the gospel be approaching, it is to us and our posterity that those words mainly belong: 'In the time of the end the wise shall understand, but none of the wicked shall understand.' Dan. 12:4, 10."² This prophetic exposition was published in 1733.

Jesus encouraged the study of the writings of Daniel. Concerning that book He said, "Whoso readeth, let him understand." Matt. 24:15. Speaking of the time of the end, the Bible declares: "Many shall run to and fro, and knowledge shall be increased." Dan. 12:4. "'Many shall run to and fro' (a Hebrew expression for observing and thinking upon the time), 'and *knowledge*' (regarding that time) 'shall be increased.'"⁴

The message of the second advent, based upon the promises of His return, had never been preached with any definite prophetic evidences regarding its time. The Reformation of the sixteenth century did not proclaim, with any assurance, the doctrine of the coming of the Lord. Martin Luther placed the judgment about three hundred years in the future. But as the time of the end approached, the minds of Christian scholars became very much concerned about the second advent. And forerunners, like John the Baptist, began to prepare the way for the message of Christ's return.

Prophetic interpretation. The early Christian church was generally agreed upon the fact that Rome was the fourth beast

of Daniel 7, and the legs of iron in Daniel 2, and that the Roman Empire would be divided into its ten parts represented by the ten horns and the ten toes. So firmly were they convinced of this, and so much did they fear the appearance of the antichrist at the disruption of the Roman Empire, that they prayed most earnestly for its continuance. Soon after the development of the Papacy in and around 538, some recognized in that institution the great antichrist. In order to divert from themselves the implication of being the antichrist, Roman Catholic theologians began to interpret the prophecies of the antichrist as having been fulfilled in the past or to be fulfilled in the future.

Joachim of Floris (d. 1202) was an important character because he was the first to revive the year-day principle of interpreting the prophetic periods. He called the "five months" of the fifth trumpet one hundred and fifty years. Because of the influence of his expositions, the erroneous traditions regarding the Revelation began to collapse.

The father of modern prophetic interpretation was Joseph Mede, who lived and wrote in the seventeenth century. He was a scholar and professor in Christ's College at Cambridge, and a student of history and sacred chronology. He discovered a continuity existing between some of the great chains of prophecy—that they might be already fulfilled, in the process of fulfillment, or still in the future.

Mede's great contribution to prophetic interpretation was a work entitled *Key of the Apocalypse*. This dissertation was written in Latin, translated, and published in the English language in 1627. Other productions from his pen appeared from time to time. His spirit of devotion and his conscientious and prayerful approach to this work constituted a real contribution to the coming advent movement.

Some of these men who were pioneering the way for the advent movement, faced opposition from within their own churches. John W. Peterson, a German preacher and theologian who had come under the influence of Pietism, a reform movement within the Lutheran Church, and who had definite advent views, was expelled from his position. He retired and gave his remaining years to study and writing. He was one of the foremost religious teachers of his time, and he was a strong advocate of the need of prophetic study within the church. When he died he left a literary monument of seventy printed books and pamphlets, and over a hundred manuscripts.

Sir Isaac Newton (1642-1727), the philosopher and scientist who discovered the law of gravitation, in the later years of his life began a systematic study of the books of Daniel and the Revelation. It became a great objective of his life to study prophecy in the light of its fulfillment in history. He felt that fulfilled prophecies would greatly strengthen faith in the inspiration of the Bible. He believed that the world in his day was facing a future period of rapid developments in knowledge and inventions, in preparation for the universal spread of the gospel to all the world.

Principles of prophetic interpretation. The men of the Reformation and later Protestant interpreters were generally agreed upon certain fundamental propositions. They believed that the visions of Daniel began with his own time, and those of John, as recorded in Revelation, began with his time, or within the first century. They held that the fourth beast of Daniel denoted the Roman Empire, that the little horn was a symbol of the Papacy, and that Babylon, referred to in Revelation, as well as the man of sin referred to by Paul, also symbolized the Papacy.³

After nearly thirteen centuries the second advent hope, which had been cherished only by isolated and scattered groups, was again revived. As the minds of men became enlightened by the word of God, they began diligently to reconstruct the old waste places, to uncover and raise up the foundations of many generations, and to repair the breach made in the law of God.

These prophetic expositors are by no means all. Other men followed in their footsteps and helped to pave the way for a better understanding of the Bible. One writer has truthfully said: "As we near the close of the eighteenth century, the works dealing with prophecy become more numerous; moreover, the tone of the writers grows more confident, the books take on a more popular air, and it is easy to see that the number of persons interested in such reading is steadily increasing."² The advent hope has returned to its rightful place in the doctrines of the church.

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12. THE SIGNS OF HIS COMING

Well might the church ask with the disciples of old: "Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matt. 24:3.

In His reply, "Christ presented before them an outline of the prominent events to take place before the close of time. His words were not then fully understood; but their meaning was to be unfolded as His people should need the instruction therein given. The prophecy which He uttered was twofold in its meaning: while foreshadowing the destruction of Jerusalem, it prefigured also the terrors of the last great day."² As the events of history unfolded themselves, the details of prophecy were to be better understood.

The church is not left in darkness regarding the coming events. Things that vitally affect the world are clearly presented in the Scriptures. (Amos 3:7.) The day and the hour may not be known, but the times and the seasons are clearly given. "Besides this, our Lord does not intend to say by this, that the approach of the time shall not be known, but that the *exact* 'day and hour knoweth no man.' Enough, He does say, shall be known by the signs of the times, to induce us to prepare for His coming, as Noah prepared the ark."² Paul makes it clear that the church is not in darkness, that the day of destruction should come upon it as a thief in the night. If the church will study the Scriptures of truth, its members may be children of light. (1 Thess. 5:1-5.)

Unmistakable signs are given of the destruction of Jerusalem and of the end of the world. These are not the same events, but some signs are common to both. Deceivers were to arise, strong delusions were to appear, and many were to be deceived. False christs and false prophets were also to come.

Love was to dissipate itself in hatred and envy. There were to be wars and rumors of wars. As a special sign in connection with the destruction of Jerusalem, the legions of Rome were to encompass and to encamp upon the sacred ground of the Holy City. (Matt. 24:15-18.)

"*The Saviour's prophecy* concerning the visitation of judgments upon Jerusalem is to have another fulfillment, of which that ter-

rible desolation was but a faint shadow. In the fate of the chosen city we may behold the doom of a world that has rejected God's mercy and trampled upon His law. Dark are the records of human misery that earth has witnessed during its long centuries of crime. . . . But a scene yet darker is presented in the revelations of the future. The records of the past, the long procession of tumults, conflicts, and revolutions, . . . what are these, in contrast with the terrors of that day when the restraining Spirit of God shall be wholly withdrawn from the wicked, no longer to hold in check the outburst of human passion and satanic wrath! The world will then behold, as never before, the results of Satan's rule." 2

In the great prophecy of our Lord, as recorded in Matthew 24, Jesus passed over centuries, marked by tears and bloodshed, to the 1260 years of papal persecution and to the greater signs of His coming. For the elect's sake these years of persecution were to be shortened. This was accomplished by the Reformation of the sixteenth century, and by the opening up of America as an asylum for the persecuted and oppressed of every land.

The greater signs, among others, are the darkening of the sun, the darkening of the moon, the falling of the stars, and the great Lisbon earthquake—so called because of the great destruction in that city. (Matt. 24:29; Rev. 6:12-17.) John, the apostle, refers to it as the great earthquake. It was the most terrible, and most extensive of its kind recorded in history up to that time.

The great Lisbon earthquake (1755) extended over a territory of four million square miles. The intensity of its shock was felt in Europe, Asia, and America. The disastrous effects were about as bad in North Africa as they were in Spain and Portugal.

It has been estimated that sixty thousand people perished at Lisbon in about six minutes. The sea receded and then swept back on the swell of a wave rising sixty feet high. In this catastrophic hour, the helpless people fled to their churches, where still greater disaster overtook them. The churches and convents, almost all of the large public buildings, and one fourth of the homes were demolished.

The dark day. A quarter of a century later another of the great signs took place. It was on the nineteenth of May, 1780, that the sun was darkened. Never since the darkness of the plagues of Egypt had there been anything like it. No valid natural or scientific reason has been produced for this phenome-

non. It was clearly one of God's signs announcing to a startled world the time of the end. In the New England States, where it was manifested, it completely disrupted the ordinary activities of life. Schools were dismissed. Men returned to their homes, and resumed their work only by candlelight.

An eyewitness living in Massachusetts has recorded a description of that day. "In the morning the sun rose clear, but was soon overcast. The clouds became lowery, and from them, black and ominous, as they soon appeared, lightning flashed, thunder rolled, and a little rain fell. Toward nine o'clock, the clouds became thinner, and assumed a brassy or coppery appearance, and earth, rocks, trees, buildings, water, and persons were changed by this strange, unearthly light. A few minutes later, a heavy black cloud spread over the entire sky except a narrow rim at the horizon, and it was as dark as it usually is at nine o'clock on a summer evening."²

The darkness was densest shortly after eleven in the forenoon. In some cases church services, in other places prayer meetings, were held. People were impressed with the fact that this was a fulfillment of Scriptural prophecy and that the judgment day was at hand. The intense blackness of the day was succeeded in the evening by an hour or two of partial darkness. The prophet declared: "The sun became black as sackcloth of hair, and the moon became as blood." Rev. 6:12.

The moon was darkened the following night. The events of that dark night are best described by those who saw it. "After sundown, the clouds came again overhead, and it grew dark very fast."² "The darkness of the following evening was probably as gross as has ever been observed since the Almighty fiat gave birth to light. . . . I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable shades, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet."¹

"Though at nine o'clock that night the moon rose to the full, 'it had not the least effect to dispel the deathlike shadows.' After midnight the darkness disappeared, and the moon, when first visible, had the appearance of blood. . . . The description of this event, as given by eyewitnesses, is but an echo of the words of the Lord, recorded by the prophet Joel, twenty-five hundred years previous to their fulfillment: 'The sun shall be

turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come.' ”²

A most interesting part of these prophecies was the fact that their time limits—after which and before which they must come—were set hundreds of years before. In the wonderful prophecy as recorded by Mark, Christ placed these signs within the 1260-year period, which began in 538 and ended in 1798. Then these signs must take place before 1798. The Lord also said that those days, the 1260 years, would be shortened, and He hastened to add, “But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.” Mark 13:24. “The 1260 days, or years, terminated in 1798. A quarter of a century earlier, persecution had almost wholly ceased. Following this persecution . . . the sun was to be darkened.”² So the time set for the fulfillment of these signs was between 1773 and 1798. Sir Isaac Newton was right. Prophecy as fulfilled in history verifies and substantiates the inspiration of the word of God.

On November 13, 1833, the stars fell. This was another sign that God gave in the heavens so that all might see. According to the visions of the prophet John on the Isle of Patmos, the stars were to fall from heaven, shooting in every direction, “as a fig tree casteth her untimely figs.” Rev. 6:13.

“Two years after Miller began to present in public the evidences of Christ’s soon coming, the last of the signs appeared which were promised by the Saviour as tokens of His second advent. . . . That was the most extensive and wonderful display of falling stars which has ever been recorded; ‘the whole firmament, over all the United States, being then, for hours, in fiery commotion! . . .’ ‘. . . Never did rain fall much thicker than the meteors fell toward the earth; east, west, north, and south, it was the same. In a word, the whole heavens seemed in motion. . . . From two o’clock until broad daylight, the sky being perfectly serene and cloudless, an incessant play of dazzlingly brilliant luminosities was kept up in the whole heavens.’ ‘. . . It seemed as if the whole starry heavens had congregated at one point near the zenith, and were simultaneously shooting forth, with the velocity of lightning, to every part of the horizon; and yet they were not exhausted. . . .’ ‘A more correct picture of a fig tree casting its figs when blown by a mighty wind, it was not possible to behold.’ ”²

This was the last of the great signs that God had hung in the heavens to arrest the attention of mankind, and many people saw

in it evidence of Christ's imminent return. The next events to attract the attention of the prophet were to be the departure of the atmospheric heavens like a scroll and the coming of the Son of God as the Redeemer of His people.

Signs on the earth. Besides these signs in the sun, moon, and stars, Jesus added that there would be seen "upon the earth distress of nations, with perplexity." Before Jesus should come, these troubles among the nations would increase till men's hearts should fail them "for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26. "The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged," wrote the prophet John as he described what he had seen in vision portraying the future to the very close of time. He saw as it were the spirits of demons, going forth "unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 11:18; 16:14.

Earthquakes, famines, and pestilence were among other signs listed by Jesus. As the Spirit of God should be withdrawn from the earth, Satan would have increasing power to wreak his wrath upon the inhabitants of earth. He is called the "prince of the power of the air." Eph. 2:2. All these things have been seen from time to time in history, but the world's greatest earthquakes, famines, and pestilences have been witnessed in modern times.

"*This gospel of the kingdom*" is to be preached among all nations, Jesus said further, "and then shall the end come." Matt. 24:14. The great mission movement among the nations of earth is God's announcement to the world that its inhabitants should prepare for His return.

"When these things begin to come to pass," the Saviour said, "then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. The time had come when God's people were witnessing the beginning of these signs, and they were led to look for the soon return of Jesus.

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13. THE FIRST ANGEL'S MESSAGE

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7. This is the "first angel's message." It is one of a series of three messages, conveyed by angels. The three are followed immediately by the second coming of Jesus. (Rev. 14:13-16.)

This angel's message may be analyzed as follows:

1. It includes the "everlasting gospel," the story of salvation through Christ.
2. It is a universal message.
3. It calls upon men to fear and glorify and worship God, the Creator.
4. It announces the coming of "the hour of His judgment."

It could not have been the message of the early Christian church. Paul warned against looking for the coming of Christ in his day. He told of the "mystery of iniquity," the Papacy, that must be revealed before Christ should come. This power was to be supreme for a period of 1260 years ending in 1798. Thus Christ could not come before 1798.⁴ Paul also reasoned of judgment "to come." This message says, "The hour of God's judgment is come."

It could not have been the Protestant Reformation. The Reformers did not preach that Christ would come in their day. Luther said, "I persuade myself verily, that the day of judgment will not be absent full three hundred years."⁴

The first angel's message was proclaimed in many parts of the world during the first half of the nineteenth century. It was more clearly understood in America and was preached there with far-reaching results. Its proclamation laid the foundation upon which the Seventh-day Adventist Church has been built.

A world-wide movement. "Like the great Reformation of the sixteenth century, the advent movement appeared in different countries of Christendom at the same time. In both Europe and America, men of faith and prayer were led to the study of the

prophecies, and, tracing down the inspired record, they saw convincing evidence that the end of all things was at hand. In different lands there were isolated bodies of Christians who, solely by the study of the Scriptures, arrived at the belief that the Saviour's advent was near." ⁴

In England the soon coming of Jesus was preached as early as 1826. One of the earliest preachers of this truth was Edward Irving. Irving distinguished himself as a youth by his brilliancy of intellect, his speaking ability, and his striking appearance. As a young minister in London, he appealed to all classes and filled his church to overflowing.

Among Irving's friends were some men who were studying prophecy. One of these men was Henry Drummond, a member of Parliament. "As they considered the prophetic periods in the light shed upon them by Mede, Newton, and other earlier writers, it became increasingly clear to them that they were living in the closing years of the world's history, and that the kingdom for which Christendom had been praying so many hundreds of years, was soon to be set up." ⁵

Irving's interest in the coming of Jesus was strengthened by a book on the subject written by Lacunza, a Jesuit priest in South America. This man's work was written in Spanish, but Irving set himself to the task of mastering the Spanish language, and soon produced an English translation of Lacunza's book. From this unexpected quarter the advent hope was strengthened.

In 1826 was held the first of a series of five annual conferences called the "Albury Conferences." At these gatherings, a group of believers in the second coming of Christ spent their time studying the prophecies of Daniel and the Revelation and related subjects. Joseph Wolff, of whom mention will be made later, was present. These conferences added impetus to the preaching of the first angel's message in England.

Irving continued for several years to preach with power the coming of Jesus. His later days were clouded by involvement in fanaticism which brought reproach on his cause. Regardless of this, he made a definite contribution to the advent cause. Of his character, Carlyle, the great English author, says: "But for Irving I had never known what the communion of man with man means. His was the freest, brotherliest, bravest human soul mine ever came in contact with. I call him, on the whole, the best man I have ever, after trial enough, found in this world, or now hope to find." ¹

Robert Winter was the only proponent of the advent cause outside of North America who actually called on the people to prepare for the coming of the Lord in 1844. He and his associates, "working in close co-operation with the effort in North America, baptized a few thousand into the advent faith."² Among other advent preachers in Britain were Horatius Bonar, the well-known hymn writer, and George Müller, director of the Bristol Orphanages.

In Scandinavia the laws forbade all except Lutheran priests to preach. "In many places where the preachers of the Lord's soon coming were thus silenced, God was pleased to send the message, in a miraculous manner, through little children. As they were underage, the law of the state could not restrain them. . . .

" . . . The child preachers themselves were mostly poor cottagers. Some of them were not more than six or eight years of age. . . . With solemn power they gave the warning of the judgment, employing the very words of Scripture, 'Fear God, and give glory to Him; for the hour of His judgment is come.' "⁴

In Germany several men wrote and preached the advent views. Bengel, a learned Bible student and writer, who carried on his work early in the eighteenth century, had laid the foundation for the expectation of Christ's coming, as he computed it to be about 1836. Bengel's "influence as a teacher of young men who entered the ministry in different parts of Germany, was very great; but his influence was extended far beyond Germany through the numerous books that he wrote. Probably no other Continental theologian did so much as he to call attention to the importance of the prophetic portions of the word."³ Kelber, a Bavarian schoolmaster, published a book (1835) entitled *The End Comes*, in which he claimed that Bengel's calculations were wrong by seven years, and that the year 1843 would mark the beginning of the reign of Christ. This book ran through several editions and was widely circulated. The message was also preached in Germany by Hengstenberg, the most talented theologian in the country.

Russia heard the message also. Hundreds of families of persecuted Adventist believers fled from Germany to Southern Russia, there to spread the message among their own countrymen who had moved there years before. "As the pastors closed their churches, with few exceptions they would hold their 'Stunden'

or 'hours' of meetings in private houses, and hundreds were converted. Even at that time the Sabbath question was discussed among them, but no one making a start, it was smothered. A Russian farmer was converted in these 'Stunden,' and then began the same work among the Russians. This finally led to the great 'Stundist' movement of the present day, whose influence extends to the most distant corners of Siberia and Transcaucasus."—*L. R. Conradi, Review and Herald, Dec. 13, 1892.*

France and Switzerland heard the first angel's message from the lips of Gaussen of Geneva. He was convinced of the importance of prophecy by studying the great image of Daniel 2. His investigations led him to teach the soon coming of Jesus. Opposition to his teaching led him to turn his attention to instructing the children, "through whom he hoped to interest the parents."⁴ His effort was successful. "From the professor's chair, through the press, and in his favorite occupation as teacher of children, he continued for many years to exert an extensive influence, and was instrumental in calling the attention of many to the study of the prophecies which showed that the coming of the Lord was near."⁴

In South America, as has already been mentioned in connection with Edward Irving, the Jesuit priest Lacunza wrote on the prophecies of the coming of Jesus. His book, translated into English by Irving, influenced the advent movement in Britain. This Catholic priest did a great work. He lectured on the prophecies and stirred the great continent of South America.

In Holland, Hentzepeter, the keeper of the Royal Museum, was led, through a dream, to study the subject of the second advent. For some time he thought he was the only person who believed in the near coming of Christ. Later he learned of the movement in America.

Dr. Joseph Wolff preached the first angel's message "in Africa, visiting Egypt and Abyssinia; in Asia, traversing Palestine, Syria, Persia, Bokhara, and India. He also visited the United States."⁴ On several occasions he was in England. Small wonder he is called "the missionary to the world"!

Wolff was the son of a Jewish rabbi. "While very young, he was convinced of the truth of the Christian religion."⁴ When eleven years old, he left home. He accepted the Catholic faith,

and studied in a Catholic school in Rome. Eventually he wandered to England, where he accepted the Protestant faith, and in 1821 he started out as a missionary. As he taught Christ to the people, he emphasized the doctrine of His second coming, basing his teaching on the prophecies of the Bible.

Of special interest is his visit to the United States. While here he spoke in New York, Philadelphia, Baltimore, and Washington. In the nation's capital, his lecture hall was honored by the presence of "all the members of Congress" and many other prominent citizens. ⁴

Doctor Wolff suffered many hardships. "He was bastinadoed and starved, sold as a slave, and three times condemned to death. He was beset by robbers, and sometimes nearly perished from thirst. Once he was stripped of all that he possessed, and left to travel hundreds of miles on foot through the mountains, the snow beating in his face, and his naked feet benumbed by contact with the frozen ground. . . .

"Thus he persevered in his labors until the message of the judgment had been carried to a large part of the habitable globe. Among Jews, Turks, Parsis, Hindus, and many other nationalities and races, he distributed the word of God in these various tongues, and everywhere heralded the approaching reign of the Messiah."

A mighty wave of revivals followed the proclamation of the second advent. "The simple, direct testimony of the Scriptures set home by the power of the Holy Spirit, brought a weight of conviction which they were able wholly to resist. Professors of religion were roused from their false security. They saw their backslidings, their wordliness and unbelief, their pride and selfishness. Many sought the Lord with repentance and humiliation." ⁴

The first angel's message, it becomes clear, was a world-wide message. It gained numerous adherents and produced an extensive literature. During the half-century prior to 1844, millions of persons in remote parts of the world listened to the solemn announcement of the angel of Revelation 14, "The hour of His judgment is come."

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14. IN THE FULLNESS OF TIME

A generation of men passes, and youth take their places in the work of maintaining homes and of making industrial and scientific progress. The youth in turn grow old and, like their fathers, wish they did not. But the great God who inhabiteth eternity lives on, guiding nations as well as stars in their courses. The pity of it is that the nations are not yielding and responsive as are the stars.

The universe continues and moves in perfect harmony, without accident or commotion. At appointed moments stars, larger than the sun that warms the earth, arrive at their appointed stations to return again according to a divine plan. He "bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth." Isa. 40:26. There is no chance with God, there are no surprises, no mistakes.

The secrets belong to God, but He has shared some of them with His servants the prophets. (Amos 3:7.) When His plans concern men or call for their co-operation, He tells them beforehand. In order for men to know when to expect Him to do particular deeds and when to arise and work with Him in the performance of special tasks, He gives lines of time prophecies. Faithful men arise, not by chance, but at His call and in His own good time, to do His bidding. The Bible contains many illustrations of how a predicted event took place at a specified hour, or a certain position was held by a particular man at an appointed time.

The exodus from Egypt was foretold centuries before it took place. God said to Abraham (Gen. 15:13-16) that his descendants would be strangers in a land they did not possess, that they would serve the people of that nation and be afflicted four hundred years. But neither His servant nor His people were left without promise. The Lord assured Abraham that His people would at a certain time "come out with great substance."

When "the time of the promise drew nigh" (Acts 7:17), the way was prepared for the deliverance of Israel. The course of things to come had been determined by the One who had watched

over His people in the centuries of their bondage. He had seen their affliction, heard their cry, and known their sorrows. (Ex. 3:7.) The time had arrived when they were to be delivered from the heavy hand of their oppressor in Egypt. Not only had the time arrived, but a man stood forth thoroughly schooled in matters of the nation, and fitted in spirit and mind to lead such a people and lay the foundations for a great nation. Moses was ready because the hour for deliverance had come, and God was ready.

The hour of His judgment is come was the time element emphasized in the first angel's message of Revelation fourteen. Paul before Felix reasoned of judgment to come (Acts 24:25), but John saw the angel and heard him say that the hour "is come." The progress and extent of such preaching were illustrated by the flight of the heavenly being "to every nation, and kindred, and tongue, and people." It was a prophetic utterance the fulfillment of which would mark important incidents in the history of mankind.

Daniel the prophet wrote near the close of his prophecies a command from heaven to "shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4. It seems clear from these words that the vision would not be understood until the time of the end, when men's interest in the prophecies would revive and their knowledge of them be increased. These words have often been applied to the rapid improvements in transportation, industry, science, and education. A deeper understanding of the Bible and its prophecies would alone constitute the fulfillment of the word.

An epoch of active foreign missions in the nineteenth century spread a knowledge of the Scriptures among many millions of earth's population. Men who did not hear the actual words of the Bible or of the preacher were influenced by them. They had an enriching, civilizing effect upon the uncultured as well as upon the intellectual. Thousands of Christian churches were built and occupied by converts from heathenism.

An investigation of the records in heaven was also seen by Daniel. "The judgment was set, and the books were opened." Dan. 7:10. This court scene just preceded the time when "one like the Son of man" received "dominion, and glory, and a king-

dom." This was the occasion for the first angel's message, announcing the beginning of God's judgment. There is a very direct connection between the judgment-hour announcement and the acceptance of a kingdom by the Son of man.

In chapter 8 of Daniel's prophecy, the angel sent to help him understand the vision, clarified the matter greatly. The prophet had seen several beasts appear as symbols of certain kingdoms. They soon moved off the scene, but their significance troubled Daniel greatly. When the servant of God saw a power "cast down the truth to the ground" (verse 12), he was deeply stirred, and heard one saint ask another how long the desecration of the sanctuary would continue. Then the angel replied—and here is one of the keys of interpretation—"Unto two thousand and three hundred days; then shall the sanctuary be cleansed." (Verse 14.)

The cleansing of the sanctuary came once a year in the centuries that followed the institution of the service through Moses. It was a day of heart searching. Men whose sins were unconfessed or for whose sins no appropriate sacrifice had been offered were cut off from membership with God's people. It was the Day of Atonement for Israel. The services provided that by the close of the day all sins should have been cleansed from the sanctuary. The next day was in one sense a New Year's Day. A clean sanctuary, free from all accumulated, confessed sins, stood before the people. At the end of another ceremonial year it would be cleansed again on the tenth day of the seventh month.

Christ's work as Intercessor before the Father is represented by the sanctuary service of ancient Israel. Those who accept the Saviour "have a great high priest, that is passed into the heavens, Jesus the Son of God." He is "not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." His followers are encouraged to "come boldly unto the throne of grace," that they "may obtain mercy, and find grace to help in time of need." Heb. 4:14-16. "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7:25.

A change in Christ's work came when He entered the Court of the Ancient of Days. (Dan. 7:9.) Here was the final work of judgment. This was a matter of eternal consequence to all men whose records were now about to be reviewed. The question agitating Daniel then should solemnize the heart of every person

now. When would the judgment sit? How long was the time of the vision? The answer, as given above, was, "Unto two thousand and three hundred days." Dan. 8:14. Interpreting a day for a year (Eze. 4:5, 6), this would mean 2300 years.

The interpretation of the vision of chapter 8 refers to a period of seventy weeks as being cut off from something (Dan. 9:24), certainly from a longer period. These weeks, or 490 days, as they total, were set aside for a particular and concluding work for God's own people, the Jews. In this period of 490 years, using the day-for-a-year plan, there were to be "an end of sins," a "reconciliation for iniquity," and the bringing in of everlasting righteousness. Most important of all, sixty-nine of the weeks, or 483 years, would extend unto Messiah the Prince. The seventieth week would include His ministry and crucifixion, and also His rejection by the Jews, and the turning of the apostles to the Gentiles.

The beginning of the 2300 days is found by determining the starting point of the seventy weeks which have been "determined" or cut from it. The angel links the work of the Messiah very definitely to an important historical event in these words: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks." Dan. 9:25.

The decree of 457. When the decree went forth to restore Jerusalem, the city lay in ruins. The Jews were widely scattered among the nations of the East. There seemed little hope of ever occupying the city again, but the commandment went forth. Not only was the restoration authorized; it was accomplished. "They builded, and finished it [the temple], according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia." Ezra 6:14. Here the decrees of three kings are referred to as "the commandment." The period extends from the time when the authority was exercised, and the decrees as one became effective. This year was the seventh of Artaxerxes. (Ezra 7:7-9.) From the facts of history and astronomy, 457 B. C. is the year and the only year that meets without question all conditions.

From "the commandment to restore and to build" (457 B. C.), to the year (27 A. D.) when Jesus was baptized in Jordan by John, and anointed with the Holy Spirit by the Father, was exactly 483

years, the sixty-nine weeks of Daniel 9:25. In the midst of the week Messiah was to be "cut off, but not for Himself" (verse 26), and the sacrifice in the temple was to cease. Jesus was crucified in 31 A. D., and the apostles turned in 34 A. D. to preach the gospel to the Gentiles. The seventy weeks had ended. With 457 B. C. established as the starting point of the seventy weeks which were "determined" or cut from the 2300 days, the student can find the year when the longer period ends, that is, 1844.

The way for the advent movement was definitely prepared in America. Not only did the hands on the clock of time point to the hour for the preaching of the first angel's message. Conditions in America definitely favored its proclamation. The fullness of time had come, and the people were prepared to hear the message.

The New World had long been the land of the free. The persecuted of other lands had found refuge here. Not only had tolerance for one's religious views and practices been assured, but his liberties had been guaranteed by the Constitution. No centuries or millenniums of accumulated traditions, or customs, were to cling to or hinder or restrict the individual in his choice of religion or its exercise. The very physical conditions under which men lived bred tolerance and encouraged liberty.

The mind of young America was an inquisitive one, ready for discussion, for discovery, or for dissent. New literature, distinctively American, was produced. Art was developing, and industry was becoming increasingly independent of Europe. In a sense America was adolescent, standing on tiptoe for new adventures, new achievements. The hills had been made low, the valleys exalted, for the preaching of the second advent message.

Daniel's prophecy of the eighth chapter fixes definitely the hour for the judgment books in heaven to be opened. Revelation fourteen presents another prophecy describing the rise of a people on earth who would declare that the time of the judgment had come. The co-ordination of the prophecies, conditions, and events is perfect. When the hour struck, the people with the right words began to speak. In the fullness of time the advent people arose with the judgment message and other identifying marks such as the seventh-day Sabbath and the Spirit of prophecy.

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15. WILLIAM MILLER

Life in New England. First among the prominent American advocates of the second coming of Christ during the early part of the nineteenth century, stands the name of William Miller. Miller was the oldest of a family of sixteen children, reared in a traditional patriotism by a brave father serving in the Revolutionary War. His mother, a woman of sterling character, was a daughter of a Baptist preacher. Thus the son, born (1782) in Massachusetts, combined the parental qualities of patriotism and piety.

School days. Colonial wars had ended but a short time before William Miller's father moved to Low Hampton, New York. William's education was to be primarily that of the pine-knot school. Farm life in New England was bound to develop self-reliance and those principles of sturdy character and rugged honesty that were later so positively to mark his leadership in the advent movement. The limitations of a meager country-school education were offset in some degree by the training of the faithful mother. The lad himself possessed a consuming thirst for reading, and when the few available volumes of the home were exhausted, young Miller cast about for a plan to secure more. His letter addressed to a man of wealth in his community appealing for books was never sent. The father had sternly repressed this method of acquiring reading matter. The neighboring young folk recognized his talent, and for social occasions he could be counted on to write appropriate verses with a fine poetic touch.

Days of responsibility. Peace beyond the days of revolution brought many changes. Families were induced to move west from the Atlantic settlements. Among these were the Smiths, who moved into the Miller community near Poultney, Vermont. William's friendship toward Lucy Smith ripened into matrimonial love, and marriage, and from the start she took a sympathetic interest in his love for books. She encouraged the very qualities that were so apparent in his later career. He easily gained the wholesome respect of the public, not solely because he served in the capacity of constable, sheriff, or justice of the peace, but through his irreproachable character.

Struggles incident to war. War broke out between the United States and Great Britain in 1812. Miller served throughout the entire course of the conflict. As a captain he had plenty of opportunity to witness the seamy side of war, and to reflect upon his relation to God, a question that had not been clear to him. After the war, the new farm home of William Miller at Low Hampton became the favorite haunt of his friends, and the abode of the preachers. On one occasion his mother reproved him for absenting himself whenever the deacons read in church. His response was to the effect that if he could do the reading when the minister was away, he would be present regularly. The suggestion was accepted. God was directing his life step by step.

Miller came to the conclusion that his way of living provided no happiness for the future. Months passed by, however, and he had not yet discovered the secret of the Christian's hope. A story is related of a proposed anniversary ball to commemorate the battle of Plattsburg. Miller, with others who were aiding him the evening before with the preparations for the gala event, decided, perhaps from curiosity, to attend a general preaching service. As the group returned to the Miller home, mirth had changed to earnest thinking. So sobering was the meeting on the community generally that the celebration was postponed indefinitely.

Conversion. The following Sunday, in the minister's absence, Captain Miller was as usual called upon to read a discourse in the church. Deep conviction came upon him as he read, and he was unable to proceed. Said he, shortly after: "Suddenly the character of a Saviour was vividly impressed upon my mind. It seemed that there might be a Being so good and compassionate as to Himself atone for our transgressions, and thereby save us from suffering the penalty of sin. . . .

"I saw that the Bible did bring to view just such a Saviour as I needed; . . . I was constrained to admit that the Scriptures must be a revelation from God. They became my delight; and in Jesus I found a friend. The Saviour became to me the chiefest among ten thousand; and the Scriptures, which before were dark and contradictory, now became the lamp to my feet and light to my path."¹

Luther was indebted to the pious Staupitz for truth pertaining to the Reformation. Wesley grasped a richer, deeper experience in salvation through his association with the Moravians. Miller felt the influence of men about him who were indeed scholars

of the Bible—bearers of the light. But he now laid aside all commentaries and began the reading of the Bible in a methodical manner, studying and comparing scripture with scripture. He could now use to advantage his wide knowledge of history.

Training of the advent preacher. An ardent scholar was transformed into a preacher mighty in the Scriptures. His blameless reputation, coupled with his candor, fairness, and sincerity, won the admiration of even his scoffing former associates. His extensive knowledge of the Bible and practical reasoning gave a tremendous impetus to the advent awakening in America.

God had chosen the herald of the first advent. No one deserves so well to be called the voice of the second advent as William Miller. The proclamation of the first angel's message of Revelation 14:6, 7 was due, and the power of God began to stir the hearts of indifferent men and women. Men in other lands had been providentially led to proclaim the great truths concerning the second coming of Christ, and it is the more remarkable that they were working independently and often unknown to one another.

Points of faith. Rules for interpretation of the word of God were set up by Miller. The fourteenth and last of these he considered the most important, "that you must have *faith*."¹ Careful study on the doctrine of the millennium disproved the prevailing view that it would be set up prior to the coming of Christ. The great prophecy of Daniel 8:14, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed," puzzled Miller. After painstaking effort he arrived at the conclusion that this cardinal prophecy began with the decree of Artaxerxes 457 B. C. Miller was by no means the first to hold this view. He figured that Christ would appear the second time at the end of that prophetic period. The sanctuary was understood to be the earth. It was about 1818, after two years' concentrated research, that he expressed the conviction that the coming of Christ was about twenty-five years away.¹

Final decisions. A sense of duty burdened Miller, and for five years he searched intensively for further light. Little encouragement came from others who he had hoped might share the results of his study. More than once the impression came, "Go and tell the world of their danger;" yet he struggled on for nine more years pleading his inability to launch out into actual preaching.

The year 1831 marks a milestone in his lifework. Again the impression came, "Go and tell it to the world." He finally covenanted with God to go if an invitation should come. Within half an hour a nephew of Mr. Miller came with a request that he speak to the people at Dresden, New York, sixteen miles away. The plea was well timed, and though Miller struggled and asked God to release him from his promise, he lived up to his pledge. A revival sprang up in the neighborhood.

A powerful weapon soon began to parallel the spoken word. It was customary for public efforts to make every consistent use of the printed page. Papers and pamphlets advocating the advent doctrine began to appear. Joshua V. Himes, by beginning (1840) to publish the *Signs of the Times* at Boston, helped to popularize the awakening. A number of other advent papers were published at various points. One, in New York City (1842) was the *Midnight Cry*, with a daily edition of 10,000 copies. This continued for four weeks, and then the paper was issued weekly.

Extent of his labors. The spiritual awakening was not confined to the New England States. Revivals were held throughout the State of New York. Immense crowds thronged the meetings held in the Chinese Museum in the city of Philadelphia. Congressmen were among those who heard the advent preacher in Washington. On one occasion handbills were circulated announcing that Captain Miller would speak from the portico of the Capitol on a Sunday in 1843. Thousands gathered to hear him, only to learn later of a trick someone had played in falsely advertising his appearance. Nevertheless, it showed the genuine public interest in the themes of the Lord's return. Miller labored as far west as Ohio and Michigan, and north to Canada.

Predictions. Early in 1843 Miller had been urged to fix upon a definite date for the advent. He made a public statement that he expected the Lord to come sometime between March 21, 1843, and March 21, 1844. With the passing of this time, the view that Christ would come on the tenth day of the seventh month soon came to the front. In the Jewish calendar, this day fell on October 22, 1844. Neither of the disappointments shook the faith of the great preacher.

William Miller and his colaborers built the foundation for the great advent movement. Seventh-day Adventists have found the foundation secure, and pay tribute to the genius of the man who

by faith stirred the soul of America. Through the busy years he kept up a large correspondence with prominent preachers, not only in America, but in Europe as well. In a decade of time he had given over three thousand lectures, in nearly a thousand places. Advent congregations had been raised up, and thousands had been converted.

In 1848 the veteran worker became blind, and he died the following year, confident in the hope of the Saviour's return. Truly he lived out the text, "steadfast, unmovable, always abounding in the work of the Lord." 1 Cor. 15:58.

Fundamental truths now advocated by Seventh-day Adventists and held by William Miller include:

1. The literal return of Christ to this earth.
2. The resurrection of the righteous at His second coming.
3. The final destruction of the wicked.
4. The establishment of the new earth for the redeemed.
5. True Israel includes all who accept a personal Christ.
6. The appearance of the four great empires of prophecy followed by the kingdom of Christ.
7. The application of the year-day principle in symbolic prophecy.
8. The acceptance of all Scripture as the inspired word of God.
9. The atonement of Jesus Christ.
10. The ordinance of baptism by immersion.

REFERENCES.

1. Sylvester Bliss, *Memoirs of William Miller*.
2. E. N. Dick, *Founders of the Message*, 13-66.

16. OTHER ADVENT PREACHERS IN AMERICA

God has not entrusted all the truth to any one man. Great fundamentals of Scripture have been built into the structure of truth a little at a time. Each of the advent preachers played a definite part in the unfolding of the religious movement of his time, and in laying the foundation for the Seventh-day Adventist Church.

The odium of the great disappointment had not yet been attached to those who believed in the imminent return of Jesus, or had preached it. It was easy then, as now, to point out an error once it was made. That is always less difficult than to explain the reasons for making it, or to erect a structure of truth without human imperfection in it. The one act requires little knowledge and no foresight; the other calls for vision, wisdom, and courage. As a matter of fact, no mistake had yet appeared. The convincing arguments of William Miller were widely heard, and men of scholarship and serious thought considered them. Enthusiasm was mounting, and the realization of hope seemed certain.

John Greenleaf Whittier was not the only prominent individual who was interested, although not convinced, by the warnings of the preachers of the second advent.² Some men feared and trembled, but turned away, like the rich young ruler of the parable, because the sacrifice was too great. Others were really converted and not only gave of their possessions to aid the cause, but could not rest until their time and energies were also spent in preaching the advent. In this latter group were a number of individuals of ability and wide influence.

Joshua V. Himes is the second name in the list of outstanding advent preachers. He was born (1805) in Rhode Island. It had been the father's plan that his boy should be trained for the ministry of the Episcopal Church. Unfortunate business reverses necessitated a change in this respect, and the lad took up an apprenticeship in the cabinetmaking trade, pursuing in the meantime a genuine interest in the work of the church. At the age of twenty-two he left his secular calling to enter the ministry.

The role of crusader is not a common one; yet he early showed qualities essential to aggressive leadership. These were revealed

in his enthusiastic support of the temperance cause. More important by far was his pledged loyalty to the antislavery cause and his identification of himself with the noted abolitionist William Lloyd Garrison.

. *Preacher meets crusader.* The meeting of William Miller and Joshua Himes was indeed a fortunate one. Here were two men of varied talents and interests identifying themselves with a coming and noted spiritual revival. They were in every sense co-workers in the proclamation of the advent hope.

Great benefits came to a receptive public through Himes' recognized editorial talent. He was responsible for the circulation of more advent literature than any other advent pastor of his time. Thousands of copies of his daily paper, the *Midnight Cry*, were sold by newsboys on the streets of New York City, where he was associated with Miller in an evangelistic campaign. The tireless editor moved west later and published the *Voice of the West*, a First-day Adventist publication.

The *Signs of the Times and Expositor of Prophecy* was first published in 1840 in the city of Boston. This eight-page paper was interdenominational, and its popular circulation demonstrated the value and influence of the views held by Himes. Miller recognized the need of a paper used exclusively for the spread of the advent doctrine. No one seemed financially able to assume the risk of such a project. In a conference with Himes the situation was studied. The latter offered to begin the publication of such a journal, and did so immediately without a subscriber or the promise of support. The first number of the *Signs of the Times* was hardly off the press before a reliable firm offered to issue the paper regularly, provided Himes would supply as his part of the bargain all editorial matter without cost to the publisher.²

In J. V. Himes' character "were combined deep spirituality and perfect integrity, with a winsome personality and a true instinct for popular presentation. A power in the pulpit, he was perhaps a greater power in the editor's chair. He also possessed business talents of no mean order. Under his guidance the publishing interests of the movement took on rapid growth and development, and it was not long before the best facilities the country could afford were being used to sound the advent warning."²

While William Miller and Joshua Himes were conducting an

effort in Cincinnati, they heard of the startling conclusion reached by their brethren in the East, who were advocating for the first time a definite day for the coming of Christ. This caused Miller and his associate to ponder the new date set for the Lord's return, October 22, 1844.

Mutual disappointment. Everywhere the solemnity of this predicted second coming turned sinners to praying saints. Criminals confessed their wrongdoings. Dishonesty was made right. Crops in many sections were left unharvested. Business was in some instances suspended. Worldly possessions were disposed of. Means were offered, late in the summer of 1844, to carry on the advent work, but the reply was given, "You are too late! We don't want money now! We can't use it!" Joshua Himes, the right hand of William Miller, journeyed to Low Hampton to await with his friend the long-anticipated event. Himes had shared the hardships of the way with him whom he lovingly termed Father Miller. Together they had given unstintingly of their time and effort, and together they shared the sorrow of the great disappointment.

Later labors. Persecution followed those memorable October days. The crusader was not the kind to turn back, but resumed his publishing activities. At a conference called a little later at Albany, New York, he filled the office of secretary, and later (1846) sailed for Great Britain, where he ardently carried on the cause he had espoused in America. From his own original investigation, Himes had arrived at another proposed date for the coming of the Lord. He never accepted the seventh-day Sabbath. Through some misunderstanding he left the Advent Christian Church. Shortly before his death in South Dakota, this venerable minister, then in his nineties, spoke to the Seventh-day Adventist people at the Michigan camp meeting, reviewing with them the waymarks and the consummation of the blessed hope.

Josiah Litch in a new movement. Josiah Litch became prominently identified with the leaders of the advent movement. The public excitement in Philadelphia, stirred by the theme of the second advent, had been shared alike by the trio of tried workers, Miller, Himes, and Litch. He definitely joined with the active work of William Miller, and personally gave fifteen lectures on the advent theme in the city of Washington.

Litch published a 48-page pamphlet entitled "The Midnight

Cry, or a Review of William Miller's Lectures on the Second Coming of Christ About A. D. 1843." This work attracted wide attention. The prominent voice at the annual conferences of the Methodist Episcopal Church was that of Litch, with his stirring advent sermons. It should not be overlooked that he, too, was associated with Joshua V. Himes in the large meetings held in New York City, and in the editorial work of the *Signs of the Times*, the periodical that so ably expressed the ideals of advent teachings.

Possibly he is best known for his exposition on the seven trumpets of Revelation and his bold prediction of the downfall of the Ottoman Empire on a precise date in 1840. Fulfilled prophecy served to silence the atheist, and unbelievers turned to the divine and sure word of God. It is said that the lecture containing this prophecy was widely circulated over New England and awakened more interest than his former pamphlet.

The contribution of Charles Fitch. The rivulet becomes the brook, the brook the stream, the stream the mighty river, each giving to the vast ocean. The pioneers, led so manifestly by the Spirit of God, each contributed to the spreading advent movement. Charles Fitch, pastor of the Marlboro's Chapel in Boston, Massachusetts, was a man of fine appearance and kindly nature, holding a rare command over his audience. He had been associated with the Congregational Church. Aroused, like others, by the public work of Miller, he sent for a copy of Miller's *Lectures on the Second Coming of Christ*. Shortly after this, his name was added to the ranks of the promoters of the advent faith.

While Fitch was traveling, the words of the minor prophet Habakkuk were brought forcibly to his mind, "Write the vision, and make it plain upon tables, that he may run that readeth it." It was he who evolved the idea of the prophetic chart to illustrate the prophecies of Daniel and the Revelation. Lithographed copies were produced, and the charts of Fitch became widely known. This traveling lecturer preached with considerable success in Cleveland, Ohio, and proclaimed the advent doctrine in many places. In writing from Ohio, he asserted, "Calls for lectures are far more numerous than I can meet."

Other leaders. The name of Sylvester Bliss should be mentioned for his *Memoirs of William Miller* and his intimate work with Joshua V. Himes. He, too, was connected with the editorial staff of the *Signs of the Times*.

The advent truth found a capable and eloquent exponent in Edward Stockman, pastor for a long time of a Portland, Maine, church. He it was who, after hearing the story of Ellen Harmon, said, "Ellen, you are only a child. Yours is a most singular experience for one of your tender age. Jesus must be preparing you for some special work."³ Like a number of other advent leaders, Stockman possessed exceptional editorial ability. He was laid to rest, as was Charles Fitch, just before the second disappointment. They await the resurrection morning and the final story of the advent movement.

George Storrs, a native of New Hampshire, not only accepted the advent views, but set forth in a series of six sermons teachings against the doctrine of the immortality of the soul.

Among the men intimately connected with the Miller movement was Isaac Wellcome, the historian of the early second advent message. He waited long for someone to write a history of the work of William Miller and his associates, and when no one appeared to perform this task, he took up his pen and wrote the book entitled *A History of the Second Advent Message and Mission*.

When it became evident a few years ago that the Seventh-day Adventist Church must familiarize itself with the source material used by the pioneers of the Miller movement, the General Conference Committee authorized its collection. Fortunately, the collector located Isaac Wellcome's library and available source material as well as a trunk filled with William Miller's correspondence and original manuscripts. Many other invaluable letters, booklets, periodicals, and volumes have been found. The Advent Source Collection is growing in volume and becoming increasingly valuable. It now numbers between four and five thousand photo-stats, books, and pamphlets.

No significant movement has been without fault, and noble leaders have sometimes erred in judgment. Nevertheless, a tribute is due those who built so solidly, and whose work has stood the test of time. The Seventh-day Adventists acknowledge their indebtedness to these pioneers and scholars.

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2. M. E. Olsen, *Origin and Progress of Seventh-day Adventists*, 118-141.
3. Ellen G. White, *Testimonies for the Church*, I, 29-32.

17. THE GREAT DISAPPOINTMENT

Miller's time calculations. In calculating the seventy weeks and the twenty-three hundred days, William Miller followed former prophetic expositors in mistakenly placing the cross in 33 A. D. This was thought to be at the end, instead of in the midst, of the seventieth week. The 1810 remaining years of the 2300 would reach to 1843. William Miller wrote, with the beginning of 1843: "I am fully convinced that some time between March 21st, 1843, and March 21st, 1844, according to the Jewish mode of computation of time, Christ will come."—*Signs of the Times, Jan. 25, 1843.* Neither Miller nor his associates had yet fixed any particular month or day for the great event.

There was a difference of reckoning between two classes of Jews, the rabbinical and the Karaite. The rabbinical Jews followed tradition. In the early centuries they conformed their reckoning of time to harmonize with that of the Roman church, when it ruled that Easter should always be celebrated on the first Sunday after the first full moon after March 21.

Mr. Miller had followed them in beginning and ending the year with March 21. Some of his associates, however, after carefully studying the two systems, found the Karaite reckoning to be in harmony with the Scriptures and the seasons in Palestine, and concluded that the Jewish year would end with the new moon, April 17. The crescent of the new moon could not actually be seen by an observer until two days later, April 19. According to ancient Jewish reckoning this later date became the first day of the new year. These facts had great significance later when the Millerites suffered their first disappointment and were seeking an explanation for it.

The first disappointment (spring of 1844). As the time of expectation approached, great zeal was manifested by the believers in preaching, holding camp meetings, and circulating tracts and books setting forth the Scriptural evidences. The joy with which they anticipated the coming of Jesus is well expressed by one correspondent who had been an avowed infidel until he heard and talked with William Miller. After studying for himself, he became a "firm believer in the doctrine of the second advent nigh."

He wrote: "There is nothing that rejoices my heart more than to think I shall soon see the King in all His beauty, that I shall soon be with Him in the new heavens and new earth, . . . where sin and sorrow can never come, where a scoffing world will scoff no more. It is a pleasing thought to the Christian, one that loves the appearing of his Saviour, to think that he shall soon see Him coming down the parted skies, with all the celestial train, to take His children from this sin-cursed earth to the immortal paradise of God."—*Signs of the Times, Jan. 24, 1844.*

"When the time passed at which the Lord's coming was first expected—in the spring of 1844—those who had looked in faith for His appearing were for a season involved in doubt and uncertainty. While the world regarded them as having been utterly defeated, and proved to have been cherishing a delusion, their source of consolation was still the word of God. Many continued to search the Scriptures, examining anew the evidences of their faith, and carefully studying the prophecies to obtain further light." ²

The tarrying time. In studying anew the prophecies, the attention of some was led to certain scriptures that indicated that there would be a time of expectation, to be followed by a tarrying time. (Hab. 2:1-4; Eze. 12:21-28; Matt. 25:1-13.) Also made more clear was the fact—which had been noted by some before, but had not been made prominent—that it would take 457 full years before Christ, and 1843 full years after Christ to make up the 2300 years of the prophecy. Their termination, therefore, would reach into the year 1844 as far as their beginning reached into the year 457 B. C. As the decree of Artaxerxes had not gone forth in the sense of the prophecy until the autumn of that year, the prophetic period would not end until the autumn of 1844. This correction in the time renewed hope but brought a second disappointment.

Some now saw the force of a suggestion made by Mr. Miller a year previous. (*Signs of the Times, May 17, 1843.*) He had noted the significance of the "tenth day of the seventh month" as typical of the "cleansing of the sanctuary." "The argument was that at Christ's First Advent, several of the Jewish observances, typical of that event, were fulfilled chronologically, and that, consequently, those which were typical of His second advent, must also be fulfilled chronologically."—*The Advent Shield, Jan., 1845, p. 269.* In the late summer of 1844 this view was presented by others, and was quite widely accepted, although for a time the lecturers and the editors of the advent papers stood aloof from it.

The Exeter camp meeting. In the middle of August, a large camp meeting was held at Exeter, New Hampshire. There some advocates of the "seventh month" view presented the evidences with such force as to gain general acceptance by those present. Special study was given to the parable of the ten virgins. (Matt. 25:1-12.) They saw their own experience here portrayed: They had gone forth to meet the Bridegroom. He had tarried, and since the passing of the time of expectancy, they had been in a slumberous, lethargic condition. According to the Karaite reckoning, the "tenth day of the seventh month" for 1844 would fall on October 22. They were now halfway between April 19, the beginning of the Jewish new year, and that time which would correspond to the "midnight" in the parable. They had added six Jewish months, or 177 days, and obtained the date October 13 as the first day of the seventh month. The tenth day of that month was October 22. The cry was now raised, "Behold, the Bridegroom cometh; go ye out to meet Him."

"From the Exeter camp meeting, earnest, zealous men and women went out in all directions, preaching the message of the Lord's return on the twenty-second of October, and enjoying in their work a power which was clearly from above. In a few short weeks the Adventists had arisen as one man, and were giving the cry with united voice. The burden of the work was not carried by a few; it rested upon all. Means with which to carry on the publishing work flowed in freely from many quarters, and the spirit of personal labor for souls was marked."¹

Of her own experience at this time, Mrs. White wrote: "With diligent searching of heart and humble confessions, we came prayerfully up to the time of expectation. Every morning we felt that it was our first work to secure the evidence that our lives were right before God. We realized that if we were not advancing in holiness, we were sure to retrograde. Our interest for one another increased; we prayed much with and for one another. . . . The joys of salvation were more necessary to us than our food and drink. If clouds obscured our minds, we dared not rest or sleep till they were swept away by the consciousness of our acceptance with the Lord."²

The second angel's message. The heralds of the second advent were members of various churches, and they had for a time found ready access to all Protestant congregations. Partly because of this movement, there had been great revivals in all the churches. Now a change had come. Among the clergy who had not

accepted the startling message, there arose a most bitter and active opposition, which led either to the disfellowshipping of those who were looking for the imminent return of Christ, or to their voluntary withdrawal from churches where they no longer found sweet fellowship.

In January, 1844, in writing of the signs of Christ's advent, William Miller noted one that had not been witnessed before. He cited as Scripture predictions the following texts: Matt. 24:29; Luke 13:26; 17:20-30; 2 Peter 2:13; and Jude 12. "These passages," wrote Miller, "show conclusively, that in the last day, and at the very time when Christ shall come, professors of religion will be eating and drinking, and feasting without fear. What can be more literally fulfilled than these passages would be, were Christ to come as we expect?" "Not only fairs, but tea parties, picnic parties, and, last of all, donation parties, have become very common among us of late." "These are signs of a worldly church, and a cold ministry; and the judgment day will only disclose how many of the servants of Christ have neglected to learn the truth, and give the midnight cry, in consequence of these fashions and customs of a worldly-minded church."—*Signs of the Times, Jan. 31, 1844.*

Such evidences of worldliness had not been seen before in the popular churches, and this, together with avowed, open opposition to the doctrine of Christ's soon return, led those who had given the judgment cry, to see the application of the second angel's message and to call out of the churches those who were looking for the return of Christ.

"The second angel's message of Revelation 14 was first preached in the summer of 1844, and it then had a more direct application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid. But the message of the second angel did not reach its complete fulfillment in 1844. . . . The spirit of world conforming and indifference to the testing truths for our time, exists and has been gaining ground in churches of the Protestant faith in all the countries of Christendom; and these churches are included in the solemn and terrible denunciation of the second angel."²

The opposition of the churches did not weaken the message, as it sounded from city to city and all through the countryside. "Like a tidal wave the movement swept over the land. From city to city, from village to village, and into remote country places

it went, until the waiting people of God were fully aroused. Fanaticism disappeared before this proclamation, like early frost before the rising sun. Believers saw their doubt and perplexity removed, and hope and courage animated their hearts. The work was free from those extremes which are ever manifested when there is human excitement without the controlling influence of the word and Spirit of God. It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of reproof from His servants. It bore the characteristics that mark the work of God in every age. There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. A preparation to meet the Lord was the burden of agonizing spirits. There was persevering prayer, and unreserved consecration to God.”²

“Angels were sent from heaven to arouse those who had become discouraged, and prepare them to receive the message. The work did not stand in the wisdom and learning of men, but in the power of God. It was not the most talented, but the most humble and devoted, who were the first to hear and obey the call. Farmers left their crops standing in the fields, mechanics laid down their tools, and with tears and rejoicing went out to give the warning. Those who had formerly led in the cause were among the last to join in this movement.”²

The great disappointment. “Carefully and solemnly those who received the message came up to the time when they hoped to meet their Lord. . . . The assurance of the Saviour’s approval was more necessary to them than their daily food; and if a cloud darkened their minds, they did not rest until it was swept away. As they felt the witness of pardoning grace, they longed to behold Him whom their souls loved. But again they were destined to disappointment. The time of expectation passed, and their Saviour did not appear.”² The popular churches now believed it would be easy to reclaim the deluded “Millerites.” But their experiences had been linked with the blessing and presence of God; their ablest opponents—this shows their able scholarship—had been unable to prove them wrong in the reckoning of time, and many felt that they could not hastily renounce the positions they had taken. So they waited for light, and it was not long before further light came.

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1. M. E. Olsen, *Origin and Progress of Seventh-day Adventists*, 155.
2. Ellen G. White, *The Great Controversy*, 389, 391, 400-403.
3. Ellen G. White, *Life Sketches*, 60, 61.

18. PROPHETIC FORECAST OF SECOND ADVENT MOVEMENT

When questioned regarding his authority to preach, John the Baptist could point to a definite prophecy which he was fulfilling. (John 1:23.) Likewise Jesus, when in the synagogue at Nazareth, read from Isaiah 61:1, 2 and said, "This day is this scripture fulfilled in your ears." Luke 4:17-21. Just as definitely, Seventh-day Adventists may show themselves to be a people with a message that was specifically pointed out in the Scriptures. One clear prophecy of their rise and message is found in the tenth chapter of Revelation.

As early as 1830, William Miller introduced into his lectures an exposition of the fifth and sixth trumpets. He was the first to tie together the two periods of these trumpets, making a total of 541 years and 15 calendar days. He based his count on the year-day principle and ultimately reckoned the period to extend from the time of the Ottoman attack on the Greek Empire in 1299 to the year 1840. In 1838, Josiah Litch also published an argument on the trumpets, in which he predicted the month of August, 1840, as the time when the sixth trumpet would end.

"At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction."² As the seventh trumpet introduces the work of judgment, which is now known to have begun in 1844, the events which fulfill the prophecy in this tenth chapter should be seen in the world shortly before that year.

The angel described. The angel seen by the prophet in vision, about to do a work at this time, was "clothed with a cloud," an intimation of something about him not clearly seen. So with the great advent movement preceding 1844. God in His providence permitted those who were proclaiming it not to see clearly for a time what was to take place. The rainbow is a token of God's favor or presence (Gen. 9:13; Rev. 4:3), and, surrounding the angel's head, it bears evidence that the angel and the movement he symbolized were of heaven.

A world-wide message. The angel is represented as standing with one foot upon the sea and the other upon the earth, and crying with a loud voice. With hand lifted to heaven, he declares under most solemn oath that there shall be "time no longer." So in the great advent movement, the closing of earthly time and the ushering in of eternity were proclaimed by land and sea in all parts of the world. Hundreds of voices were proclaiming it in Europe, South America, and various countries. Advent literature placed on ships was delivered to every mission station known. "Through the medium of lectures and publications, the sound has gone into all the earth, and the words to the end of the world," declared an editorial in the *Voice of Truth*. (January, 1845.)

A little book. The angel, giving the message of "time no longer," had in his hand a "little book open," which would be related to that message. This would lead to the conclusion that the book was the authority for what he was saying. Here is the corollary of the words of the angel regarding the book of Daniel, which was to be sealed until the time of the end, when "many" were to "run to and fro," and there was to be a great increase of knowledge regarding its prophecies. The time of the end had now arrived. It was largely because of the statements of the book of Daniel that many students of prophecy were convinced that the coming of Christ was at hand. The pivotal text upon which the time of expectancy was based was, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14.

Seven thunders. In connection with the proclamation of the angel, seven thunders uttered their voices. About to write what he had heard, John was forbidden. The words of these seven thunders were by divine command not to be disclosed. Here again is evidence that God Himself, in His wisdom and foresight, did not purpose at that time to reveal fully what was about to take place.

The book eaten. As one identified with God's people who were giving the message in the time of the end, John was bidden to take the book and "eat it up." Such a figure of speech is current today in such terms as the *Reader's Digest*. The contents of various publications are studied and learned, then a "digest" of them is passed on to the public in such periodicals. Read

Jeremiah 15:16-18, and consider the application of this passage to the believers in the advent movement.

The sweetness. In the mouth, the eaten book was "sweet as honey." So to those who had believed that Jesus was so soon to come, to take to the realms of glory those who had accepted His offer of salvation, the anticipation of His coming was "the joy and rejoicing" of their heart. William Miller wrote: "I expect every moment to see the Saviour descend from heaven. I have now nothing to look for but this glorious hope. . . . I hope that I have cleansed my garments of the blood of souls. I feel that, as far as it was in my power, I have freed myself from all guilt in their condemnation. . . . I am, with a deep interest of soul, looking for my blessed and glorious Redeemer, who will be King over all the earth, and God with us forevermore. This, I can truly say, is my chief desire. It is my meditation all the day long. It is my song in the night. It is my faith and hope."—*Letter to J. V. Himes, March 25, 1844.*¹

The bitterness. In the prophecy, the sweetness of the book in the mouth was followed by bitterness. So was the disappointment bitter to those who came up to the twenty-second of October, without a doubt that before that day should close the opening heavens would reveal Christ coming in glory as their Redeemer. The close of that day brought such bitterness and sadness as could be compared perhaps only to the disappointment of the disciples when they saw their Lord crucified, and did not realize that He was to rise again.

Hiram Edson, who participated in the experience, wrote of his meeting with a group in a schoolhouse about two miles from his home: "Our expectations were raised high, and thus we looked for our coming Lord until the clock tolled twelve at midnight. The day had then passed, and our disappointment had become a certainty. Our fondest hopes and expectations were blasted, and such a spirit of weeping came over us as I had never experienced before. It seemed that the loss of all earthly friends could have been no comparison. We wept and wept, till the day dawned."—*Quoted in Review and Herald, June 23, 1921.*

To prophesy again. The prophetic forecast of the advent movement did not end with the bitter disappointment, as typified by the bitterness that followed the eating of the book. "Thou must prophesy again," said the angel to John, "before many

peoples, and nations, and tongues, and kings." The striking significance of this divine command, following the graphic picture of their disappointed hopes, should not be overlooked. In the eyes of the world, the Adventists were a discredited, deluded people. How could they again gain the ear of the public, and what message could they give? They must be able to explain what had seemed a failure. And, having found another message, they must make such an organized effort that it might be convincingly carried to all parts of the earth. Had the forces that were already organized in sounding the first angel's message to the world remained united in following the light yet to be revealed, this might have been more easily accomplished, but they did not hold together.

"If all who had labored unitedly in the work in 1844, had received the third angel's message and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago [written in 1884] the inhabitants of the earth would have been warned, the closing work completed, and Christ would have come for the redemption of His people."²

He who had set before His people the task of giving to the world another message, led and guided the few who did follow the advancing light. The story of Seventh-day Adventists is the record of seemingly impossible accomplishments. This is better understood if one bears in mind the work set before the disappointed Adventists, in the prophetic commission recorded in Revelation 10:11.

The key that unlocked the mystery. "The subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844. It opened to view a complete system of truth, connected and harmonious, showing that God's hand had directed the great advent movement, and revealing present duty as it brought to light the position and work of His people."²

The finding of this light regarding the sanctuary is portrayed in the prophecy of Revelation 10 and 11. Note these words, immediately following the angel's commission to "prophesy again:" "There was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple [or sanctuary] of God." Rev. 11:1. This divine call to study the sanctuary came in a remarkable way on October 23.

Says Hiram Edson in narrating his experience in the morning after the night of waiting for Christ's return:

"After breakfast I said to one of my brethren, 'Let us go and see and encourage some of our brethren.' We started, and while passing through a large field, 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 place of the heavenly sanctuary to this earth on the tenth day of the seventh month, at the end of the 2300 days, He, for the first time, entered on that day into the second apartment of that sanctuary, and that He had a work to perform in the most holy place before coming to the earth. . . . And my mind was directed to the tenth chapter of Revelation, where I could see that the vision had spoken and did not lie."—*Quoted in Review and Herald, June 23, 1921.*

With two associates, O. R. L. Crosier and another, Mr. Edson, studied more carefully than ever before all that the Bible has to say about the sanctuary, and found that the impressions he had received were in harmony with Scripture. Their conclusions as published in the *Day-Star*, Feb. 7, 1846, form the basis for the doctrine of the sanctuary and its work, as taught by Seventh-day Adventists today.

They saw that there were two distinct forms of ministration in the services of the earthly sanctuary, which was a type of the heavenly. In the daily services, sin offerings were brought, and in type the sins confessed upon the victims were borne into the sanctuary. In a special service, on the tenth day of the seventh month, final disposition was made of these sins, thus cleansing the sanctuary from defilement. The High Priest never entered the second apartment, save on this day. They saw that they were correct in ending the 2300 years in the autumn of 1844, but had been mistaken in what was to happen at that time. Soon it was seen that the work of Christ in cleansing the heavenly sanctuary was the investigative judgment, which began at that time and has since been going on.

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- 1 Sylvester Bliss, *Memoirs of William Miller*, 255.
- 2 Ellen G. White, *The Great Controversy*, 334, 335, 457, 458.

III

RISE OF THE NEW CHURCH

Objective: To characterize the people who built on the 1844 foundation a church apostolic in doctrine and guidance, to enumerate some of their sacrifices and perplexities, and to tell how they met their problems.

19. LIGHT FROM HEAVEN

A common belief that the Lord would appear from heaven on the "tenth day of the seventh month" was the one bond that united and held together the thousands of expectant Adventists in the summer and autumn of 1844. With the passing of that day, a period of bewilderment and confusion followed. This was more marked because there was no organization, no appointed leadership among them, and those to whom they had looked for guidance expressed variant views regarding their past experience and what might be expected for the future.

Two groups of Adventists. The majority of those who had formerly been confident and united in expectation soon rejected as a mistake the entire experience through which they had passed in the summer. This was termed the "seventh-month movement," or the "midnight cry." "In the time, and interpretation, of the type, we sincerely believe we were mistaken," wrote Joshua V. Himes. (*Advent Herald*, Feb. 19, 1845.)

The editor of another advent paper expressed the attitude of a second group when he wrote: "We cheerfully admit that we have been mistaken in the nature of the event we expected would occur on the tenth day of the seventh month; but we cannot yet admit that our great High Priest did not on that very day accomplish all that the type would justify us to expect."—*Voice of Truth*, Nov. 7, 1844. Many who maintained this position for a few weeks weakened as they saw their associates abandoning it, but there were still a few who looked rather for an understanding of what had occurred, than for a mistake in the reckoning of chronology.

Vision of Ellen Harmon. Among those who for a time had concluded that the "seventh-month" movement had been a mistake was a group of about sixty Adventists in Portland, Maine. These included the family of Robert and Eunice Harmon, whose daughter Ellen, then seventeen, had experienced a very remarkable conversion. Later her husband, referring to his first acquaintance with her experience in 1843, wrote, "Although but sixteen, she was a laborer in the cause of Christ in public and

from house to house. She was a decided Adventist, and yet her experience was so rich and her testimony so powerful that ministers and leading men of different churches sought her labors as an exhorter in their several congregations." ⁴ She was now to enter upon an experience as—to use her own words—"a messenger" of God.

"I visited one of our advent sisters," she relates, "and in the morning we bowed around the family altar. It was not an exciting occasion, and there were but five of us present, all women. While I was praying, the power of God came upon me as I had never felt it before. I was wrapt in a vision of God's glory, and seemed to be rising higher and higher from the earth, and was shown something of the travels of the advent people to the holy city."¹

The timeliness and significance of this vision, as described by Ellen Harmon, are remarkable. It was given in the month of December, two months after the disappointment, at a time when, if ever, a voice of assurance from heaven was needed. In a brief, symbolic representation, the future experience of those who were to constitute the company of the redeemed from the living was portrayed. The time covered was from October 22 until they should enter the New Jerusalem. The path they were traveling was "narrow," and was "high above the world." It was revealed that she, with others who had regarded the "seventh-month movement" as of no significance, was mistaken; for a bright light at the beginning of the path, which "shone all along the path," was said by an angel to be "the midnight cry." Those who rashly "denied the light behind them, and said that it was not God that had led them out so far," stumbled and fell off the path.

That the coming of Jesus was not so near as they had hoped was evident, for some were seen growing weary, because the city seemed "a great way off," and they had expected to enter it sooner. Encouragement was given to such, as Jesus raised His right arm, and from that arm came light "which waved over the advent band." Thus was indicated the increasing light that would make clear to them the reasons for the seeming delay of Christ.

And to those whose disappointment had been so keen, assurance was given that if they kept their eyes fixed on Jesus, who was just before them, they would be safe, and He would lead them "to the city." To Ellen Harmon were shown the travels of the band until "the voice of God" was heard which gave the day and hour of Jesus' coming. There were trials, many of them, on the

journey. Evil men were enraged at their "happy, holy state," and there were threats of imprisonment, violence, and death. But the protection of God was assured. At length from the east was seen the small cloud, which was recognized as "the sign of the Son of man." The glorious appearing of Jesus, with thousands of angels, His voice raising the dead, the glad reunion with loved ones newly come to life, the ascension to the New Jerusalem, and the glorious entry through the portals of heaven, with a picture of the glory of the future home of the redeemed, were also seen in this vision.

Reception of the vision. So real had been the glory connected with the scenes of heaven, that after Ellen Harmon came out of vision, everything seemed dark. She wept as she realized that her experience had been but a vision, and that she was still on earth, and she "felt homesick." After a struggle over her call to duty, and with fear and trembling lest she should be disbelieved, she related this vision to the band at Portland. She was made glad, however, when they all recognized as light from heaven the instruction that corrected their own mistake and restored confidence in God's leadership in the past and for the future. .

About a week later, in a second vision, she was told that she must go to other places and relate to others what had been revealed to her. At the same time she was shown the trials before her. She would meet opposition and false accusations that would rend her heart with anguish. But she was assured that she would be kept by the sustaining power of God. As she thought of her youth, her timidity, her poor health, and the hardships before her in answering this call, she prayed earnestly that she might be released from the burden. But the call to duty did not change.

At length she yielded and expressed her willingness to go if the way should be opened. In a most unexpected manner the way was opened, and she entered upon her public labors. Some of her hearers believed; others doubted and opposed.

The candid and unprejudiced soon saw in Miss Harmon's experience a fulfillment of the prophetic assurance that in the last days the outpouring of God's Spirit would be manifested in visions and dreams. (Joel 2:28.) They knew that through times past God had "spoken by the mouth of all His holy prophets since the world began." Acts 3:21. Chosen messengers in Old and New Testament times had borne their testimony, as needed when crises had arisen. Was it, then, surprising that the voice of God should again bring help and guidance and light in their day,

especially when they were in perplexity after their great disappointment? Recent appearance of manifestations of spurious gifts of the Spirit led to a close scrutiny of Miss Harmon's experience before accepting her claims.

Among the evidences which determined the attitude of many were: (1) the harmony of the visions with the Scriptures, and the timeliness of the messages, giving as they did direct, positive help for the very time in which they were given; (2) the Scriptural grounds for expectation of the appearance of the prophetic gift in the last days; (3) a knowledge of the irreproachable life and earnest Christian experience of Ellen Harmon; (4) the manner in which the visions were given, convincing eyewitnesses of their supernatural origin. In later times it was possible also to judge the fruit of her lifework and teachings.

Accompanying signs. The physical phenomena that accompanied Ellen Harmon's visions constituted convincing evidence to those who were present to witness them, but are also of interest to all. Loss of strength at first, followed by remarkable physical power, the open eyes, and most marvelous of all, the absence of breath were found to be in harmony with the descriptions given by Bible prophets of their experience in vision. (Dan. 10:4-18; Num. 24:16.)

On several occasions she held Bibles while in vision. In one such early experience, in her own home, Miss Harmon picked up a large family Bible weighing eighteen and one-half pounds, and, holding it on her extended left hand, walked about the room for approximately half an hour, as she spoke of the word of God. Several times she held a Bible above her head, turning the pages and pointing with her finger to Scripture passages as she repeated them.

James White, whom Miss Harmon met at Orrington, Maine, was one of those who were convinced that her messages were from God. He saw, as he says, that "she needed a protector," and was impressed to accompany her and her sister from place to place, and to assist her in her travels. The two were married in 1846, and to their united labors is largely due, under God, the laying of the foundation of the Seventh-day Adventist Church.

Meeting fanaticism. As a preparation for the establishment of a true doctrinal foundation, it was necessary to brand as false some of the errors that were advocated by scattered groups of disappointed Adventists. Disorganized as they were, there was

among them a fruitful field for Satan to sow the seeds of fanaticism. Of her part in meeting such deceptions, Mrs. White said at a later General Conference: "In the period of disappointment after the passing of the time in 1844, fanaticism in various forms arose. . . . I bore my testimony in the name of the Lord, placing His rebuke upon these manifestations."—*General Conference Bulletin, 1901, p. 420.*

Some taught that the resurrection of the dead had already taken place. Others declared that they were already perfected, body, soul, and spirit. Still others professed great humility, and advocated creeping on the floor as an evidence of such humility. Some followed impressions, laying aside reason and judgment.

"Different times were set for the Lord to come, and were urged upon the brethren. But the Lord showed me," wrote Mrs. White, "that they would pass by, for the time of trouble must take place before the coming of Christ. . . . Those were troublous times. If we had not stood firmly then, we should have made shipwreck of our faith. Some said we were stubborn; but we were obliged to set our faces as a flint, and turn not to the right hand nor to the left."²

That Ellen Harmon was not influenced to turn aside by any of the many conflicting voices that were heard at that time is a wonderful testimony to divine guidance. This she herself recognized, and she gave the reason for her steady, consistent course at that time. She wrote: "The false burdens and impressions of others might have led me away from duty, but the Lord had previously shown me my duty, where to go, and although young and inexperienced, preserved me from falling, by giving me special directions who to fear and who to trust."³

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3. Ellen G. White, *Spiritual Gifts*, II, 45.
4. *Life Sketches of James White and Ellen G. White*, 126.

20. ELLEN GOULD HARMON

Ellen Gould Harmon was born November 26, 1827, on a farm at Gorham, Maine, about twelve miles west of Portland. Her twin sister bore the name of Elizabeth, and was not so inclined to see the bright side of life as was Ellen. The twins must have been the center of attraction in this family of eight children. After a few years Mr. Harmon left farm life and with his family moved to Portland.

Ellen was of a naturally cheerful disposition, and the parents felt the radiance of her childhood days. She often aided the father, who now manufactured hats. She became adept, too, at knitting socks.

An accident took place when she was nine years of age that would have brought utter discouragement to the average family. A schoolmate carelessly threw a stone at her, causing a severe nose injury and affecting her health seriously for some time. Ellen could not resume her schoolwork. This proved a heavy trial to herself and to her parents. They were fond of her, for she had shown real capabilities in her studies, and in view of her sunny manner they had anticipated a bright future for her. For a time Ellen became despondent, unable to secure that peace of mind that comes through resignation to "Him who doeth all things well."

The Harmons, who were devout Christians, had the joy of seeing all their children converted. At a Methodist camp meeting Ellen, at the age of twelve, found that inner Christian peace that surpasses all that a world of pleasure can afford. As she contemplated baptism, she felt that sprinkling was not the proper mode, and she arranged with the minister to perform the rite by immersion. With eleven others she was buried beneath the waves of the Atlantic, and was accepted into the Methodist Church.

Ellen was privileged to hear the noted William Miller both in 1840 and in 1842 in the city of Portland. Her youthful mind grasped the truths of the second advent of Jesus as Miller had understood it, including the definite year for the event. As the conviction grew that it was her duty to testify of her faith before others, she despaired of being able to do so, and entered a period of discouragement and gloom. At this time she had two dreams which seemed to have special significance for her.

New hope came to Ellen as, encouraged by her mother, she called upon the devoted advent preacher, Elder Stockman. After hearing her story, he told her that the Saviour must be preparing her for a special work. "Go free, Ellen," he said; "return to your home trusting in Jesus, for He will not withhold His love from any true seeker." Shortly after this she offered her first public prayer, and the Spirit of God rested upon her in a most unusual manner. Spiritual strength came to her as she related to others her experience of conversion, and she held meetings with her friends among the young people of Portland. Her efforts were earnest and determined, and all for whom she labored were converted.

Ellen and her mother had discussed the state of the dead, and had come to believe in the doctrine of unconsciousness in death and of the resurrection, with the promise of immortality fulfilled only at the second coming of Christ. This was certainly not the current teaching of the time. It was not long before the Harmon family were informed that their doctrines pertaining to the coming of Christ were out of harmony with the teaching of the Methodist Church, and they were advised to withdraw quietly. The father had been an active leader of the church in his community, and found, like others, no good reason for such enforced separation from the church, and so, after a church trial, the family was disfellowshipped, having been found guilty of "walking contrary to the rules of the church."

As the time of the expected advent drew on, the Harmon family for the most part laid aside worldly business in preparation for the fruition of their hopes. There was a personal searching of heart, but that event so long anticipated did not take place, and they with other advent believers passed through the first or spring disappointment. They also experienced the second disappointment of the autumn of 1844. Bitter as that experience was, it had not been so great as that of the disciples when they thought Jesus would be crowned king and He was crucified instead. Scoffers ridiculed, professed members of the churches scorned them, and the orthodox churches turned away from the preaching of the coming of the Redeemer.

Through those trying hours of the disappointments, the Harmon family had not renounced their faith. "The darkest hour is just before the dawn," and during the last month of the year 1844, Ellen Harmon entered into the new experience that was to reveal light to the believers and to change the entire current of her life. With the command ringing in her ears that she must "make known to others" that which had been revealed to her, and with

a full sense of the responsibilities thus placed upon her, Ellen Harmon visited the groups of advent believers as she was able, and related the visions.

She shrank from the responsibility of standing as a messenger of God. In her youthfulness it was not easy to become the voice of rebuke as well as of admonition. It was not a pleasant task to meet fanaticism and falsehood. Frail in health and naturally retiring, she dreaded the thought of traveling and doing public work. While her messages were usually presented orally, at times she wrote letters to those in need of help, including records of that which had been shown to her in vision. In a few cases these letters were published by those who received them, and thus the messages of the visions were carried quite widely to the advent believers. This was true in the case of important first visions.

On one occasion she had been impressed to tell what God had shown her of the journeys of the advent people. Hazen Foss, a young man of promise, acknowledged receiving a similar view, but for fear of ridicule he had refused to bear the message. He had refused to assume a God-given responsibility; consequently, that task must be given to another. "Be faithful in doing your work," he admonished Ellen Harmon, "and the crown I might have had, you will receive."¹

In connection with an early visit to a church in Maine, Ellen Harmon became acquainted with a young Adventist minister, James White. Their labors together and their common interests led to marriage the latter part of August, 1846. Soon after their marriage they studied a forty-six-page tract on the seventh-day Sabbath, written by Captain Joseph Bates of Massachusetts. After considering this Sabbath presentation, the Whites were convinced that the seventh-day Sabbath was the Scriptural one, and accepted it. A few months later Ellen White was shown in vision the law of God in the heavenly sanctuary, with a halo of light about the fourth commandment.² This view helped to confirm the faith of the Adventists who had already accepted the truth of the seventh-day Sabbath.

Once before Miss Harmon's marriage Captain Bates remarked that he was a doubting Thomas respecting the nature of her work as a messenger of God. When later he witnessed her in vision, at which time she described a view of the glories of the planetary world, he was convinced beyond the shadow of a doubt of the divine origin of the visions. As a sea captain he had an intimate knowledge of astronomy, but he knew that she had no knowledge of it.

Poverty and hardship seemed to be the common lot of James and Ellen White during the early days of their married life. It was not so much what they had to do with, as it was what they were forced to do without. There was no regular support for Adventist ministers in those days, and the workers devoted what time they could to their ministry while supporting themselves by various kinds of physical labor. For a year their home was found here and there with friends as they traveled from place to place. Later, with borrowed furniture, they set up housekeeping on their own.

When in danger of complaining of the spirit of sacrifice demanded in every noble calling, remember the experience of the pioneers in the beginning days. In later years when the work was well established, they enjoyed their own home, but there were constant calls for the ministry of the Whites. These visits often deprived them of the comforts of home and the companionship due their three boys, Henry, Edson, and William. The personal letters written by Ellen White to her children when she was absent were filled with motherly counsel to them to share the burdens of the home. She encouraged traits of neatness, order, kindness, obedience, and the wise planning of time.

Faithfully Mrs. White stood by the side of her husband, sharing his arduous toil and travel. Remarkable answers came in response to their earnest prayers for the sick. The timidity that had at first characterized her public work now disappeared, and in place of the extreme physical weakness of her early days, she enjoyed fair health. Step by step God directed the growing church through the messages to His servant. The Sabbathkeeping Adventists were thus led to a unity of belief and teaching, guided in the conduct of their work, guarded from fanaticism and error, led into the development of denominational organization, and directed to the order and importance of future experiences yet before the believers. Demonstrations of the wisdom of her God-given messages are in evidence today in the institutions established and in the various phases of denominational work.

Seven years after the first vision was given to Ellen Harmon, she brought out her first book—a pamphlet of sixty-four pages, now found in the first part of *Early Writings*. Four years later, the first “Testimony for the Church” was published. In the third year after that, the “great-controversy” story was first recorded in a little volume of two hundred pages. From that time on until her death there was bestowed lavishly that which flowed from the pen of a gifted writer. Many volumes, covering every

phase of Christian living and doctrine, were produced. While recognizing that God spoke through her to the remnant church, she constantly emphasized in her writings the supremacy of the word of God. In the closing words of her first book, written early in her experience, she expressed her confidence in the Bible: "I recommend to you, dear reader, the word of God as the rule of your faith and practice. By that word we are to be judged." 3 "In His word," she again declared in one of her later books, "God has committed to men the knowledge necessary for salvation. The Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will. They are the standard of character, the revealer of doctrines, and the test of experience." 4 At the last General Conference she attended, she held up before the audience a copy of the Bible, and said, "I commend to you this Book."

Most Seventh-day Adventists have never seen Mrs. White, and many are uninformed of her place in the development of the advent message. The best way to learn what she was is to read and study her books and published articles. In this experience of becoming acquainted, one should read completely one book at a time, and not read mere selections from here and there.

Bible students in the Seventh-day Adventist Church have found her writings most helpful. While her writings were never meant to take the place of the Bible, they are the very best helps in Bible study. The penetrating thought, the simple language, the sympathetic understanding of human needs and problems, and the accurate portrayal of coming events are an inspiration to the student of the Scriptures.

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21. SABBATHKEEPING ADVENTISTS

The restoration of gospel truths through the Reformation was a work of centuries. It may be compared to the path of the just described by Solomon as a "shining light, that shineth more and more unto the perfect day." Prov. 4:18. A succession of reformers saw fresh gleams of gospel truths that had been obscured during the ages of superstition and compromise with heathenism. Before the second coming of Christ, every essential truth taught by Christ and the apostles was to be revived, and preached as a part of that final message to go to the world. The great advent movement, with its emphasis on the imminent return of Christ, restored the hope of the church, that had been taken away for centuries. That event was now preached once more as a personal, visible return of the Lord in glory, with the accompanying resurrection of the dead, and the ascension of the saints to heaven, as so vividly portrayed by the apostle Paul. (1 Thess. 4:16, 17.)

Some Bible students were giving special study to the subject of the heavenly sanctuary, but there was further light to come before a consistent, harmonious message could be preached in fulfillment of the command of the angel to "prophesy again." (Rev. 10:11.)

Restoration of the Sabbath. So striking and so absorbing was the conviction that the Lord would come, in a few years, or months, or even days, that all other doctrines occupied a secondary place. There were groups of people in Germany and in Russia who united Sabbathkeeping with a belief in the second advent. A prominent writer on the prophecies sent from Scotland to J. V. Himes a letter in which he referred to his activity in "preparing for the press" "a work on the continued obligation of the *seventh day* as the Christian Sabbath."—*Signs of the Times, April 1, 1841.* But in general little heed was given to this subject.

Sabbathkeepers persecuted. Severe persecution was the lot of many in England who in the sixteenth and seventeenth centuries had observed and advocated the seventh-day Sabbath. They were imprisoned or put to death for no other offense than this. They continued, however, to bear witness for their faith during those times of stress. But their zeal waned by the beginning of the

eighteenth century. Some of the ministers who at heart believed in the true Sabbath, took charge of first-day churches, thus lowering the standard of truth by remaining silent regarding their convictions.

Seventh Day Baptists in America. Less than fifty years after the landing of the Pilgrim Fathers, a Seventh Day Baptist missionary was sent out (1664) from England to Rhode Island. Within a year, several members of the Baptist Church there began to observe the Sabbath. They remained in the church, and for a number of years controversy was waged over the question. At last they were forced to withdraw, that they might peaceably keep God's holy day. A few days later (1671) they organized themselves into the first Seventh Day Baptist church in America. Their cause grew slowly, but steadily, until a Seventh Day Baptist General Conference was organized (1802), with nine ordained ministers, and a little more than a thousand members.

A call to prayer. The first day of November, 1843, and again the first day of January, 1844, were set aside by the Seventh Day Baptists as days of fasting and prayer for "God to arise and plead for His holy Sabbath." In June, 1844, they started a new periodical, *The Sabbath Recorder*. It is evident that the arguments presented by this journal were being studied and questioned by those who were now heralding the message, "Behold the Bridegroom cometh; go ye out to meet Him." An Adventist paper, the *Midnight Cry*, of August 22, refers to the *Sabbath Recorder*, and to a series of articles therein, entitled, "Thoughts on the Perpetuity of the Sabbath," and for some weeks gave an analysis of the arguments. The editor of the *Midnight Cry* concluded that "*there is no particular portion of time which Christians are required by law to set aside as holy time. If this conclusion is incorrect, then we think the seventh day is the only day for the observance of which there is any law.*"¹

Sabbathkeeping in New Hampshire. A few years prior to this Mrs. Rachel Preston and her daughter had moved to Washington, New Hampshire. They were Seventh Day Baptists, and zealous in their missionary activities. At Hillsboro, an adjoining town, lived Frederick Wheeler, a Methodist circuit rider, who was a preacher of the advent message. As he was conducting a quarterly meeting on one occasion, he spoke of the duty of those who confessed communion with Christ to keep all God's commandments. After the service, Mrs. Preston spoke to him, and

told him of her impulse to rise and tell him that he would better set the communion-table back and put the cloth over it until he himself was keeping God's commandments. This conversation so deeply impressed Mr. Wheeler that, after thought and study, he began to keep the Sabbath and to preach it. He was probably the first Adventist minister to advocate this doctrine. But it was not long before one of his fellow ministers, T. M. Preble, who lived in an adjoining town, united with him in observing the Sabbath.

Not only Washington, but the whole vicinity around had been stirred in 1843 with the advent proclamation, and had generally accepted it. And among these Adventists there were also some others who, as a result of the influence of Rachel Preston, began before the close of 1844 to observe the seventh day. There is still in Washington the oldest church building occupied by Seventh-day Adventists. It was erected in 1842 by the "Christian Society," and later passed to the Sabbathkeepers.

T. M. Preble. After the disappointment in the autumn of 1844, the agitation over the Sabbath question affected the Adventists more than previously. T. M. Preble wrote an article for one of the Adventist papers on "The Sabbath," in which he said: "I think we should keep the 'seventh day' as 'a sign,' 'according to the commandment.' I know the reasons which are given in favor of keeping the first day, and they once satisfied me, but fail to do it now, after a thorough examination of the subject." —*Quoted in Review and Herald, Aug. 23, 1870.* After giving the Scriptural evidence for the Sabbath, and tracing the history of the change to the first day of the week, the article by Mr. Preble concludes that "all who keep the first day for '*the Sabbath*,' are *pope's Sunday keepers!! and God's Sabbath breakers!!!*"

Joseph Bates and the Sabbath. Joseph Bates read this article and it led him to study the question for himself. With characteristic decision, no sooner was he convinced than he acted. Following a visit to the Sabbathkeeping Adventists in Washington, New Hampshire, there occurred the incident which illustrates not only Mr. Bates's zeal in teaching truth, but the readiness with which new truth was received by some. "What is the news, Captain Bates?" was the greeting of Mr. Hall, one of his neighbors, as they met on the bridge connecting Fairhaven with New Bedford, Massachusetts. "The news," replied Bates, "is that the seventh day is the Sabbath of the Lord our God." The next time these

two met, Mr. Hall reported that he and his wife had studied their Bible and were also keeping the Sabbath.

Mr. Hall, though perhaps the first, was not the only one whom Mr. Bates influenced to keep the Sabbath. On a visit to western New York he exchanged with Hiram Edson, O. R. L. Crosier, and others the light which he had received concerning the Sabbath for the truth which they had found regarding the sanctuary. Edson and Crosier began to keep the Sabbath, and Bates returned with a better understanding of the sanctuary, and the light it shed upon their perplexities. Soon after this he sat down to write a pamphlet on "The Seventh-day Sabbath a Perpetual Sign."

James White and Ellen Harmon. Among those who were influenced by Joseph Bates and his zeal for the Sabbath were James White and Ellen Harmon. The latter wrote later of visiting Mr. Bates, who was "keeping the Sabbath" and urging its importance. "I did not feel its importance," she said, "and thought that Elder B. [Bates] erred in dwelling upon the fourth commandment more than upon the other nine."² Immediately after their marriage Elder and Mrs. White gave study to Bates's tract, with the result that "in the autumn of 1846" they too "began to observe the Bible Sabbath, and to teach and defend it."² At that time, "there were about twenty-five Adventists in Maine who observed the Sabbath; but these were so diverse in sentiment upon other points of doctrine, and so scattered in location, that their influence was very small. There was about the same number, in similar condition, in other parts of New England."²

In Paris, Maine, lived Marian Stowell, a girl fifteen years old in 1844. She had promised to follow the Scriptures even though she stood alone in doing so. When she read T. M. Preble's tract on the Sabbath, this girl read every Scripture reference, and, remembering her promise, expected to stand alone in her decision to obey the fourth commandment. However, she handed the tract to her older brother, Oswald, and by Friday evening he was ready to join her. They kept one Sabbath quietly together, fearful to tell others. On Monday Marian gave the tract to a young man named John Andrews, in whose house the Stowell family was living. He read and returned it to her with the question, "Have your father and mother read this?"

"No," was the reply, "but I have, and I found that we are not keeping the right Sabbath. Are you willing to keep the right Sabbath, Brother John?"

"Indeed I am," John answered. "Will you keep it with me?"

During the following week the parents of both families read the tract, and they all united in keeping the next "Lord's day." The tract was sent to a family in another part of the town, who also joined in obedience to the fourth commandment. Two of the daughters of this family later became Mrs. Uriah Smith and Mrs. J. N. Andrews. Others joined, and soon there were three churches of Sabbathkeeping Adventists in the vicinity, all from the one tract, followed by the visit of a Seventh Day Baptist minister to whom a letter was written, and a ten-dollar bill enclosed with a request for Sabbath literature. (*Southern Watchman*, April 25, 1905.)

Importance of Sabbathkeeping. On the first Sabbath in April (1847), a few months after Mrs. White and her husband had begun the observance of the Sabbath, she was given a vision in which she seemed to be taken into the sanctuary in heaven, where she saw the ark of God, containing the commandments. As the tables of stone were opened, she saw the Sabbath commandment shining brighter than the rest. The instruction she received confirmed what had been found from the Bible, that the Sabbath had not been nailed to the cross, that God had not changed it, but that it was changed by the power of whom it was prophesied that he should think to change times and laws. (Dan. 7:25.) She saw that the Sabbath was to be "the separating wall between the true Israel of God and unbelievers," and that near the end God's people would go forth and proclaim the "Sabbath more fully."

Soon, in their minds, the Sabbath was seen as the seal of God, in contrast with the mark of the beast, and they began to herald the message of the third angel. (Rev. 14:9-11.)

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22. JOSEPH BATES

Joseph Bates, sea rover, farmer, and famous advent preacher, was born (1792) in Rochester, Massachusetts. In his childhood the family had moved to the vicinity of New Bedford; and, living near the ocean, Joseph developed an uncanny love for the briny deep. There surged within his breast an unconquerable desire to become a sailor. The father had served through the long struggle of the Revolutionary War, and often recalled to Joseph the stories of its great generals and battles.

The lad's parents had sought to turn his interest to another occupation, and, hoping to disillusion him regarding the pleasures incident to sea life, permitted him to take a short trip to Boston. But the cure did not work as they hoped. This trip was but the beginning of a world of adventure for him.

Cabin boy to captain. Joseph was sixteen years old when his father succeeded in securing a place for him as cabin boy on a new ship. When the vessel was homeward bound from Europe the young apprenticed seaman, in climbing to the main mast, missed his hold and bounced off a heavy rope into the sea. One of the officers on board ship quickly threw a line to him and rescued him from an untimely death.

Sailing was a desperate venture in those days. Great Britain and France were at war, and many a ship that tried to run the blockade was confiscated. One of the most important causes of the War of 1812 had been the impressment of American seamen. Men were sorely needed to man the British ships, and, paying no attention to citizenship, men, Joseph among them, were pressed forcibly into service. They were virtually held prisoners of war. Bates was resourceful, but his several attempts to escape from prison life at sea were unsuccessful. At one time good fortune seemed near, but he was detailed, with others, to another ship and was kept on it in spite of official letters from the United States demanding his release. All told, he was held a prisoner of war two and one-half years. He had spent an equal term prior to that in the British service. One can imagine the joy of the family when the son finally returned to his old home at New Bedford, after an absence of over six years. These experiences did not,

however, remove his love for the sea, and he quickly worked his way up to the position of captain and owner of his own ship.

Temperance reform. While in a British prison during the war, he had thoughtfully observed the ruinous effects of liquor on fellow prisoners. Subsequently he was led to give up the use of ardent spirits, then wine, and finally on a voyage to South America he resolved to abstain totally from all alcoholic beverages. About this time also, he took the pledge against the use of tobacco. The influence of his wife, Prudence, whom he had married a few years earlier, strengthened the home ties, but he was not yet ready to give up his fascinating career at sea. On one of his outgoing trips, she tactfully placed a New Testament among the novels and books of romance that he packed in his trunk to read during his leisure time on the voyage. Deeply impressed, he soon afterward became a wholehearted Christian. He formed the habit while on board ship of spending his time before breakfast in prayer, reading the Bible, and meditation.

On his return home from a fourth voyage to South America, he set up the family altar, and attended revival meetings in the Christian Church. He resolved to be baptized and unite with that body. Soon after his baptism, he felt that he should give to others the blessings he had gained through temperance, and organized a temperance society. While not strictly the first in America, it advanced principles of reform before other societies at that time. The idea of temperance societies was spreading like wildfire, and thousands of them were started.

On his next voyage, the converted sea captain laid down strict rules for the crew of his "temperance ship." There was to be no swearing, the men were to call each other by their first names, no shore leave was to be given on Sunday, and no intoxicating drinks were to be carried on board ship. These orders were strict, but the results were gratifying. Several members of the crew were led to his way of thinking.

After twenty-one years he had gained comparative wealth, and his seafaring days were over. The word of God had met a striking fulfillment in his courageous seamanship: "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and His wonders in the deep." Ps. 107:23, 24.

The role of reformer. By his industrious life and temperate habits the captain had made a comfortable living and saved some money. To this was added a farm that he had inherited from

his father. He made some improvements on it, but he was not a farmer. He was a reformer. He was interested in benevolent efforts for the sailors, in church activities, in the distribution of religious literature, and in temperance reform. When his attention was called to the evil effects of the use of tea and coffee, he gave these up. He advocated a diet composed of simple foods without the use of meat.

Life plans changed. A friend invited Captain Bates (1839) to hear a minister lecture on the advent of Christ. In consequence of hearing that address he was led to exclaim, "That is the truth!" The reading of William Miller's lectures aided him in his decision to accept the doctrine. When the *Signs of the Times* published a call for a second advent conference at Boston, the name of Joseph Bates appeared among those giving the invitation. The enthusiastic captain invited William Miller to lecture in his home town. During the year 1842 he withdrew from the church that had been dear to him, but opposed to the advent message, and attended his first camp meeting.

Preaching the advent truth. The captain was deeply impressed to dispose of his property, and to begin to preach the advent views. He passed through varied experiences during the time of the advent proclamation. In examining the reasons for the disappointment in the autumn of 1844, he became convinced that the church must have been remiss in its duty, and grossly in error in regard to the commandments of God.

Shortly after the passing of the time of the expected advent, Bates had his attention called to the Sabbath truth through an article which appeared in an Adventist journal. He visited Washington, New Hampshire, where a company of Adventists were already observing the seventh-day Sabbath. He accepted the Sabbath and began at once to proclaim it to others.

In August, 1846, he issued the first comprehensive tract on the Sabbath issued by Sabbathkeeping Adventists. This was prepared to satisfy a conviction that such a publication would greatly aid in advocating the Sabbath truth. As he commenced his writing, Mrs. Bates stepped to his study door and asked her husband to purchase flour and other needed articles from the grocery store. Wholly unaware that he had spent his fortune of no less than \$16,000 in aiding the proclamation of the second advent message, she was, of course, surprised and shocked to learn that the few pounds of flour which he later brought home represented the expenditure of their last "York shilling" (12½ cents). One can

well understand her lack of faith when her husband asserted calmly, "The Lord will provide. . . . I am going to write a book; I am going to circulate it, and spread this Sabbath truth before the world." Soon he felt impressed to go to the post office to inquire for mail. His faith was rewarded. There he found a letter. Someone who had been impressed that he needed money, had sent a ten-dollar bill. This enabled him to order a supply of food for the household.

From that day forward he depended upon the promise of Christ, "Seek ye first the kingdom of God, . . . and all these things [shelter, food, and clothing] shall be added unto you." Matt. 6:33. He gave his whole attention to the completion of his book, and then to the proclamation of the new-found truths of the Sabbath and the sanctuary. He attended the important conferences in the New England States and in New York, where, in association with James and Ellen White and others, he engaged in earnest, prayerful study of the Scriptures. He contributed much, not only to the unfolding of truth, but also to its dissemination.

A true gentleman. Elder James White gives the following pen portrait of the ex-captain, as he first met him in 1846: "His countenance was fair, his eye was clear and mild, his figure was erect and of fine proportions, and he was the last man to be picked out of the crowd as one who had endured the hardships and exposure of sea life, and who had come in contact with the physical and moral filth of such a life for more than a score of years. He had been from the seas the period of eighteen years, and during that time his life of rigid temperance in eating, as well as in drinking, and his labors in the pure sphere of moral reform, had regenerated the entire man, body, soul, and spirit, until he seemed almost re-created for the special work to which God had called him. . . . Elder Bates was a true gentleman. We might suppose that a man of his natural firmness and independence, after twenty-one years of seafaring life, and commander of rough sailors a large portion of that time, would be exacting and overbearing in his efforts to reform others. True, he would speak what he regarded to be truth with great freedom and boldness; but after he had set forth principles, and urged the importance of obedience, he was willing to leave his hearers to decide for themselves." ²

As a pioneer, he pushed into the Western States. At Jackson, Michigan, he visited (1849) a shop, where he delivered his mes-

sage to a blacksmith to the accompaniment of the clang of the hammer on the anvil. For two days he visited with other members of the Adventist company in the town. On Sunday he studied with them in meeting, with the result that the blacksmith and several others began to observe the Sabbath. Among those thus won to the truth were three who six years later were to give liberally of their means for the establishment of the publishing work in Battle Creek.

Again (1852) Bates visited the company at Jackson, and while traveling west was impressed to stop off at Battle Creek. Standing in the station after the train had departed, he asked the agent for the most honest man in town. He was directed to the home of a peddler, was welcomed, gave him studies for two or three days, and then pressed farther on, introducing the message into Wisconsin. On his return through Michigan he baptized a number, among whom was the honest peddler.

He shrank from no hardship in his untiring zeal. In one letter he gives a report of wading through the deep snow, along the shore of Lake Ontario in Canada, sometimes from two to forty miles to find the "scattered sheep in the back settlements." He reported traveling hundreds of miles in five weeks. He speaks of being "much tried with the deep snow, and tedious cold weather, and with but few exceptions cold and impenetrable hearts."—*Review and Herald*, Jan. 13, 1852.

Older in years than his more youthful associates, he was among the first of the pioneers to retire from active service. His later years were spent quietly at his home in Michigan, but his interest in the developing work never waned. His was a life crowded with unselfish motives and noble actions. He stands in the front rank of the leaders of this great movement. He died at Battle Creek, Michigan (1872), a tired warrior of the cross.

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23. DEVELOPING THE DOCTRINES

The advent movement of 1844 clearly illustrates the fact that the teachings regarding Christ's second coming were not alone sufficient for a developing church. For effective and well-balanced growth, the advent message must be firmly united with other fundamental doctrines of the Bible. Alone, it opened the way for bewilderment and fanaticism; united with other Biblical teachings, it gave inspiration and strength to the movement.

A sure foundation of doctrinal beliefs must be developed by the pioneers of the Seventh-day Adventist Church. This was a very difficult matter. They had just come out of great disappointments. They were without financial resources; they possessed meager avenues of public expression for their beliefs; and they had serious misgivings against perfecting an organization.

The work of discovering and fitting together a series of doctrinal beliefs was not the work of one man nor even of an unaided group of men. The Lord led in the development. In a comparatively short time the seventh-day Sabbath teachings of a group of Adventists in the New England States led by Joseph Bates, the teachings regarding Christ's priestly ministration in the heavenly sanctuary led by Hiram Edson in New York State, and the restoration of the Spirit of prophecy as manifested in Ellen G. Harmon of Maine, were to be united into one great body of truth. The unifying of the movement was largely accomplished by a series of sectional Sabbath conferences.

The Rocky Hill conference (1848). This was held in April at the home of Albert Belden in Rocky Hill, Connecticut. In the presence of about fifty believers who were bound together by a common belief in the second advent and by a strong conviction that God was leading them, Joseph Bates presented clearly the binding claims of the law of God. He stressed the fact that entrance to life was by keeping the commandments, and that to break them was sure death.

He was supported by Elder and Mrs. White and by the personal testimony of men who were actually keeping the Sabbath. This meeting was instrumental in strengthening the convictions of

those who had already accepted the Sabbath truth, and in awakening more effectively the minds of those who were undecided.

Volney conference. In August another meeting was held. This time it was in Brother Arnold's barn in Volney, New York. Joseph Bates again presented strong arguments on the Sabbath question. Of this meeting Ellen White wrote: "About thirty-five were present,—all the friends that could be collected in that part of the State. But of this number there were hardly two agreed. . . . Each strenuously urged his own views, declaring that they were according to the Scriptures. . . . These strange differences of opinion rolled a heavy weight upon me. . . . I fainted under the burden. . . . Some feared that I was dying. The Lord heard the prayers of His servants, and I revived. The light of heaven then rested upon me, and I was soon lost to earthly things. My accompanying angel presented before me some of the errors of those present, and also the truth in contrast with their errors. These discordant views, which they claimed were in harmony with the Scriptures, were only according to their opinion of Bible teaching. . . . Our meeting closed triumphantly. Truth gained the victory." "

Accomplishments of these conferences. In these regional meetings of isolated believers certain definite doctrinal conclusions were formulated. Leading doctrines thus far developed were re-studied and tested by Scriptural authority. The Spirit of prophecy was effectually used of God to lead into truth and to guard against the corrupting influence of error. It must never, however, be understood that the Spirit of prophecy took the place of intensive Bible study.

The foundation of the Seventh-day Adventist faith is firmly laid in the teachings of the Bible. The pioneers searched the word of God as though they were seeking for hidden treasure, and they were. No mere surface work would ever reveal such a system of truth as is held by the believers in the three angels' messages. The men were honest, devoted, and determined to know and to do God's will.

"We would come together burdened in soul, praying that we might be one in faith and doctrine; for we knew that Christ is not divided. One point at a time was made the subject of investigation. The Scriptures were opened with a sense of awe. Often we fasted, that we might be better fitted to understand the truth.

After earnest prayer, if any point was not understood, it was discussed, and each one expressed his opinion freely; then we would again bow in prayer, and earnest supplications went up to heaven that God would help us to see eye to eye, that we might be one, as Christ and the Father are one.”⁴

Often these men and women of God would pray and study far into the night. Sometimes the whole night was spent in prayer. When they had reached their limitations and could go no farther, the Spirit of the Lord might come upon Ellen White. She would then be taken off into vision, and given a clear explanation of the problem, with instruction how to labor more effectively.

It must be emphasized again that the beautiful system of truth came to the Seventh-day Adventist Church through prayer and extensive Bible study, and the conclusions were confirmed by the revelations given to Mrs. White. Of this period of constructive work she wrote: “During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the word of God. The brethren knew that when not in vision, I could not understand these matters, and they accepted as light direct from heaven the revelations given.”¹

Sometimes when differences arose and they could not agree upon Biblical interpretation, “one or two of the brethren would stubbornly set themselves against the view presented, and would act out the natural feelings of the heart; but when this disposition appeared, we suspended our investigations and adjourned our meeting, that each one might have an opportunity to go to God in prayer, and without conversation with others, study the point of difference, asking light from heaven. With expressions of friendliness we parted, to meet again as soon as possible for further investigation. At times the power of God came upon us in a marked manner, and when clear light revealed the points of truth, we would weep and rejoice together. We loved Jesus; we loved one another.”⁴

Not governed by impressions. Many years after passing through these experiences, Mrs. White wrote: “The Spirit was not given—nor can it ever be bestowed—to supersede the Bible; for the Scriptures explicitly state that the word of God is the standard by which all teaching and experience must be tested. [1 John 4:1;

Isa. 8:20.] . . . Great reproach has been cast upon the work of the Holy Spirit by the errors of a class that, claiming its enlightenment, profess to have no further need of guidance from the word of God. They are governed by impressions which they regard as the voice of God in the soul. But the spirit that controls them is not the Spirit of God. This following of impressions, to the neglect of the Scriptures, can lead only to confusion, to deception and ruin. It serves only to further the designs of the evil one.”²

In the development of a system of truth primarily through Bible study, rather than by direct revelation through a manifestation of the prophetic gift, the pioneers of the Seventh-day Adventist movement were firmly anchored. Had it been otherwise, one of two results, equally unfortunate, might have resulted. If a new doctrine set forth through the prophetic gift were contrary to the former mistaken belief of some Bible student, he might have been so certain of his interpretation of Scripture that he would have rejected the light and the agent through whom it came as being unreliable. On the other hand, if his faith in the agent through whom the light came were firmly grounded, he might have accepted the new teaching; even though he could not give the Scriptural evidence; but he could not then have taught it to others from the Bible alone. When the seekers for truth had done their part in searching the mines for truth, further enlightenment by the Holy Spirit brought them into unity, where otherwise there might have been disagreement.

The formative period of the doctrines of the church continued from 1844 into the fifties. In 1855 Elder James White wrote: “By care and incessant labor and overwhelming anxiety has the work gone on until now the present truth is clear, . . . and it is easy to work now to carry on the paper to what it was a few years ago. The truth is now made so plain that all can see it and embrace it if they will, but it needed much labor to get it out clear as it is, and such hard labor will never have to be performed again to make the truth clear.”¹

The present truth during this formative period of construction was not as enriched and enlarged as it is now. Truth is progressive, unfolding and enlarging as the course of history opens the pattern of events to come. The doctrines of the early pioneers did not include the wealth of prophetic interpretation now in the possession of the church. It did, however, embrace the essential pillars of the message. These are often spoken of as the landmarks. They may be listed as follows:

1. The second advent of Christ.
2. The binding claims of the seventh-day Sabbath.
3. The third angel's message in its fullness, in correct relationship to the first and second angels' messages.
4. The ministry of Christ in the heavenly sanctuary.
5. The nonimmortality of the soul

The landmarks of truth of the Seventh-day Adventist Church are to stand as clear and distinct as prophecy and the Bible have made them. Mrs. White has stated: "When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No aftersuppositions, contrary to the light God has given, are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are not truth. . . . They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years. And while the Scriptures are God's word, and are to be respected, the application of them, if such application moves one pillar from the foundation that God has sustained these fifty years, is a great mistake. He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God."¹

While the pattern of truth has been clearly laid, and while the landmarks are clear, the devotion to truth and the search for truth should be as manifest in the church today as it was among the early pioneers. Truth must be known, understood, and tested, not for the purpose of destructive criticism, but for the purpose of a clearer and better understanding of the message. To become satisfied with a mere nominal acceptance and understanding is displeasing to God, and dangerous to spiritual growth. If truth ceases to grow, stagnation sets in; and with stagnation comes declension and finally spiritual death.

"Some have asked me if I thought there was any more light for the people of God. . . . Increasing light is to shine upon us; for 'the path of the just is as the shining light, that shineth more and more unto the perfect day.'"—*Review and Herald, June 18, 1889.*

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2. Ellen G. White, *The Great Controversy*, vii, viii.
3. Ellen G. White, *Life Sketches*, 110, 111.
4. Ellen G. White, *Testimonies to Ministers*, 24, 25.

24. EARLY PUBLISHING WORK

The year 1849 marks the beginning of the publishing work. From a humble start it has grown into an important system of printing houses that girdle the globe with message-filled literature. It is the pulsating heart of an organized body sending its lifeblood through the arteries, reaching out to nourish and sustain the believers and to feed the hungering multitudes.

“*You must print.*” The Sabbath conferences of the summer and fall of 1848 resulted in bringing together and solidifying into a well-organized body of teaching the leading Seventh-day Adventist doctrines. Soon after the close of these general gatherings, and in connection with a view of the sealing message, the duty of publishing the light was also revealed. Here are the words of admonition given by Ellen White to her companion in November, 1848: “I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world.”³

James and Ellen White had moved to Rocky Hill, Connecticut, and she had been given a further view of the faith needed by her companion to launch out into the field of writing and printing. More than once James White had worked in the hayfield or forest, earning money to help the family or for railroad fare so that he could visit churches and attend other meetings. Such labor again would divert his efforts from the gospel harvest. Necessity seemed to call, and he was planning for such employment when his companion had a view of the task ahead, and said that God had another work for him to do. He must “write, write, write, and walk out by faith.”³

The Present Truth. Under these circumstances he began to publish a small eight-page sheet, the *Present Truth*. Middletown, the place of publication, was eight miles away, and James White, even though he was lame, walked back and forth a number of times to make the necessary arrangements for the printing. The

printer thought religious people were honest, and was willing to trust him until the new venture should bring in returns.

When the first issue was brought home, the little group knelt about the papers, beseeching God to bless the humble efforts that had been expended. After addressing the papers to those who he believed would be interested, James White took them in a carpetbag to Middletown. Prayers mingled with tears as the editions were prepared for the public. Means began to flow in gradually to support the *Present Truth*. A thousand copies were printed for each of the eleven numbers of the paper that appeared. Since the Whites were at this time itinerant preachers, the publishing was done in various sections of the Eastern States according to the convenience of their work. Persons began keeping the seventh-day Sabbath through the reading of the modest little paper. This brought genuine joy to James White as compensation for the effort.

Early publications. Some of Ellen Harmon's first visions were issued (1846) on a printed sheet addressed "To the Remnant Scattered Abroad." Joseph Bates had issued a tract on "The Opening Heavens," portraying the celestial glory, particularly of Orion, and a pamphlet entitled "The Seventh-day Sabbath a Perpetual Sign." The following year (1847) Bates issued a pamphlet with the odd title "Second Advent Waymarks and High Heaps," covering points of Scriptural doctrine, and James White published the pamphlet, "A Word to the Little Flock," which set forth the perplexities of God's people prior to the second advent. Mrs. White herself sent out another sheet (1849), entitled, "To Those Who Are Receiving the Seal of the Living God." A hymnbook filled with stirring advent hymns, but without tunes, also appeared.

Following the great disappointment, the public had become apathetic toward gospel endeavor. Churches ceased to proclaim the hope of the second advent. Shortly afterward, however, James White was able to report, "Now the door is open almost everywhere to present the truth, and many are prepared to read the publications who have formerly had no interest to investigate."

Advance moves. The familiar little *Present Truth* was enlarged (1850) and remained the *Second Advent Review and Sabbath Herald*. At times James White despaired of being able to carry the burden of publishing, but timely messages from the Lord revealed that he should not cease the work that had been started. The grand objective of proclaiming the three angels' messages

was in the process of fulfillment. The new paper was at first sent out free, with the following appeal: "Terms: gratis, except the reader desires to aid in its publication." During the brief residence of James and Ellen White at Saratoga Springs, the name of the paper was shortened to *The Advent Review and Sabbath Herald*.

Rochester experiences. As the publishing work enlarged, careful attention was given to the need of securing their own printing equipment. Personal sacrifices were made to ensure the purchase of a Washington hand press, the first owned by Seventh-day Adventists. J. N. Andrews and, a little later, R. F. Cottrell, were prominently associated with James White on the editorial staff. From the beginning of the work in the city of Rochester, New York (1852), the *Review and Herald* occupied a prominent place. This paper, the official church organ of the denomination, is one of the best-known journals published by Seventh-day Adventists. It would be difficult indeed to appraise its ever-widening influence in every branch of the world work. Its spiritual uplift and unifying power have done much to mold the doctrinal and ethical truths of Seventh-day Adventists.

The publishing work at Rochester brought together for the first time a sizable group of workers. They were all young people. James White, who carried the responsibility of leadership, was just past thirty, and Mrs. White twenty-five. The skilled printer serving as superintendent was twenty-three, and his helpers were boys in their teens and young men in their twenties. On the publishing committee James White had the help of one older man, Joseph Bates, now in his sixties, but the principal literary assistance came from John Andrews and Uriah Smith, both under twenty-five. It required the zeal, fortitude, and vigor of youth to pioneer the work in those strenuous beginning days.

The pressroom days were long, sometimes sixteen and eighteen hours, and the pay was low—at first just room and board, and the board was very plain, for money was scarce. Equipment was at a minimum. The tracts were stitched by hand and trimmed with a penknife. Reminiscing later, Uriah Smith recalled that the doctrines taught were straighter than the hand-trimmed edges of the literature.

Uriah Smith first heard the message in New Hampshire. Now he became identified with editorial and office work on the *Review and Herald*. His long record of continued service as editor and author is a tribute to his devotion. His book, *Thoughts on Daniel*

and *the Revelation*, was a real contribution to the study of prophecy. Annie, his sister, had learned of the Adventist faith earlier, and was associated with the same periodical as proofreader. One of her hymns, "The Blessed Hope," is still well known, and expresses the sentiment of the believers in the fifties.

There were many difficulties at Rochester. Satan tried in every way to hinder the work there. Elder and Mrs. White had the care and responsibility of the press family. They struggled with poverty, and were distracted with sickness. Nathaniel and Anna White, James White's brother and sister, were afflicted with the dread scourge, tuberculosis, and died with it. Annie Smith was forced to return to her home fatally stricken with the same disease. An epidemic of cholera raged in the city. It had been necessary to employ a man who was not an Adventist to take charge of the printing, and he became a victim of the disease. He was healed in answer to prayer, and was converted, but died about a year later. Just as Elder and Mrs. White were about to leave on an itinerary, one of their children became ill with cholera. They had to face the question of whether to turn back or go ahead, and beseech God to heal. They went forward in faith, and God did heal. Elder White himself came down with a high fever, but was also healed through prayer.

The Youth's Instructor. Elder and Mrs. White, who had children of their own, began to recognize the great need of a paper published for young people. Said the editor of the new paper: "Its object is, to teach the young the commandments of God and the faith of Jesus, and thereby help them to a correct understanding of the Holy Scriptures." *The Youth's Instructor* was thus brought into being.

It was a monthly journal, with four Sabbath school lessons in each number. It had been anticipated that families would establish Sabbath schools, even though there were but two or three children in a place. It was assumed, too, that the children would read the lessons over many times "so as to be able to answer all the questions." Receipts were acknowledged for those who paid in their twenty-five cents a year, and a list was published as a reminder to those who were in arrears. From its first appearance in August, 1852, it continued as a monthly for over twenty-five years, then became a weekly visitor. The name of this periodical is familiar in Seventh-day Adventist households. For nearly a century it has played a definite part in molding the ideals of the young people of the church.

Tracts from the Rochester press were issued at first without cost. Gradually charges were added for them and for the new religious journal. This is without doubt the genesis of the idea of subscriptions. Tracts such as "The Twenty-three Hundred Days and the Sanctuary," and "Elihu on the Sabbath," appeared for distribution, and proved to be an excellent medium for conveying the truth.

When a small select equipment of printing supplies were purchased for the temporary headquarters at Rochester, New York, evangelism made rapid progress. The printed page was then used to sow the gospel seed and to prepare the way for the living preacher. When the literature is properly distributed and properly fostered by the members of the church, it will produce a harvest of interested readers who are ready to receive instruction.

It was early recognized that there was no better way of establishing a new convert in the message than to set him to work reading and explaining the message. This experience with the printed page is always the same. It is readily available at any time of the day or night. It may be read hurriedly by the busy man, leisurely by the man who has time. It never grows weary from too much use nor is it slighted by neglect.

The first Spirit of prophecy book appeared (1851) under the title *A Sketch of the Christian Experience and Views of Ellen G. White*. A forty-eight-page supplement to this was issued three years later.

The pioneers had many problems in their literature ministry. They had no funds or organization through which to work. They had no equipment. In fact, they had nothing but faith, faith in God and in better, brighter days to come. They believed in the proclamation of the message through the printed page and developed that part of the organized work before any other.

Their efforts were periodic and intermittent. They would publish a series of papers and then, having exhausted their funds, stop for a while. During such intervals they might move to a new place to resume publication when time and funds were available. This lack of continuity, too, may have been influenced by the experiences of the 1844 movement, when that form of procedure was considered to be the proper thing.

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25. PIONEER PREACHING

God has ordained preaching as the outstanding method of carrying the gospel. Publishing houses, schools, sanitariums, and other such agencies are all a part of His plan; but they are not a substitute for preaching. In fact, there is none.

The foundations of the Seventh-day Adventist Church were laid by preachers—men who were called of God, and who were consecrated to their calling. A glimpse of the sacrifices and accomplishments of a few of these pioneer preachers serves to explain the vitality of the movement in its earlier years. Their spirit of devotion is a challenge to those who preach the message today.

The leaders of the Miller movement were great preachers. They were backed by no strong organization, they received very little financial support, they continually battled against a scoffing world. They had a great faith and a convincing message. But despite discouragements and handicaps, these men stirred whole communities. It is remarkable that in 1844 between fifty and one hundred thousand people professed belief in their teachings.

“At that time [1839] Mr. Miller was a man fifty-eight years old, . . . a plain farmer with no pretensions to great learning and no claims for inspiration or special revelation from God. His message was founded wholly on years of Bible study. Within five years this country squire became a front-page figure in the metropolitan newspapers, and his name was a household word. . . . Mr. Miller’s power lay in his great sincerity, his implicit faith in the doctrine he preached, and his burden for those around him. . . .

“Mr. Miller was an incessant worker. Although he was an old man in ill-health, afflicted with palsy, he spent months away from home, traveling by train, boat, or stage, oftentimes enduring hardships incidental to travel at that time. Sometimes he was snowed in for days. Again he was stricken with sickness while away from home. Arising from an illness of several months’ duration in 1843, he toured New England and New York, preaching eighty-five times in sixty days, besides attending to all his other duties. In January, 1844, he stated: ‘I have preached about four thousand

five hundred lectures in about twelve years, to at least five hundred thousand people.' " 2

It deserves emphasis that the great religious movement of 1844 and the years previous came as the result of the preaching of a few men. And this preaching sprang from a burning conviction in the hearts of the preachers.

Joseph Bates was the "pioneer of pioneers" among Seventh-day Adventists. His biographical sketch explains how he spent a fortune in the preaching of the advent doctrine. The plan of work of the Sabbathkeeping Adventists during the first few years after the disappointment was to go here and there in search of those who had been in the 1844 advent movement, and bring them further light, including the Sabbath truth and the significance of the sanctuary. Bates was carrying on just such work, and he wrote from Canada: "Wherever we have learned that there were scattered sheep . . . we have waded through the deep snow from two to forty miles to find them, and give the present truth."—*Review and Herald, Jan. 13, 1852*. Bates and his associates were not paid to do this. The One who commissioned them to preach the gospel—constrained them to put forth such efforts.

At first, Joseph Bates and James and Ellen White were almost alone in their acceptance of the doctrines of the Sabbath, the sanctuary truth, and the Spirit of prophecy. It was largely through their efforts as preachers that Bates could write (1851), "Within two years the true Sabbathkeepers have increased fourfold in Vermont and New Hampshire. Within one year we believe they have more than doubled their number, and they are daily increasing." 2 It is remarkable that these early pioneers of the fifties did such a work that when the denomination was organized (1863), three thousand five hundred members were reported.

The determination of these early preachers is illustrated by their struggles with poverty. J. H. Waggoner left a position as editor of a political paper to become a preacher of the advent message. Very soon after, in the columns of the *Review and Herald*, James White mentions that Waggoner had traveled on foot ninety miles to attend a conference. (*Review and Herald, December 9, 1852*.) A little more than two years later a brother in Wisconsin wrote the editor of the *Review* inquiring regarding the whereabouts of J. H. Waggoner. James White informed him that "the last we heard from Bro. W., he was laboring with his hands to support his family."—*Review and Herald, Feb. 20, 1855*.

This apparently did not discourage him, for he continued to be a strong preacher of the denomination until his death (1889).

J. N. Loughborough, the early historian of the church, relates some experiences that throw light on the struggle of the early preachers. (*Review and Herald*, March 25, 1884.) Loughborough was a salesman for sash locks when he accepted the Seventh-day Adventist truth in 1852. He soon felt an urge to preach, but resisted the conviction. His business, which had been prosperous, began to decline. Finally he was down to his last three-cent piece. It was then that he promised the Lord that he would preach the gospel. In a few hours a stranger placed an order for eighty dollars' worth of locks, which provided him sufficient money to start out in the ministry. Thus it was that a pioneer preacher was led of God to give his life to that work. During the early days of his preaching in Wisconsin, he and his companion minister held a two-week meeting in a shed between two cribs of corn. "They hung their charts on the corncrib and preached the message." ²

The wide interest in Bible truths made the handling of crowds a serious problem to the pioneer preachers. In a Sunday meeting held by Elder Loughborough in a large schoolhouse in Michigan, the response of the public was so great that twice the number of people accommodated on the inside was left standing on the outside. This ingenious preacher took out a window and arranged his pulpit so that he could speak to both groups at the same time.

In the interest of economy, convenience, and a more direct approach to the people, someone suggested to Elder and Mrs. White the purchase of a large tent. It was agreed that if the men who had means would contribute to this project, it would be the signal to secure the tent. One man showed his faith in this gospel venture by giving thirty-five dollars. Three others joined him in equal gifts, and one of them promised a loan to carry the balance. He also promised that summer a team of horses and a wagon to move the tent from place to place, and a boy to care for it.

Loughborough was one of the pioneers in the tent work. At one of his first meetings, the ministers "pitched the tent and held two meetings on Sabbath and three on Sunday. They then rolled up the tent and ropes and worked in the hayfield or harvest for four and a half days to help meet the expenses of the tent and support their families." ² This was not an unusual procedure for the pioneer preachers.

Not always did these pioneer preachers confine their public work to halls or churches or schoolhouses, or even to private homes.

Perhaps while waiting in the depot for a train, one of them would hang up his prophetic chart, and when his fellow travelers had gathered around in curiosity to examine the strange-looking creatures depicted, he would begin to expound the prophecies. "We introduce our faith at every hotel we enter, and have some two or three invitations to hold meetings on our return," wrote Mrs. White to her children, regarding their travels in a Western State. Being obliged to spend the Sabbath in a hotel, they began to sing hymns at sundown on Friday, in the parlor, and when the guests gathered to listen, one of the ministers hung up his chart, and gave a lecture. Everywhere they went, these "messengers" as they were at first called, were watching for souls.

Of the hardships suffered by James and Ellen White in the early years of this work, she wrote: "We were poor, and saw close times. My husband worked at hauling stone on the railroad, which wore the skin on his fingers through, and the blood started in many places. . . . My husband left the railroad, and with his ax went into the woods to chop cordwood. With a continual pain in his side he worked from early morning till dark to earn about fifty cents a day. . . . One day when our provisions were gone, husband went to his employer to get money or provisions. It was a stormy day, and he walked three miles and back in the rain, passing through the village of Brunswick, where he had often lectured, carrying a bag of provisions on his back. . . . At this time I was shown . . . that if we had been prospered, home would be so pleasant that we would be unwilling to leave it to travel, and that we had been suffering trial to prepare us for still greater conflicts that we would suffer in our travels."⁵

The call soon came to attend a conference in Connecticut. Elder and Mrs. White responded, arriving in Middletown with only fifty cents. The months and years of travel that followed were marked by privation, illness, suffering, and bereavement. Of this time Mrs. White said: "We entered upon our work penniless, with few friends, and broken in health. . . . In this condition, without means, with very few who sympathized with us in our views, without a paper, and without books, we entered upon our work. . . . And the idea of using a tent had not then occurred to us. Most of our meetings were held in private houses. Our congregations were small."⁴ The way was very hard for many years. "From the time we moved to Battle Creek [1855], the Lord began to turn our captivity."³ This reveals a period of about nine years that were filled with all manner of discouragement and hardship.

At one time Elder and Mrs. White were called to Iowa to

encourage a church there. The journey was two hundred miles; it was midwinter, and the only means of travel was by open sleigh. She wrote to her children, "Have had rather a tedious time getting thus far. Yesterday for miles there was no track. Our horses had to plow through snow, very deep, but on we came. . . . We often suffer with cold, and cannot keep warm sitting before the stove, even. . . . Last night we slept in an unfinished chamber where there was an opening for the stovepipe, running through the top of the house,—a large space, big enough for a couple of cats to jump out of." 2

Such hardship was the usual thing in the experience of the pioneers. Loughborough states: "In our early labors we have suffered hunger for want of proper food, and cold for want of proper clothing. We deprived ourselves of even the necessaries of life to save money for the cause of God; while at the same time we were wearing ourselves fearfully in order to accomplish the great amount of work that seemed necessary to be done in writing, editing, traveling, and preaching from State to State." 1

These early workers lived in a pioneering era. The early Adventist preachers followed the receding frontiers in America and shared the hardships of the rigorous time in which they lived. But they were pioneers in a greater sense. They pioneered in the field of spiritual things; and it was their desire to push back the frontier of spiritual darkness that spurred them on to work and to sacrifice.

In the eleventh chapter of the Epistle to the Hebrews, after specific mention has been made of a number of heroes of the past, the apostle refers to others—unnamed thousands—"of whom the world was not worthy." Thus it is with the history of the advent movement. Without the fearless preaching of these self-sacrificing men and women, the foundations of the Seventh-day Adventist Church could never have been laid.

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2. E. N. Dick, *Founders of the Message*, 30-33, 140, 228, 229, 269.
3. Ellen G. White, *Life Sketches*, 159.
4. Ellen G. White, *Testimonies for the Church*, I, 75.
5. *Life Sketches of James White and Ellen G. White*, 242, 243.

26. DEVELOPMENT OF ORGANIZATION

The Seventh-day Adventist Church is built upon the foundation principles of the apostolic church. So far as is consistent with good order and an enlarging and expanding church, its organization conforms definitely to the pattern of the church in the days of Paul. Its authority rests upon the word of God, and the will of the local churches through their delegated representatives. It is democratic in its policy.

William Miller never intended to organize a separate church. The work was too big, and he felt that the coming of the Lord was too near, for him to organize a separate movement. He expected to preach the advent message and have the Protestant churches accept it. Then those churches were to retain and spiritually sustain the advent believers. When the Protestant churches rejected the advent message, the believers were disfellowshipped, often without trial or cause.

Some of the advent believers, because of this painful experience, began to look upon the organization of the Protestant churches as being Babylon. George Storrs wrote: "Take care that you do not seek to organize another church. No church can be organized by man's invention but what it becomes Babylon *the moment it is organized*. The Lord organized His own church by the strong bond of love. Stronger than that cannot be made; and when such bonds will not hold together the professed followers of Christ, they cease to be His followers, and drop off from the body as a matter of course."² It is in the light of this experience that an approach is to be made to the early story of the Seventh-day Adventist Church. Its ranks had largely come out of the Miller movement, and they very definitely believed that an organized effort constituted a step into Babylon.

Disorganized effort. It is very evident that an unorganized effort tended toward chaos and confusion. The early believers argued that there was no need for an organized church, election of officers, or church records, because the records of the church were kept in heaven. Unconsciously, but necessarily, the minor mechanics of organization crept into the church. The leaders,

particularly Elder and Mrs. White, worked hard to secure some united effort. In fact, James White worked so hard for the organization of the church, that when the General Conference finally was organized, he thought it best, in the interest of harmony, that he refuse the call to become the first president.

Reviewing the experiences of those days, Mrs. White later wrote: "As our numbers increased, it was evident that without some form of organization there would be great confusion, and the work would not be carried forward successfully. To provide for the support of the ministry, for carrying the work in new fields, for protecting both the churches and the ministry from unworthy members, for holding church property, for the publication of the truth through the press, and for many other objects, organization was indispensable."⁴

From 1844 to 1849, a period of five years, the work of spreading the truth and securing adherents went slowly. It was found difficult for the Sabbathkeeping Adventists to secure the attention of the people. This was true both of their former friends in the Miller movement and the people of the world. All doors to the preaching of the Seventh-day Adventist message seemed closed. In the early days of the 1850's, the prospects were brighter, and new opportunities for service were appearing. With the developing of a system of doctrines and the rudiments of an organization, the remnant church began to prosper

The first steps in the work of organization were very simple, and they were designed to bring order out of confusion. The church was very aptly and readily likened to a body, and a great deal was said about gospel order. In an article in the *Review and Herald* (December 20, 1853), James White wrote:

"The order of the gospel is that men who are called of God to teach and baptize, should be ordained, or set apart to the work of the ministry by the laying on of hands. Not that the church has power to call men into the ministry, or that ordination makes them ministers of Jesus Christ; but it is the order of the gospel that those who are called to the ministry should be ordained, for important objects:

"1. That those who go out into a cold world to teach the word of God may know that they have the approbation and sympathy of ministering brethren of the church.

"2. To produce and secure union in the church. . . .

"3. To shut a door against Satan. In no one thing has the gospel suffered so much as by the influence of false teachers. We

can safely say, from the experience of several years, that the cause of present truth has suffered more in consequence of those who have taken upon themselves the work of teaching, whom God never sent, than in any other thing.”¹

Difficulties arose in ministering to the needs of the church, in answering the call to preach the word, and in distributing funds and laborers. Without a guiding head, some churches were neglected by the ministry and other churches abundantly sustained. In the process of time this disorder was remedied by better planning in regional and State meetings through regularly appointed delegates from the churches. The duly authorized ministers were issued a card signed by two well-recognized Seventh-day Adventist preachers. This authorized them to preach and to minister to the needs of the churches.

Serious problems arose in connection with the organization of churches, their membership, and their discipline. From a loose union of more or less common interests, the church developed the plan of electing local leaders, and of dropping or adding members by the vote of the church as a whole. In some cases the churches were warned through the pages of the *Review and Herald* against heretical and disfellowshipped members.

The question of church property, the holding of church funds, and the legal requirements of civil government in connection with these questions, were serious problems, involving the naming and organizing of the church. Many believers even in the late fifties still considered that organization constituted Babylon. Up to this time the funds and property of the church had been held in the names of the individual members of the church. The publishing equipment was held in James White's name, but under the direction of a publishing committee. He did not think it was right or wise to trust any individual with that much responsibility or authority. Nor was he anxious to assume personal responsibility for debts incurred by the church.

The benefits of organized efforts in the name of the church were pointed out by James White. It was easier to raise funds, to secure property at the death of the testator, than it was to hold individuals responsible for the proper use of these funds. He pointed out (1859) that the Michigan believers had readily raised a fund of \$4,000 and increased its membership twentyfold, while the great Empire State of New York, in its disorganized efforts, had done little more than hold its original membership. It is

interesting to quote from the report of the Parkville church of Michigan:

“On the evening of May 13 we complied with the requirements of the State statute of Michigan in the organization of a church. Trustees had been elected at a previous meeting and a certificate made out and acknowledged, preparatory to recording in the county clerk’s office.

“As no name has yet been decided upon by the remnant as a body, it was decided for the present at least to call the church by the name of ‘Parkville Church of Christ’s Second Advent.’ Perhaps a more appropriate name will be chosen by us as a people; but the church at Parkville concluded to take this name for the present.”—*Review and Herald*, May 29, 1860.

In the same year plans were definitely laid to organize a publishing association. Seven members were to be selected by the conference, and these were legally authorized to apply to the Michigan Legislature for “an act empowering them to hold the office property, and carry on the business of publication.” Membership in this association might be had by “anyone paying one dollar annually or by paying twenty-five dollars for a life’s membership.” The association was to be called the Advent Review Publishing Association.

Naming the church. The naming of the church was accomplished because of a necessity. It was forced upon the believers by the legal enactments of civil authorities. Some favored the name “Church of God.” But this was rejected because it was not at all distinctive of the message. It was desirable to have a name symbolizing the main characteristics of the church. Of the name finally selected, Mrs. White wrote: “I was shown in regard to the remnant church taking a name. Two classes were presented before me. One class embraced the great bodies of professed Christians. They were trampling upon God’s law and bowing to a papal institution. They were keeping the first day of the week as the Sabbath of the Lord. The other class, who were but few in number, were bowing to the great Lawgiver. They were keeping the fourth commandment. . . . The name Seventh-day Adventist is a standing rebuke to the Protestant world. . . . The name Seventh-day Adventist carries the true features of our faith in front, and will convict the inquiring mind.”³

The organization of local conferences and the General Conference followed closely upon the steps of the organization (May 3, 1861) of the Seventh-day Adventist Publishing Association.

Michigan, as might easily be expected, was the first local conference to organize. It was a natural growth from sectional to annual State meetings and then to the annual organized State conference sessions. Study was given to the problem, resolutions were passed, and "the Michigan Conference convened in September, 1862. It adopted the plan of receiving churches into the conference by vote, just as members are taken into churches. Seventeen churches had been organized in the State, and these were taken into the conference, all members present being accepted by vote as delegates." ²

As a group of States was organized into local conferences, the next logical step was the organization of a General Conference. Resolutions were made for the various State conferences to send delegates to the next meeting of the Michigan Conference. This was done, and on May 20-23, 1863, duly appointed delegates arrived, and the General Conference of the Seventh-day Adventist Church was organized. This effort to organize the remnant church into a united body came as the result of years of hard work, and proved to be a real blessing to the Seventh-day Adventist movement.

God led in the plan of establishing headquarters and centralizing the organization in Battle Creek, Michigan. It became the center for all branches: the publishing, the medical, the educational, and the administrative work. When the Seventh-day Adventist Church grew to world-wide proportions, however, God again took the lead, but this time in the plan of decentralization. That there was to be no "Jerusalem center" and that each large world division could best care for its own local and pressing problems were hard lessons to learn. The burning of the sanitarium and the Review and Herald plant convinced the leaders that God was guiding them to a broader and better plan of organization.

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3. Ellen G. White, *Testimonies for the Church*, I, 223, 224.
4. Ellen G. White, *Testimonies to Ministers*, 26.

27. JAMES WHITE

Early life and education. "James White was born at Palmyra, Maine, August 4, 1821. He was a descendant of one of the Pilgrims who came over on the 'Mayflower' in 1620." ² As a child, he was hindered by circumstances from receiving the advantages of the common school.

"At the age of nineteen he turned a deaf ear to the advice of friends, who urged that he was too old to redeem the time lost in his education, and that he should devote his life to farming. Though keenly feeling his backwardness, he entered the academy of St. Albans, Maine, intent on obtaining such education as was within his power."—*Review and Herald, Feb. 28, 1935.* At the close of a twelve-week term he received a certificate to teach. Regarding his work as a schoolteacher the following winter, he wrote: "A victory was gained. Much of my time previous to this I had viewed myself as nearly worthless in the world, and regretted my existence. But now I was beginning to hope that I had powers to become a man. No privation or hardship formed an obstacle in my way." ⁴

This term of teaching was followed by five more weeks at St. Albans Academy, a few weeks of work in a sawmill where he received a permanent foot injury, and a further term at a Methodist school in Reedfield, Maine. It was at Reedfield that James White "lived three months on corn-meal pudding prepared by myself, and a few raw apples," and wore old clothes while his classmates wore new. ⁴

So far, he had attended high school but twenty-nine weeks. "His thirst for information had merely been whetted by this schooling, and he determined to push ahead and secure a college education. During the winter of 1840 and 1841 he taught a large school. . . . That spring he returned home with the purpose of continuing his education." ²

Conversion. At this time came a turning point in James White's life. On returning to his home he found that his mother had been attending the second-advent meetings, that she was impressed by them, and that his home community had been much stirred. His first reaction was "shock and distress," for he had regarded "Miller-

ism" as wild fanaticism. However, "as the conviction forced itself on his mind that these things might be so, he thought seriously of his own spiritual experience. He realized that he was unprepared to meet the Saviour. He had been converted and baptized into the Christian Church at the age of fifteen years, but, like many another whose heart has been brought near to God by affliction, he had, with the return of health and opportunity, become absorbed in worldly ambitions."—*Review and Herald*, Feb. 28, 1935. He confessed that he was "worshiping education instead of the God of heaven."⁴

In this state of mind James White attended the advent meetings, realized his backslidden condition, and renewed his consecration. With this deeper spiritual experience came a conviction that he should work for the souls of others. After much struggle he visited his former pupils, studied the word of God with them, and prayed with them. Further struggles led him to cast his lot with the preachers of the soon coming of Jesus.

Labors in the early advent movement. James White's first attempts at preaching were not altogether satisfactory, but soon through personal devotion, study, and association with experienced men he gained confidence and success. The winter of 1842-43 was spent, not in teaching school as he had originally planned, but in going from place to place preaching the prophecies. His father provided him with a horse, and a minister gave him a dilapidated saddle and a broken bridle. His clothing was worn and inadequate for the severe winter weather. In one instance he preached in a meetinghouse with a howling mob outside throwing snowballs through the windows. His eloquence and zeal, with God's help, enabled him to master the situation and continue his meetings.

Lest any might think that the labors of the early advent preachers were on a small scale, it is well to note a statement regarding the meetings held during that first winter of preaching. James White mentions the lectures he gave, the "protracted meeting" that followed, and the "large accessions" to the churches. Referring to one specific locality, he says: "At the next quarterly meeting it was publicly stated that within the limits of that quarterly meeting, one thousand souls dated their experience from my lectures during that six weeks."⁴ One thousand souls in six weeks! A good record for a twenty-one-year-old preacher whose only equipment was poor clothing, a foundered horse, a broken bridle, and a few charts and pamphlets, and whose only

credentials were the conviction that God had called him to preach the second coming of Jesus. Following this winter's work, he was ordained to the gospel ministry.

James White was disappointed when the Lord did not come in the spring of 1844. He attended the famous Exeter camp meeting in August of 1844, and returned to Maine to preach the coming of Christ on October 22 of that year. Again he was disappointed, along with the other advent believers. A period of uncertainty followed during which he was earnestly seeking light and guidance.

Marriage to Ellen Harmon. In his own words James White tells of his marriage to Ellen Harmon: "We were married August 30, 1846, and from that hour to the present she has been my crown of rejoicing. I first met her in the city of Portland, in the State of Maine. She was then a Christian of the most devoted type. . . . We both viewed the coming of Christ near, even at the doors, and when we first met, had no idea of marriage at any future time. But God had other work for both of us to do, and He saw that we could greatly assist each other in that work. . . . But it was not until the matter of marriage was taken to the Lord by both, and we obtained an experience that placed the matter beyond the reach of doubt, that we took this important step." ⁴

Influence of Joseph Bates. James and Ellen White had become associated with Joseph Bates. Although they did not at first agree on every point of doctrine, they "found a community of interest and drew together, forming the nucleus of what later became the Seventh-day Adventist Church." ² It was soon after their marriage that James and Ellen White were convinced of the Sabbath truth by reading Joseph Bates's tract on the subject. "Shortly afterward Joseph Bates became convinced of the heavenly origin of Mrs. White's visions, and the three united and went forth to uphold their beliefs." ²

James White's accomplishments. James White made a number of imperishable contributions to the Seventh-day Adventist cause. Foremost of these, no doubt, was his interest in the publishing work. With the encouragement of his wife, he was the originator of such periodicals as the *Present Truth*, the *Review and Herald*, and the *Youth's Instructor*. He never lost sight of the importance of the publishing work. He carried the burden almost alone for years, until the *Review and Herald* was firmly established in

Battle Creek. In fact, he ruined his health and shortened his life by his untiring devotion to the work of the paper along with his other responsibilities.

"Besides his pioneer service in the publishing work, probably the greatest contribution of James White to the Seventh-day Adventist Church was his leadership in the drive for church organization." ² He saw far ahead of most of his contemporaries, and laid the foundations for the organized Seventh-day Adventist Church. When, after years of struggle, the church finally organized a General Conference (1863), James White was asked to be president. He showed his nobility by refusing the honor, fearing that some might feel that he had urged organization from personal motives. Later he served three periods as General Conference president (1865-67, 1868-1871, and 1874-1880).

In addition to the publishing work and the movement for organization, James White worked untiringly in the establishment of the Battle Creek Sanitarium. He played an even greater part in the establishment of Battle Creek College. In fact, it was seriously proposed that the college be named "James White College" in honor of the leading spirit among its founders.

Illness and death. James White's later years were a constant struggle against failing health, caused largely by overwork. His motto was, "Better wear out than rust out." Several strokes of apoplexy, with other complications, weakened him. He sought relief in the milder climate of the Pacific Coast, and while there had much to do with the founding of the *Signs of the Times* (1874).

"By the time James White reached the age of sixty, he was worn out. For years he had labored from fifteen to eighteen hours out of every twenty-four." ² At a camp meeting, he contracted malarial fever, which caused his death in but a few days (August 6, 1881).

"James White was essentially an organizer. . . . From the time when in a threadbare coat and patched trousers he attended those earliest conferences of the advent believers in the East, he made himself felt not only as a preacher of force and spirituality, but even more as a farseeing leader. He was always looking ahead. When others were harping on little things, he was massing the large fundamental principles for which the denomination was to stand. . . . Aggressiveness was an outstanding quality of the man. He was constitutionally opposed to anything like standing still. . . . He was a good judge of human nature, and showed

rare discernment in selecting the men who were to share the responsibility for a rapidly growing work. . . . As a preacher his success lay in his earnestness and zeal for the Master, and his large grasp on the realities of the eternal world.”³

The Honorable George Willard, editor of the *Battle Creek Journal*, paid the following tribute to Elder White in connection with the obituary notice: “If the logical clearness to formulate a creed; if the power to infect others with one’s own zeal, and impress them with one’s own convictions; if the executive ability to establish a sect and to give it form and stability; if the genius to shape and direct the destiny of great communities, be a mark of true greatness, Elder White is certainly entitled to the appellation, for he possessed not one of these qualities only, but all of them in a marked degree.”⁴

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3. M. E. Olsen, *Origin and Progress of Seventh-day Adventists*, 191-196; 419-423.
4. James White, *Life Sketches*, 9-128; 351-452.

28. CIVIL WAR PERPLEXITIES

Many as were the problems of the little, struggling, but growing, Seventh-day Adventist Church during the perplexing days of the Civil War period, it was not troubled with a great sectional cleavage of the North and the South. Other large Protestant denominational churches floundered and split into two antagonistic and conflicting groups. Providence spared the Seventh-day Adventist Church from this catastrophe, because it had not, as yet, expanded into the South.

Being Northern, the members of the church sympathized with the Northern cause. The Spirit of prophecy again took its proper place in the councils of the church. It opposed slavery because of its debasing influence upon both master and slave; it rebuked the North because of its pride and its part in supporting slavery; and it pointed out that God was allowing the two warring factions to punish each other because of their specific sins.

This period was indeed a trying time. Out of the crucible arose certain principles that were to mold the future course of the church. Its members were cautioned against unnecessary opposition to civil authorities, and they were urged to support the government unless its principles conflicted with the law of God. In that case, in harmony with Peter's experience, they were to "obey God rather than men." Acts 5:29. They were told to talk little, pray and meditate much; and they were warned against saying what they would or would not do.

The public mind was engrossed in the great civil struggle. The work of evangelism was at least hindered, if not effectively stopped. In Iowa two of the ministers were arrested under martial law; they were detained until they could certify to their residence and calling, and were advised by the judge to repair immediately to their homes. From New York a minister reported: "The war excitement was so great we had to adjourn for two nights. Our tent was used for the war meetings. I never saw such an excitement as there is here in Rochester. The streets are blocked up with the tents of recruiting officers. The stores are all closed from 3 to 6, P. M., and all are trying to induce men to enlist."—*Review and Herald, Aug. 26, 1862.*

The gravity of the situation was not at first recognized. The church did not realize its peril. At the dedication of a church in Michigan (January, 1861), Mrs. White was shown: "There is not a person in this house who has even dreamed of the trouble that is coming upon this land. People are making sport of the secession ordinance of South Carolina, but I have just been shown that a large number of States are going to join that State, and there will be a most terrible war. In this vision I have seen large armies of both sides gathered on the field of battle. I heard the booming of the cannon, and saw the dead and dying on every hand. Then I saw them rushing up engaged in hand-to-hand fighting. Then I saw the field after the battle, all covered with the dead and dying. Then I was carried to prisons, and saw the sufferings of those in want, who were wasting away. Then I was taken to the homes of those who had lost husbands, sons, or brothers in the war. I saw there distress and anguish."¹

After reporting this vision, Mrs. White looked over the audience and said, "There are those in this house who will lose sons in this war." One year later as J. N. Loughborough visited this same church, he referred to Mrs. White's vision. Two men who had the previous year expressed doubt as to the vision, buried their heads in grief. One had lost an only son in the war. The other had lost one son in battle and another was in prison.

As the country settled down to war, as the President called for several hundred thousand volunteers, and as the various States received their quotas of volunteers, the nation began to feel that every able-bodied man should either fight or pay. The soldier's basic pay was fifteen dollars a month, and to encourage enlistment bonuses were added to this, ranging from twenty-five to a hundred dollars for the period of service. When the draft became effective, it was possible to procure substitutes by the payment of a specified sum of money. Three men, not Seventh-day Adventists, in Battle Creek formed a company and advertised: "We the undersigned have this day formed ourselves into a company for the purpose of procuring substitutes for those persons who are so fortunate as to be drafted into the service of the United States. We are prepared to enter into bonds with any person previous to the enrollment, to furnish substitutes at the rate of one hundred dollars each."—*Battle Creek Journal*, Aug. 29, 1862.

Noncombatants. When in March, 1863, Congress passed the Conscription Act, enrolling all the able-bodied men of the nation from eighteen to forty-five years of age, the Seventh-day Adventists

generally took a noncombatant attitude. The leaders of the church felt that they could not conscientiously advocate enlistment; neither did they wish to resist the draft act. Some months earlier James White had written: "It would be madness to resist. He who would resist until, in the administration of military law, he was shot down, goes too far, we think, in taking the responsibility of suicide. . . . When it shall come to this, that civil enactments shall be passed and enforced to drive us from obedience to the law of God, to join those who are living in rebellion against the government of Heaven, see Rev. 13:15-17, then it will be time to stand our chances of martyrdom." (*Review and Herald*, August 12, 1862).

In the Conscription Act, provision was made that a drafted person might be released either by getting a substitute or by the payment of three hundred dollars. Many took advantage of this means of avoiding service, and found a substitute or paid the money. In this critical time the Spirit of prophecy advised: "I saw that those who have been forward to talk so decidedly about refusing to obey a draft, do not understand what they are talking about. Should they really be drafted, and, refusing to obey, be threatened with imprisonment, torture, or death, they would shrink, and then find that they had not prepared themselves for such an emergency. They would not endure the trial of their faith. What they thought to be faith, was only fanatical presumption." ³

Continuing, she added: "Those who would be best prepared to sacrifice even life, if required, rather than place themselves in a position where they could not obey God, would have the least to say. They would make no boast. They would feel deeply and meditate much, and their earnest prayers would go up to Heaven for wisdom to act and grace to endure. Those who feel that in the fear of God they cannot conscientiously engage in this war, will be very quiet, and when interrogated will simply state what they are obliged to say in order to answer the inquirer, and then let it be understood that they have no sympathy with the Rebellion." ³

In harmony with the practice of the time, Seventh-day Adventists sometimes paid for a substitute for them in a war in which they felt they should not fight. James White busied himself in raising funds for liberal soldier bonuses. He made it clear that the Seventh-day Adventists were neither cowards nor lovers of ease, but that they were American citizens with limited resources who were willing to do all they could for their country. He felt

it was the duty of the church members to help raise funds to pay those who had no conscientious scruples against going to war.

It was definitely pointed out at an earlier time that funds were not to be diverted from money that should come to the church. "The advancement of the third [angel's] message is the highest object on earth for which we can labor. Whatever suffering there may be elsewhere, this cause should be the last to suffer for want of means. Should our brethren be drafted, they should if necessary mortgage their property to raise the three hundred, rather than to accept means that should go into the Lord's treasury. We would say this even of our ministers."—*Review and Herald*, Nov. 24, 1863.

So long as the generous terms of the Conscription Act were effective, the Seventh-day Adventist Church made no effort to obtain recognition of noncombatant standing. However, on July 4, 1864, the terms of the Act were so modified as to revoke the three-hundred-dollar exemption clause, unless the person in question was conscientiously opposed to bearing arms. In that case he might either apply for noncombatant service or secure a substitute. Immediately the church set to work and secured from the governors of several States recognition that entitled its members to the rights of conscientious objectors who were opposed to the bearing of arms.

The Seventh-day Adventist Church was recognized as noncombatant during the Civil War. Taking advantage of the exemption clause in the modified Conscription Act, the church applied to the Federal Government for noncombatant status. Its beliefs were published in a leaflet entitled, "The Views of Seventh-day Adventists Relative to Bearing Arms." J. N. Andrews was authorized to present a memorial to the Provost Marshal General of the United States.

In the early part of 1865, President Lincoln called for three hundred thousand more men for the army. It was estimated that this call would take one out of every three able-bodied men liable for service. In the time of this national emergency, the second Sabbath in February was set aside for fasting and prayer. A little later March 1 to 4 was set aside as a special time when the believers were to suspend business and attend church daily. It was not long until the war was over, and another time of prayer and thanksgiving was set apart by the church.

In every crisis there is to be a call to prayer and a deeper Christian experience. Repeatedly the people of God have been

admonished to pray for those who are placed in responsible positions. The members of the church are to be honest, law-abiding citizens. Criticism, if there be any, is to be of the constructive kind that builds up confidence in place of tearing it down. Cheerfully must a Christian bear the civil duties required of him, and if necessary he should be willing to go the second mile in bearing inconveniences and sacrifices. In no case must he take an antagonistic attitude. If there be times when his prescribed duties conflict with God's commands, he is not to be defiant. His refusal should be on the basis that he cannot—that is, his conscience will not allow him. Such an attitude God will bless. In no case should the Christian violate his conscience or break the ten-commandment law.

The period of the Civil War made definite contributions to the Seventh-day Adventist Church. Although evangelical activities were curtailed through the stress and activities of the war, the work of organization and consolidation went on unhindered. It was a period of internal development that strengthened the church for its period of rapid growth. The church came out of that crisis united, and prepared for its period of widening horizons.

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4. F. M. Wilcox, *Seventh-day Adventists in Time of War*.

IV

WIDENING HORIZONS

Objective: To emphasize the elements of strength that made possible the development of a sturdy organization and its expansion to widened horizons in America.

29. THE HEALTH MESSAGE

It is step by step that God leads His people. Not all phases of the broad message which Seventh-day Adventists now proclaim were perceived at the outset by the pioneer workers. First the main doctrinal points became clear, then the need of organization, and as time advanced other truths were seen in their proper relationship. It was not until the leading doctrines were well established that the attention of the early believers was directed to the importance of healthful living.

It was a time of a general dearth of knowledge in regard to disease, its nature, its cause, and its cure. Many physicians were but little better informed than the masses. Drugs were administered more or less experimentally without much regard to the nature and character of the disease or to the comforts and specific needs of the patient. Excessive bleeding was often resorted to, with disastrous results. The cause of fever was misunderstood. The natural remedies of water, sunshine, fresh air, exercise, and diet were often denied the suffering ones.

By the middle of the nineteenth century voices of reform were being heard. A few forward-looking, fearless doctors were beginning to call for co-operation with nature in its work and a substitution of the natural remedies for the popular method of drugging. Some American doctors discontinued the use of drugs entirely. One of them, James C. Jackson, lists the following remedies in his method of treating disease: air, food, water, sunlight, dress, exercise, sleep, rest, social influence, and mental and moral forces. Their work was only moderately popular, for the people were reluctant to change so radically their habits of living.

The pioneers were men of strong character, but in the main were not physically robust. They bore their sufferings as a part of the common lot of humanity. While Joseph Bates had given some attention to the principles of health, with many beneficial resultant changes in his personal life, yet he said little to others of his views.¹ Burdened with their message of the Sabbath and the second advent, the workers gave little or no thought to the effects of diet and abstinence on the preservation and recovery of health.

The first step in reform was a call for the laying aside of tobacco, tea, and coffee. It was in the year of the important Sabbath conferences (1848) that attention was directed to the injurious effects of these articles through the testimony of Mrs. White.¹ Changes in personal living habits oftentimes are made slowly, and the battle with these health-destroying indulgences was waged over a period of nearly a decade. With the victory at last gained on these points, the way was prepared for still further light on the health question.

The comprehensive health message came in 1863. It was less than two weeks after the organization of the General Conference, and at a time when the church was prepared to move forward as a unit, that the vision was given. It was in the home of a believer at Otsego, Michigan, and the time was a quiet Sabbath evening worship hour. As Mrs. White was asked to lead in the prayer season she was impressed to plead earnestly that her husband might be encouraged and strengthened. The struggle for unity of organization was just over. He had come out of that experience worn, weak, and depressed. As Mrs. White was praying, she moved over and placed her hand on her husband's shoulder. While in this attitude she was taken off in vision.

This vision on the health message lasted forty-five minutes. Those who were present never forgot the heavenly influence of that sacred worship hour. James White's discouragement passed away, and his heart was full of praises to God. Matters relating to the cause at large and to certain individuals were given in this revelation. But the most important part dealt with the need of reform in the practices of those who were preparing for eternal life, and it showed the existing relationship between physical health and spiritual growth and holiness.

Mrs. White's prayer for her husband was answered, not by direct healing, but by showing the cause of his difficulties, and by giving instruction in the recovery and preservation of health. It was pointed out that the care of health is a religious duty. It was explained that it was inconsistent for the Christian to violate the principles of health and then ask God for health and restoration.

Soon after the vision Elder and Mrs. White were visiting in the home of Dr. H. S. Lay of Allegan, Michigan. The doctor inquired about the vision, and Mrs. White reluctantly replied that much of what was shown to her was so different from the commonly accepted views in regard to health and methods of treating

disease that she feared it would be hard to present the view so that it could be understood.

Mrs. White related the vision in a two-hour conversation. She stated that disease, in most cases, was due to nature's effort to overcome unnatural conditions. These conditions were often brought about through the transgression of the laws of health. She explained that the use of poisonous drugs might bring on lifelong illness. She condemned the use of stimulants and narcotics, such as alcohol, tobacco, tea, and coffee. She mentioned the evil results that arise from meat eating, pointing out that the diet originally provided for man was preferable and fully adequate. She showed that the use of flesh food might be the means of contracting sickness from the ever-increasing disease among the animals. The harmful effects of overeating or eating too often were dwelt upon, and the importance of cleanliness of person and surroundings was emphasized. The benefits of proper exercise were treated, and she also spoke of the benefits of the rational use of water. In fact, the later instruction on health principles was but an expanding presentation of this initial broad health vision. (*Review and Herald*, Nov. 12, 1936.)

The instruction of the health vision came as a great surprise to Mrs. White, but she and her husband at once adopted the principles thus made plain, even though quite drastic changes were called for in their personal experience. As the result they both found marked improvement in health.

Disseminating the light in regard to health became one of Mrs. White's first tasks. This was accomplished by voice and pen. As she spoke of the great principles opened to her in vision, she was told of physicians who were advocating reforms similar to those she urged. It would seem that through careful study and experimentation, aggressive men, particularly at the health institution, "Air Hillside Home," at Dansville, New York, were discovering the same great truths as were presented to Mrs. White in vision. A knowledge of this led Elder and Mrs. White a little later to make a three-week visit to this institution. This contact served as an aid in giving a practical application to the instruction which had come through her.

Revelation and discovery. It was the fact, however, that God had called the attention of Seventh-day Adventists to the importance of these matters as a part of the message to be given to the world and as a means of aiding a people to meet their Lord,

that gave impetus to the health work. As Mrs. White issued her second work on health, she not only set forth what had been presented to her in vision, but placed with this the writings of physicians advocating reforms, showing that the vision was supported by scientific discovery.¹ As the literature carrying the health message reached the homes of Seventh-day Adventists, many put the new principles into practice and reported marked benefits.

Of the second vision relating to health matters (December, 1865) Mrs. White stated: "The health reform, I was shown, is a part of the third angel's message, and is just as closely connected with it as are the arm and hand with the human body. I saw that we as a people must make an advance move in this great work. Ministers and people must act in concert. God's people are not prepared for the loud cry of the third angel. They have a work to do for themselves which they should not leave for God to do for them."² A sanitarium was called for in this vision: "I was shown that we should provide a home for the afflicted, and those who wish to learn how to take care of their bodies that they may prevent sickness."²

The Western Health Reform Institute of Battle Creek, Michigan, came into existence (1866) in response to this appeal. The work was begun in a remodeled residence not far from the Review and Herald printing office. Attention was called in the pages of the *Review and Herald* (Sept. 11, 1866) to the new enterprise: "We have only to look back to our Conference of May last, less than four short months ago, for the time when this matter first began to take practical shape among our people. Now we behold an elegant site secured, buildings ready for operation, a competent corps of assistants on the ground, . . . a sum bordering on \$11,000 already subscribed for stock in the enterprise, and the institute opened and operations actually commenced. In no enterprise ever undertaken by this people, has the hand of the Lord been more evidently manifested than in this thing." Dr. H. S. Lay, an Adventist physician with many years of general practice and with knowledge of methods employed by the Dansville health home, served as the first medical superintendent.

The Health Reformer, a thirty-two-page monthly health paper, entered the field just as the sanitarium was opened. It served well in proclaiming the health message, not only to Adventists, but the world generally. As the little medical institution was the

forerunner of sanitarium work destined to encircle the globe, so the health journal was the forerunner of many monthly health publications in this and other lands.³

Hand in hand with the growth of the medical institution at Battle Creek was the adoption and promulgation of health principles by Seventh-day Adventists generally. Outstanding were the Health and Temperance societies of the eighties, with combined memberships of many thousands.³ The natural growth of all phases of the medical work called for trained workers to man positions of leadership. This led first to the establishment of schools of hygiene, to nurses' courses, and finally to a full-fledged medical school—the American Medical Missionary College. Before the turn of the century a score or more of health institutions were started throughout the United States and in some foreign lands.

Those leading out in advocating a change in the personal dietetic program recognized that appetizing substitutes must take the place of the less wholesome articles of diet discarded. This led to the production of various health foods including cereal products and meat and beverage substitutes. Many of the products thus initiated have become popular staple articles of diet in leading countries of the world.

When the health principles were first enunciated among Seventh-day Adventists it took faith and courage to declare them openly. Through the years scientific research has vindicated every major step of reform. Today these sound health principles are advocated by scientists of renown. The health program given to Seventh-day Adventists early in their experience, has been, still is, and will continue to be a blessing wherever and whenever it is consistently practiced.

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30. SYSTEMATIC BENEVOLENCE

The problem of finance is more vital to the individual than it is to the church. Money has a value far above its exchange rating at the world's financial centers. In the question of stewardship it becomes the barometer of the soul, and in the scales of heaven it weighs the moral worth of a man. Man's use or abuse of money becomes a real test of character and of values.

By His right of creation as well as by His right of redemption, God becomes the original and only rightful owner of mankind and his material possessions. In His infinite wisdom, God has chosen to entrust the stewardship of these material things to man. In the use of them man may enter into partnership with God, enjoy His pleasure in their increase, and share His joy in their ministration of love to the needs of humanity. Thus the right use of money has its place in the restoration and reclamation of the members of the church.

Offerings go back to the days of Adam. In the "tree of knowledge" Adam was to recognize God's ownership and right to everything in the world. After he sinned, Adam gave recognition to this same relationship through gifts and offerings. Tithes and offerings are holy and sacred to God, even as the Sabbath is holy and sacred. Abraham paid tithe, and he paid it in such a way—so readily and quickly—that it may be assumed to have been a regular part of his spiritual devotions. Tithing was ordained to be a blessing to man. "The system of tithes and offerings was intended to impress the minds of men with a great truth,—that God is the source of every blessing to His creatures, and that to Him man's gratitude is due for the good gifts of His providence."³

The law of tithing was reaffirmed to Israel when they were established in Canaan as a nation. It was not only tithe that God required of them, but also offerings. Some of these offerings were first fruits to be given to God, even before the principal, upon which tithe is paid, was at hand. During the most prosperous period of their existence, the children of Israel paid no less than one fourth, twenty-five per cent, of their income to God.³ Tithing

Mat. 23: 8-10
Matt 23: 23
1002. 16. 2

was taught by Jesus and stressed by Paul. (Matt. 23:23, 1 Cor. 9:13, 14.)

Systematic benevolence. It is interesting to study the development of a financial system within the Seventh-day Adventist Church. The pioneers in their poverty started with nothing. Those who came out of the Miller movement had spent their funds in that cause, and when the call came to preach another message they had few financial resources. There were a few gifts for these preachers, but not sufficient to sustain a growing work. For several years these pioneer workers could readily qualify as self-supporting workers.

The very early work of the Seventh-day Adventist ministers was often a work of faith. They carried on their work despite a lack of a financial system. Joseph Bates went ahead trusting in God to provide the means. His first published work on the Sabbath was begun with a feeling that there was money for him in an unstamped letter at the post office, and the final payment was made by someone who did not reveal his name. He was often in financial difficulties, but he never suffered want, nor was he ever hindered in carrying on his tasks. "On another occasion Captain Bates was under conviction to go to a certain place, and actually took his seat in the train, having neither money nor ticket. He had been in his seat only a few moments when a man who was a perfect stranger to him came and handed him five dollars to assist him in his work. Such providences were common in the life of this devoted pioneer, and he was always so sure of the divine help just when it was needed that he was never known to hold back from any enterprise that promised to help forward the cause he loved."²

One winter (1847-48) James and Ellen White set up house-keeping with borrowed furniture. "We were poor, and saw close times. My husband worked at hauling stone on the railroad, which wore the skin on his fingers through, and the blood started in many places. We had resolved not to be dependent, but to support ourselves, and have wherewith to help others. But we were not prospered. My husband worked very hard, but could not get what was due him for his labor."¹

James White sensed the situation. The men who should be out preaching the three angels' messages were engaged in supporting themselves in the temporal pursuits of life. Less aggressive and energetic men became discouraged at the prospects, and gave up their call to preach. Two of the prominent preachers

had gone to Iowa and settled down to do manual labor. Something must be done, and it was done.

Developing the system. In the providence of God the cause of truth was not long to languish because of a lack of financial support. God began to call His gospel workers back to their God-given task, and He began more effectively to place upon the believers the privilege of sharing in the work. This they were to do by assuming the financial burden of the message. The time came—as it did in the apostolic days when the deacons were selected to look after material things—when the preachers must give their attention to the preaching of the word.

The question of gospel finance became a problem that occupied the attention of the church for more than a decade. J. N. Andrews and others gave much time, prayer, and study to its development. While these early pioneers had a clear understanding of the tithing system of the Old Testament, they did not at first grasp its application to them. They developed a plan which they called systematic benevolence. From 1 Corinthians 16:1, 2; 2 Corinthians 8:12-14, and other texts, they made some very definite deductions: that the system of gospel finance must be willingly adopted, that the burdens be distributed according to the resources and abilities of the rich and the poor, that the plan be carried out systematically by all, and that it be a personal, individual matter, and in accordance with God's instruction. It was sometimes stressed that it must be systematic benevolence and not systematic compulsion.

The principles. A communication addressed from the Battle Creek church to the churches and brethren and sisters of Michigan contained the three principles upon which systematic benevolence was based.

“1. Let each brother from eighteen to sixty years of age lay by him in store on the first day of each week from five to twenty-five cents.

“2. Each sister from eighteen to sixty years of age lay by her in store on the first day of each week from two to ten cents.

“3. Also, let each brother and sister lay by him or her in store on the first day of each week from one to five cents on each and every one hundred dollars of property they possess.”—*Review and Herald, Feb. 3, 1859.* Suggestion was made that someone in the church be selected as treasurer, and that it become his duty to gather up these funds.

The response in Battle Creek was good. Forty-six members agreed to the principles of systematic benevolence. Possessions up to ninety-six thousand dollars were declared. Of this, fifty-four thousand was at the rate of two cents a week for each one hundred dollars, and the remaining forty-two thousand was at the rate of one cent. In the year 1861 about three hundred dollars (\$291.20) was received from the Battle Creek church.

In answer to a question regarding the disposition of these funds, James White suggested, through the columns of the *Review and Herald*, that each church keep on hand five dollars to supply the needs and expenses of any occasional preacher who might minister to the needs of the church. Such funds as were in excess of this were to be sent to the office, where they were to be used as needed. The needs of the tent companies in various States were kept before the believers.

The plan of gospel finance which had been developed in Battle Creek, through prayer and Bible study, spread from Battle Creek throughout Michigan, and then to the other States. It proved a real blessing. It must be remembered that it was based upon the systematic weekly earnings of the believers as well as upon their personal possessions. The Spirit of prophecy supported the plan of placing proper financial responsibilities upon the church. However, reference was also made in the testimonies to the tithing system.

The system of tithing. Somehow in their systematic benevolence they became conscious of the fact that they were still robbing God in tithes and offerings. It was felt that their gifts and offerings should at least equal a tenth of their income, and they began to realize that the church was receiving barely one half of a real tithe. Sister White wrote: "God requires no less of His people in these last days, in sacrifices and offerings, than He did of the Jewish nation. Those whom He has blessed with a competency, and even the widow and the fatherless, should not be unmindful of His blessings." ⁴

Systematic benevolence thus became linked with the tithing system. Special emphasis was laid upon the increase and not the principal. It became evident that systematic benevolence had its limitations and that in some cases it was an unequal distribution of financial obligations. It was pointed out that a person could have a possession, or principal, without an income, and that someone else might have a good income and still not have any possessions.

The question of Bible tithing was given serious consideration at the General Conference of 1878. It was then resolved to publish a leaflet on "Systematic Benevolence: The Bible Plan." In the introduction to this leaflet it was stated: "The subject of systematic benevolence has been under practical consideration by Seventh-day Adventists for a period of twenty years or more. And no material changes from the system first adopted were seen necessary until two years since. The reasons for these changes are given in the pages that follow."

It was clearly taught in this leaflet that tithing was based upon the income. "One tenth, therefore, of all our income and increase is the Lord's. Notice that the Lord does not say, You shall *give* Me a tenth; but He says that one tenth *is* the Lord's. (Lev. 27:30.) The Lord graciously gives us nine tenths of all that we make. With this we are to provide for all our wants and those of our families, such as food, clothing, schooling, taxes, and other necessary expenses. But one tenth the Lord reserves to Himself. It is not ours. It belongs to God."—*Systematic Benevolence: The Bible Plan, 15.*

The Bible has a great deal to say about the use and misuse of property, because it is vitally and intimately connected with the problem of character building. Money is an elusive article of limited value. It cannot be worn as a garment nor eaten as food. Its possession by the dying will not prolong life one hour nor ensure a home in heaven. It is certain that the dead cannot take it with them to the grave nor to the Holy City on the resurrection morning.

As a medium of exchange across the counter, it can feed the hungry and clothe the naked. With it men can provide services and materials to alleviate suffering and often restore health. When put at the command of the church and suffering humanity, it can be transferred to the bank of heaven. But these blessings come only as it ministers, through the cheerful giver, to the needs of others. As the Christian pays the tithe and uses the other nine tenths as God would have it used, money becomes a source of real blessing to both the giver and the receiver.

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31. CAMP MEETINGS

The genesis of the idea of camp meetings preceded by several decades the work of Seventh-day Adventists. The camp meeting is a definite part of the American way of living. This has been true for a century and a quarter.

The backwoods preacher. In the upper part of the Kentucky country there was a place called Cane Ridge. Ministers had there appointed a camp meeting. Preachers of almost all denominations flocked in, and people were moved by religious fervor. From the crude stands that had been arranged for the purpose, it was common for several speakers to be admonishing the listening thousands at the same time. Revivals followed the expounding of the word of God.

Peter Cartwright was born in Virginia (1785). The family had moved to the Kentucky country, and the lad knew the hardships of the early days. His was a thrilling life of Indian days, horse racing, gambling, and then conversion. Like the average frontier boy, he was inured to toil, and knew no fear. His autobiography is one of extreme interest. Regarding the unique religious camp he wrote: "From this camp meeting [1801], for so it ought to be called, the news spread through all the churches, and through all the land, and it excited great wonder and surprise; but it kindled a religious flame that spread all over Kentucky and through many other States. And I may here be permitted to say, that this was the first camp meeting ever held in the United States, and here our camp meetings took their rise."¹

Eastern meetings. Religious groups, particularly the Methodists and Baptists, quickly took advantage of calling together their believers to large camp meetings. As the advent movement got well under way, camp meetings afforded an excellent way of reaching the people with the message of the hour. The pioneer Adventist paper, *Signs of the Times*, carried announcements of many of these gatherings. The meetings were usually held sometime between June and October. These were the months when nature carpeted the earth with green. People were urged to bring their tents with them, but to come regardless of that. Accommo-

dations were arranged for those who could not provide for themselves. "Board and horsekeeping" were also to be had on the grounds at reasonable prices.

The real purpose of the advent camp meeting was to awaken sinners and purify Christians by preaching the immediate coming of Christ to judge the world. The doctrines of the second coming were new to the masses of the people, and the meeting idea gave a marvelous impetus to the spreading of the advent points of belief. There was no wild excitement or fanaticism in these gatherings, but an earnest seeking of God on the part of thousands. Advertising for these meetings made it plain that the object was not discussion. It was a spiritual awakening without distinction of parties or denominations.

Advent camp meetings were usually held for a period of ten days corresponding to the Bible convocation of the Feast of Tabernacles that came in the harvest season of the year. The meetings were frequently made the occasion of ordination of men to the ministry. Services were conducted mornings, afternoons, and evenings.

The first advent camp meeting was held in the township of Hadley, Eastern Canada (1842), and was directed by the diligent Josiah Litch. The plan of holding this type of meeting was new in the East, but it developed rapidly. Notable among these second advent camp meetings was the one in East Kingston. This gathering in New Hampshire as reported by the *Boston Post*, tells of the meals that were served so punctually, of the seating of the ladies on one side of the camp and the gentlemen on the other. This seating, by the way, was common in some European countries. Those affiliated with churches from outlying districts had their living quarters in a large community tent, under the charge of a tent master. John Greenleaf Whittier pictures the camp that had been so ably directed by Joshua V. Himes: "A tall growth of pine and hemlock threw its melancholy shadow over the multitude, who were arranged on rough seats of boards and logs. . . . Drawn about in a circle, forming a background of snowy whiteness to the dark masses of men and foliage, were the white tents, and back of them the provision stalls and cook shops."²

Customs established. That these assemblies were the forerunner of the later camp meetings is quite apparent in the fact that these were not only the occasion for heart searching and reformation, but also a time to raise funds to carry on the advent

faith. Gold chains and jewelry were turned in and books and pamphlets were sold. A social worship hour, during which a few families met together for prayer and study, was maintained in the tents in the intervals between the public meetings.

A notable meeting was held (1842) in Chicopee Falls, Massachusetts. It followed a successful Methodist camp meeting. Funds had recently been secured to buy a large tent capable of seating about five thousand people. The novelty of a huge tent, the growing strength of the Miller movement, and the prospects of Christ's soon coming made this an important meeting. Around this canvas tabernacle was a circle of community tents. In reality it proved to be a tent meeting with the surrounding grove filled with interested people. Children, youth, and adults responded to the altar calls of the preachers. Frequently at the close of the series of meetings there was one final encirclement of the camp with the preachers leading the way and the believers following by twos. As they marched around the camp they sang some well-known song. Usually the meetings then closed with a good firm handshake and a fond farewell.

Shortly after the 1844 disappointment, the popularity and significance of camp meetings waned, at least for a time. It was felt that their contribution to religious growth was in the past. No doubt the disappointment had brought about that reaction. William Miller and Joshua V. Himes attended a conference (1845) at which it was agreed to discontinue the camp meetings.

The Wright, Michigan, camp meeting (1868) proved to be the forerunner of a long and successful camp meeting era among the Seventh-day Adventists. It was an attempt to fill a longfelt want of bringing all the believers in the State into one large group for general instruction and inspiration. This first meeting was an experiment to be tried again if a success, and to be given up if it proved to be a disorderly failure. The believers were "advised to procure each eighteen yards of heavy factory cotton, and it was suggested that after the cloth had been used for temporary tents, it could be employed for other purposes."³

The camp meeting proved to be a success, but the provisional cotton tenting was a failure. After the first drenching rain they were all agreed that next year they would secure canvas tents for their encampment. The meetings were often held out in the open, and the people were seated on rough planks. Boxes were filled with earth, elevated, and piled with wood kindling which

was then lighted to illuminate the camp. Food was prepared in near-by farmhouses and brought to the tents. The services were arranged much as they are now.

Prominent leaders and camp meeting speakers at this first meeting were Elder and Mrs. White, Joseph Bates, J. N. Andrews, and John G. Matteson. No workers were more closely associated with the camp meeting work and development than were the Whites. They worked hard and tirelessly and without any of the modern conveniences of the present-day camp meetings. Several State meetings were planned the first year, and more the following year. Just as the early New England meetings were stirred by the preaching of Miller, Himes, Litch, and others, so in the West the effective preaching and instruction of the Whites gave permanence to a growing organization.

Later Eastern meetings. Camp meetings that had once so familiarly stirred the Eastern States again became common (1870). Publicity was arranged with the newspapers, and the attendance of the public was usually better than in the West, where the population was sparse. James White himself recognized the value of furnishing carefully prepared reports for the press. It is reported that on the occasion of the Groveland camp meeting in the State of Massachusetts (1876), the railways were taxed beyond their capacity. On the closing Sunday 20,000 people were present. In the city of Haverhill, Mrs. White had given the afternoon address, a lecture against the evils of intemperance. Policies followed in the early years have formed the pattern for this day in the discussion of great public issues.

The idea spreads. California held its first camp meeting (1872) with Elder and Mrs. White in attendance. A few years later camp gatherings sprang up in the South. Even in other great continents the plan of holding convocations was being developed. Of special interest is the fact that Mrs. White, who had been so closely connected with the establishment of camp meetings, accompanied by her son, W. C. White, attended the first European gathering, and those first held south of the equator, in Australia and New Zealand. During more recent years the South Seas have also profited by the same type of gatherings. Most outstanding, however, of all the mission lands to find this agency a means of promulgating the truth, is Africa. Gratifying results have come from these countries, where thousands have accepted the truths of the gospel.

At the present time the methods of conducting these gatherings vary to meet the circumstances of the peoples among whom they are held. The camp meetings of the Congo region in equatorial Africa, attended by as many as fifteen to twenty thousand people, are confined largely to the one Sabbath day. The people flock in soon after daylight, bringing their gifts for the camp meeting offering, and their food. They spend the day in general meetings which are held in the open air, and before nightfall scatter again to their homes.

In sections of Africa where the work is older, the camp meeting, attended by from one to four thousand people, may take the form of a week-end gathering beginning Thursday night and extending to Sunday. Those who attend bring their food, erect frail temporary grass shelters, and enjoy the inspiration of the meetings, patterned much after those held in other parts of the world.

As the membership of the denomination has grown and general conditions have altered, the ten-day camp meetings of North America have become less prominent as a means of attracting the attention of the general public than in earlier years, the aggressive evangelistic work being accomplished more through tent and hall meetings of several weeks' or months' duration. Changing conditions in larger cities have led to the favorable adoption of permanent campgrounds which can be beautified throughout the year. Auditoriums and facilities available in educational centers have also made these places the location for the annual meetings.

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3. M. E. Olsen, *Origin and Progress of Seventh-day Adventists*, 129-131, 273-285.

32. THE EARLY HOME MISSIONARY MOVEMENT

Those second adventists who accepted the Sabbath truth had already been trained in effective methods of missionary activity. In the former movement, up to the time of the great disappointment in 1844, there were a few ordained ministers from other churches, who led out in the proclamation of the message. But there were many who, like James White, had been fired by the importance of quickly telling others of the imminent coming of Christ, and with no appointment by any board or committee, left home to go from place to place preaching as they found opportunity. Besides these lay preachers, the rank and file of believers were active in the circulation of papers, tracts, and pamphlets to friends and neighbors, and through the mail to regions more or less remote.

After the disappointment many of these lay preachers went back to their former occupations. But when they saw the new light on the sanctuary, which explained their past experience, and when the Sabbath truth was presented to them, they again felt the urge of the Spirit, and joined the ranks of the "messengers," as they were then called. Some engaged in a work of ministry in their own neighborhood, county, or State; others went to more distant places. A correspondent wrote of one of these itinerant lay preachers of the Sabbath message who in his town had been "the means in the hands of God" of winning three men "that will be able to give the message, and that will give it." One of the three wrote at the same time, "I feel the truth in my soul, like fire shut up in my bones. I want to proclaim the third angel's message. . . . If the way opens I want to go into the field once more, to get some precious 'jewels.'"—*Present Truth*, Nov., 1850, 85. These "messengers" went out in faith, depending upon the freewill offerings of the people to whom they ministered.

One of the secrets of the success of the Seventh-day Adventist Church is the individual interest of each member in the work of the church. Seventh-day Adventism has been, to a large extent, a laymen's movement. Much of the literature published has been distributed by laymen. Many of the members converted to the faith have been won by them. A large share of the responsi-

bility for carrying on the work of the church is in their hands.

This was true in a large degree during the early years of the church. But as numbers increased, it was natural that the work of the laymen should take on a more organized form. "Tract societies of various kinds suited to the local needs followed close after the general organization of churches in 1862."³ These were the first sporadic attempts at organized literature distribution.

The Vigilant Missionary Society, organized (1869) at South Lancaster, Massachusetts, was the first active missionary society. It "consisted originally of ten women who met every Wednesday afternoon at three o'clock to pray and talk over plans for Christian work. During the week they visited their neighbors as they had opportunity, and passed out tracts and papers. . . . One of the members, Maria L. Huntley, began the study of French in order that she might conduct missionary correspondence with interested persons who spoke only that language. Another . . . undertook to learn German in order to work for persons of that nationality. The society did more than distribute literature. . . . There were a number of cases of healing by prayer. Correspondence was carried on regularly with lonely Sabbathkeepers, who were supplied with literature and encouraged to distribute it among their neighbors."³

The sending forth of literature and the correspondence in connection with it, broadened until it reached the British Isles, and every country where the English language is spoken. One missionary in Central Africa, Hannah More, was led by such effort to begin the observance of the Sabbath. When this became known, she was notified by her mission board that her services were no longer desired by them. She returned to America, and fully identified herself with the church before her death a few months later.

First conference missionary society. The value of such an organization can be easily seen. The president of the New England Conference, S. N. Haskell, was not slow to recognize its possibilities. He "led out in organizing the missionary work of busy home folks on a broader basis, that it might draw believers everywhere into organized service. By this plan the Vigilant Missionary Society grew into 'The Tract and Missionary Society,' and in 1870 the first conference Tract and Missionary Society was formed."¹

In 1871, Elder and Mrs. James White visited New England. While there, they observed the working of this pioneer organization. James White writes the following, which indicates both his feeling toward the home missionary movement and the way in which it was carried on in New England:

“They also have missionary and tract societies which are efficient in looking after the wants of worthy widows and orphans, in corresponding with scattered and distant friends who need instruction and encouragement in the things of the Spirit of God, and in the circulation of tracts, pamphlets, and books. They are placing three of our bound volumes in all the best libraries within the conference. Their records for the past year show that they have given publications, more or less, to about four thousand persons.”—*Review and Herald*, Nov. 14, 1871.

The wide scope of early home missionary activity is worthy of notice. The societies did more than distribute literature. They helped the needy and the discouraged. Their work was a balanced program of temporal and spiritual service to mankind.

Plan becomes general. Such a program could not long be restricted to New England. For three successive years, the work of these societies was discussed at the General Conference sessions. Finally S. N. Haskell, who became known as the “father of the tract and missionary society idea,” was sent to the various conferences to promote this type of work. The result was the formation of tract and missionary societies all over the field. To unify the work of these societies, the General Conference organized (1874) a general society known as the “General Conference Tract and Missionary Society of Seventh-day Adventists.” Miss Maria L. Huntley, from South Lancaster, was chosen as secretary of the organization. In only five years the home missionary idea developed from a group of ten women at South Lancaster to a strong denominational movement.

The spirit of the laymen. It needs to be emphasized that the power of this laymen’s movement came from the enthusiasm and devotion of the laymen themselves rather than through the machinery of organization. One brother in the Middle West told of spending twenty days going from house to house by horse and buggy, selling and giving away publications, praying with families, and explaining Adventist beliefs. He reported visiting 220 families and selling over fifty thousand pages of literature, but the income from his sales for the twenty days was only a little over

forty dollars. As a result of his work, several decided to keep the Sabbath.

A devoted sister who was very poor earned some money with which to buy herself some badly needed glasses. On her way to purchase them, she noticed that the tract rack in the post office was very old and shabby; so she spent her hard-earned money for a new rack.* A believer in California formed the habit of giving out a tract at every opportunity. In time J. N. Loughborough visited that section of the country, and found that five persons who had been thus supplied with tracts had begun to keep the Sabbath and were ready for baptism. Moreover, one of the five had begun to circulate tracts, with the result that he also brought out a small company of believers.”²

International Tract Society. In a few years the name of the General Conference Tract and Missionary Society was changed to the International Tract Society. The reason for this change was that an expanding work was being done in sending literature to foreign lands. “Under its new name the organization continued to flourish greatly, and probably did more than any other one agency to spread the advent principles during the next ten years in all parts of the world.

“The business of the International Tract Society was to send out literature, which consisted chiefly of papers and tracts, mostly in the English language. This literature was supplied by the society free of charge, and was always carried free. The carrying was done mostly by ship captains, themselves oftentimes indifferent to the contents of the papers, but willing to be accommodating to a society devoted to the business of distributing religious literature.

“The society came to have corresponding agents in a great many parts of the world, who acted as distributors of literature. These agents were persons who had become interested in the denominational belief, and nearly always they ultimately became Sabbath-keepers, and formed the nuclei of churches afterward organized in those places.”³ The history of Seventh-day Adventist missions gives an example of the result of this work.

“There was established in New York City in 1883 a branch of the International Tract Society, which made large use of the vessels leaving New York Harbor, as instruments for the circulation of denominational literature. One day William J. Boynton, a member of the staff of workers, asked the captain of a ship bound for British Guiana, if he would be willing to distribute a

roll of religious periodicals in that country, and he consented with some degree of reluctance.

“Not long thereafter a woman living near the wharf in Georgetown, British Guiana, called on an old man with whom she was acquainted, and saw lying on the table in his house a copy of the *Signs of the Times*. When she inquired where it came from, he told her that a few days before a sea captain had stepped ashore, and scattered a bundle of periodicals on the wharf, saying as he did so, ‘I have fulfilled my promise.’

“The woman took the paper home with her, and presently began to observe the Sabbath. Others read the paper, and joined her in obeying the truths it taught. After some time the same periodical, considerably the worse for wear, was carefully folded up and sent to a sister living in Barbados. Before it was entirely worn out, several persons in that place had been brought to a knowledge of the advent message.”³

These new believers corresponded with the International Tract Society, a colporteur was sent to British Guiana, and thus Seventh-day Adventist missions began in Central America.

A vital movement. This early laymen’s movement presents a thrilling picture of the results of organized zeal for service. The ministerial forces of the church were greatly aided by the activities of these thousands of faithful laymen. The work of the laymen provided a means of distribution for the literature of the denomination. In fact, every phase of church activity was stimulated and enriched by the backing of this organized laymen’s movement.

“The leaders in God’s cause, as wise generals, are to lay plans for advance moves all along the line. In their planning they are to give special study to the work that can be done by the laity for their friends and neighbors. The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers.”⁴

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2. Emma E. Howell, *The Great Advent Movement*, 72-74.
3. M. E. Olsen, *Origin and Progress of Seventh-day Adventists*, 411-419, 537, 538.
4. Ellen G. White, *Testimonies for the Church*, IX, 116, 117.

33. EXPANDING IN AMERICA

The year 1849 is epochal in American history. The lure for gold led thousands along the overland trails to California. Some in their haste for wealth took boats to Panama and transshipped along the Pacific coast. The gold was there, but death stalked the way of the vast trans-Mississippi region. How few, in comparison, sacrifice as much to gain the gold that perisheth not! The year was significant in the humble beginning of the publishing work in the East. Likewise, it marked the start of gospel endeavor in the Middle West.

The settlement of the great region beyond the Mississippi by a steady stream of immigrants flowing in from the East and from Europe, created some problems for the nation. This movement of population presented a challenge to occupy the new territory for the new church. Limited resources prevented adequate leadership, but the members were urged to be faithful as witnesses for the truth, and to let their light shine. Warnings were given lest new, rich land and opportunities for wealth, lead the believers away from their faith.

Joseph Bates, that dauntless traveling preacher, made a tour through Michigan to seek out those who he knew had been connected with the 1844 movement. Soon a church was raised.

While in the West, Captain Bates entered Wisconsin. In the district of Albion people came long distances to see the man who, through his labors and writings, had become so endeared to them. This was by no means the last visit of Bates in the West. For twenty years this man who had been accustomed to the rigors of the sea, and "roughing it" in the routine of Western life, labored faithfully. The role of traveling preacher seemed to fit best his restless nature. For him it would be a conference in the East, itineraries in the West, and conference sessions at Battle Creek, the one succeeding the other, while he planned with and counseled the church. He was the first to head the newly organized Michigan Conference. Joseph Bates had made an arduous trip through Wisconsin and Illinois, and it was during an extended trip into Iowa that he encountered several families who were on their way to Minnesota. He later sent literature into that northern region, the first to be introduced, so far as is known, into that field.

Iowa is entered. Waukon, Iowa, will always be regarded as having played an important part in determining future policies for active denominational endeavor. The story of how James and Ellen White with their companions crossed the Mississippi River during the winter to reach Waukon and to see J. N. Loughborough and J. N. Andrews, is indeed a lesson of faith and confidence. Rain had fallen during the night, covering the treacherous ice in the river with a few inches of slush. Said the driver, "Is it Iowa, or back to Illinois? We have come to the Red Sea; shall we cross?"

"We answered, 'Go forward, trusting in Israel's God.'" They praised God as they reached the bank on the Iowa side of the river. (*Review and Herald*, January 23, 1936.)

John Loughborough had been reared in the State of New York in a religious family that had identified itself with Miller's teaching. John was apprenticed as a blacksmith and iron worker. He was providentially led into new light on the Sabbath, but struggled for a time against a conviction to preach. The voice of duty finally triumphed, and from his sermonizing at Rochester there began a ministry far exceeding threescore years in length.

Elders Loughborough and Andrews had come as settlers and self-supporting workers into the promising new State of Iowa. They had found the uncertain income of the ministry a real problem, and hoped to find temporary relief in their new location. When Mrs. White arrived at Waukon she greeted Elder Loughborough with God's words to one of His prophets: "What doest thou here, Elijah?" Both he and Elder Andrews were persuaded that the Lord would provide, and they returned to their preaching and to great exploits of faith. The way that had been hedged with difficulty opened and led onward to great achievements.

About this time it became evident to the leaders of the Seventh-day Adventist movement that their experience had been characterized in the message to the Laodicean church. (Rev. 3: 14-22.) The preaching of the Laodicean message was new, and its acceptance brought a new experience and stirred the believers to new activities. "James White envisioned the possibilities of a great successful layman's missionary movement as a result of a general consecration following the dissemination and the acceptance of the 'Laodicean message.'"—*Review and Herald*, Jan. 16, 1936.

The labors of George I. Butler in Iowa gave permanence to the work in that field, although for a time an apostate movement greatly hindered the development of the cause there. He was

a great organizer, and strengthened the church by his visits through various States. He visited Europe, and became a capable president of the General Conference for over a decade.

The trip from the East to the Golden Gate for Elders Loughborough and Bourdeau, the first workers in California (1868), was an interesting one. It was looked upon by some as a venture into a foreign field. The first transcontinental railroad had not yet been completed, and these two men, who were to open California to the Seventh-day Adventist message, took passage by boat to Panama, then across the isthmus by rail, and finally by boat again up along the Pacific coast.

While the two missionaries were traveling on their long journey to a new field of labor, a little company in California, belonging to an independent church, had been praying that if these men were of God, they might have a safe journey. They had seen, through reading an Eastern newspaper, that two men were on their way west to hold a series of evangelistic meetings in a tent. When the tent arrived in San Francisco, they made inquiry regarding where it had been delivered. They found the evangelists, and persuaded them to begin their first series of meetings at Petaluma, a little town north of San Francisco. The efforts were successful, and a few souls were won to the message.

The next spring tent meetings were held in Santa Rosa. An organization known as a State meeting or conference was also effected to direct the work west of the Rockies. Healdsburg was another of the Northern California towns reached by the advent message. The place is remembered for the establishment of Healdsburg College.

James and Ellen White had been in California but two years when counsel was given (1874) concerning work in the great cities. They urged that the counsel to preach in the small places alone, remote from the cities, was not of God. With faith they hearkened to the voice that had declared that "the whole world . . . is God's great vineyard. The cities and villages constitute a part of that vineyard. These must be worked."³

Following this counsel, work was started in the city of Oakland. In a little while James White launched into publishing an eight-page semimonthly, the *Signs of the Times*. He saw the possibilities in this branch of the work, and made a plea at a General Conference session for financial support. In less than a year the Pacific Press Publishing Association was formed, and a plant was erected in Oakland. This organization, now located at Mountain View, publishes books, papers, and tracts for all conferences in the

United States west of the Mississippi, and for Mexico and South America.

The message spread northward to Oregon. Faithful Adventists created an interest by visiting their neighbors and distributing tracts. The pioneer workers who entered the northeastern part of the State and districts within reach of Walla Walla, Washington, raised up several churches. From these Northern States, the truth was carried over the line into Canada.

The South, broadly speaking, lies below the Missouri, Ohio, and Potomac Rivers. Before the organization of the General Conference (1863) the attention of the preachers of the second coming was largely concentrated in New England and the States lying in the newly developing West. Their labors seldom took them west of the Mississippi or south of the Ohio. The task at hand was so overwhelming that they needed no new territory. Even the great cities of the Old South along the Atlantic and the Gulf could not be touched because of lack of funds and the scarcity of workers. The day was soon to break when this great territory with its rich culture and varied problems was to be entered.

Texas, a land of magnificent distances, was receptive to the light of truth. The sturdy frontiersmen had been followed by the more permanent settlers. Laymen moved into the State, and Sabbathkeepers began to appear among the cotton growers and cattle raisers. A series of lectures was given in the vicinity of Dallas, and a little later a permanent work was established in various parts of the State. In less than fifteen years a conference was organized. Today the people of God in all the South are in step with every advance movement. Southwestern Junior College at Keene, Texas, offers educational opportunities to the youth of that large field.

Virginia had proved to be much more conservative than the West. Several workers had accepted an invitation to enter northeastern Virginia. As a result of work carried on amid opposition, the first church established by the Seventh-day Adventists between Washington and New Orleans was organized (1876) in the vicinity of New Market. As is so often found to be true in American history, the early settlers wove the pattern for those that followed after. Near New Market is a strong secondary school, the Shenandoah Valley Academy.

The man who heads the list of Adventist pioneers in Tennessee, started the observance of the Sabbath by reading a tract sent by his brother from Texas. Considerable persecution accompanied

the message of the preacher in this State, caused especially by Sunday legislation. Al though the State was a center of much opposition at one time, it is now the location of Southern Missionary College, Madison College, the Southern Publishing Association, and a number of sanitariums and schools.

Southern Missionary College, formerly known as Southern Junior College, was recently granted (1944) the privilege of offering courses above the junior college level and of developing resources and educational facilities for senior college instruction. The institution has been generous in its work-study program. Its farm, hosiery mill, broom and print shops, and its furniture factory have kept the doors of educational opportunities open for many worthy students.

Madison College, established primarily to help the educationally and medically underprivileged of the highlands of the South, has been the parent institution to many others. This institution has offered large opportunities to the youth of the church who needed to earn part or all their expenses as they learned. The work-study program has received wide notice in the nation, and some students not members of the church have been accommodated there. A sanitarium-hospital operated on the same large campus, an extensive farm, and a health food industry have provided the work opportunities needed by ambitious youth of the South. Dr. E. A. Sutherland has been for many years head of the institution and a moving spirit in the self-supporting schools of that region.

A school serving the special interests of the colored people of the church is Oakwood College, in Alabama. This institution has long operated as a junior college, but it too was recently authorized (1944) to develop into a senior college. Many workers trained in this school now hold positions of leadership in local churches and in conference work throughout the nation.

These later developments, particularly in the South, are cited to illustrate how the present resources of the church are rooted in the past, in the faith and industry and sacrifice of the pioneers. When the nation was young and expanding, it was well that the advent movement had leaders of vision and courage, who went out to occupy the land for God:

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2. Ellen G. White, *Life Sketches*, 330, 331.
3. Ellen G. White, *Testimonies for the Church*, VII, 34, 35.

34. A NEW EDUCATIONAL SYSTEM

Problems of early Seventh-day Adventist youth. The young people in the early years of the Seventh-day Adventist Church had some difficult problems to meet. Adventism was unpopular, owing to its connection with the Miller movement, and the keeping of the seventh-day Sabbath. As a result, Adventist children were subjected to considerable petty persecution on the part of other children in the public schools and in the various neighborhoods. "It was not an easy thing to endure the scoffs and jeers or the silent contempt of schoolmates and acquaintances; for to be an Adventist in those days meant, if not persecution in some form, then at least a reputation for singularity and aloofness, from which the young people often suffered more than their parents."³

This situation was fraught with danger for the developing young people of the day. It was necessary that these youth be given a vision that would hold them true to their faith, despite opposition and lack of opportunities. One factor that helped in the solving of this problem was the youthfulness of many of the Adventist leaders. When they first began their work, "James White was still in his early twenties; Ellen G. Harmon (later Mrs. E. G. White) and J. N. Andrews were in their teens. J. N. Loughborough, who joined the Adventists a little later, began preaching in 1852, at the age of twenty. Some of the other leading workers were about the same age."¹ Naturally, these leaders felt a sympathy with the youth that led them to make plans for their interest and development.

Despite the youthfulness of the pioneers, little was done during the first two decades of the remnant church, aside from the efforts through the *Youth's Instructor*, to secure educational advantages for the youth. This is easily understood, for these pioneers were busily engaged in other activities. They were not necessarily neglecting their children, but their minds were absorbed in other duties.

It is probable that they did not sense the needs of the hour. God leads His church one step at a time, and usually only as fast as it can follow. The development of a system of doctrines, of a financial policy, and of an organization, came first. It must be admitted that these were vital. It is remarkable that the pioneers accom-

plished as much as they did in such a short time and with such limited facilities at their command.

Their vision may have been partially obscured. It was difficult to grasp the extent of their task. Could they have foreseen all their problems two decades earlier, it might have entirely discouraged them. As it was, they began to sense early the needs of youth. It came before their endeavor to expand into the fields beyond the seas.

No denomination that neglects the educational needs of its children can ever hope to survive the test of time. To neglect this all-important factor is to cut off the church from its easiest source of development. Their conversion is more readily accomplished, and with less expense and effort, than that of any other class of people. They are needed in the evangelistic efforts of the church and must replace those who have had to retire from their work. This replacement can best be accomplished through the avenues of the Christian school.

The first appeal for Seventh-day Adventist schools of which there is record is found in a *Review and Herald* editorial written by James White: "What can be done for our children? There is no use in concealing the fact that but a small portion of the children of Sabbathkeepers are forming characters for eternal life in the kingdom of God." Elder White then quotes from an article from a State educational journal describing the corruption and vice existing in the public schools. He continued his editorial by pointing out that, even though these schools were unwholesome, it would create a far worse situation to take the children out of school and allow them to run the streets than to send them to the public schools. Then he proposed a solution.

"But both these evils may be remedied. Our children may be separated from the poisonous influences of both school and street associations. In many locations Sabbathkeepers can employ pious and devoted teachers, who, with the united efforts of parents at home, can do much in leading their children in the path of virtue and holiness. What if it be extra expense? Will parents push their dear children into channels of vice, for the sake of saving a few shillings? God forbid! . . .

"We as a people hold that it is necessary to separate ourselves from the world and the fallen churches, lest their associations becloud our minds and destroy our faith. . . . If this be our duty, then we have a duty to do in this respect to our children.

Shall we come out of Babylon, and leave our children behind?"—*Review and Herald*, Aug. 20, 1857.

During these early years, several feeble attempts were made at Battle Creek to establish just such a private school as James White called for. These attempts were short-lived.

Professor G. H. Bell can be called the pioneer of the Seventh-day Adventist educational system. In spite of great odds, he had prepared himself for the teaching profession, and was filling responsible positions in the Michigan public schools. He went as a patient to the new Western Health Reform Institute in Battle Creek. While there (1866) he became interested in Seventh-day Adventist teachings and became a member of the church. While convalescing at the sanitarium, Professor Bell formed a pleasant acquaintance with the boys of the neighborhood. "Presently the sons of Elder James White, Edson and Willie, told their parents that Mr. Bell's explanations of difficult problems in arithmetic or puzzling constructions in grammar were a great deal more convincing than those given by their teachers, and asked why they could not take lessons of him instead of going to the public school. Other people heard of Professor Bell's genius as a teacher, and he was encouraged to start a school." The attendance increased rapidly, and both students and patrons were enthusiastic about Professor Bell's ability as a teacher.

A larger educational work as a need of the church was recognized. Just a refuge for the children was not enough. The church must have trained workers to fill important posts of duty. Professor Bell's school had already inaugurated a four weeks' lecture course for ministers, but this was not sufficient. Early in the year (1872) there appeared in the *Review and Herald* a notice to the effect that the following questions were receiving favorable attention:

"Shall we take hold, as a people, on the subject of education, and form an educational society? Shall we have a denominational school, the object of which shall be, in the shortest, most thorough and practicable way, to qualify young men and women to act some part, more or less public, in the cause of God? Shall there be some place provided where our young people can go to learn such branches of the sciences as they can put into immediate and practical use, and at the same time be instructed on the great themes of prophetic and other Bible truth?"—*Review and Herald*, April 16, 1872.

A call for Christian education. During the year (1872) in which the foundations were being laid for the educational system, an article came from the pen of Mrs. White. Of proper education it stated:

"It is the nicest work ever assumed by men and women to deal with youthful minds. The greatest care should be taken in the education of youth to so vary the manner of instruction as to call forth the high and noble powers of the mind. . . .

"There is a time for training children and a time for educating youth; and it is essential that in school both of these be combined in a great degree. Children may be trained for the service of sin or for the service of righteousness. The early education of youth shapes their characters both in their secular and in their religious life. . . . This embraces more than merely having a knowledge of books. It takes in everything that is good, virtuous, righteous, and holy. It comprehends the practice of temperance, godliness, brotherly kindness, and love to God and to one another. In order to attain this object, the physical, mental, moral, and religious education of children must have attention."⁵ This statement reveals the breadth of true Christian education—physical, mental, moral, religious. It puts the proper emphasis on character training.

In order to maintain the health of students and properly train them for the problems of life, Mrs. White advocated physical work. "There should be rules regulating their studies to certain hours, and then a portion of their time should be spent in physical labor." "Had education for generations back been conducted upon altogether a different plan, the youth of this generation would not now be so depraved and worthless. The managers and teachers of schools should have been those who understood physiology, and who had an interest, not only to educate the youth in the sciences, but to teach them how to preserve health, so that they might use their knowledge to the best account after they had obtained it. There should have been connected with the schools, establishments for carrying on various branches of labor, that the students might have employment, and the necessary exercise out of school hours."⁵ This idea of labor for students was not generally accepted in 1872.

After emphasizing and re-emphasizing the need of a balanced education, Mrs. White wrote: "The foregoing is a statement of what might have been done by a proper system of education. Time is too short now to accomplish that which might have been done in past generations; but we can do much, even in these last days, to

correct the existing evils in the education of youth. And because time is short, we should be in earnest, and work zealously to give the young that education which is consistent with our faith." ⁵ It was in response to this challenge that the pioneers started out on the task of founding schools dedicated to a new type of education. These principles were laid before the church in 1872, and have been the guiding principles of Seventh-day Adventist education ever since.

God has entrusted to the church the preparation of a membership rich in faith and zealous in work. The pattern has been in the hands of leaders for threescore and ten years, and many details have been added as the needs arose and time passed. Institutions modeled in harmony with instruction received from Heaven have been built in all parts of the world field. No more powerful agency could be devised to fashion the ideals and purposes of youth and eventually of leadership than the Christian school. The quality of work done, the high tone of the spirit of service, and the character of individuals composing the membership, are all positively influenced by it. In it the church is prepared through its ministry and membership for the completion of the gospel task.

The ideals and standards of the school appear in the lives and work of the students, and later in the church itself. Thus a pattern of thought and activity is woven into the character fabric of the whole organization. If the school were to become a wave of the spiritual or intellectual sea, tossed by every wind of varying doctrine, it could not safely determine the way the church should go. It must, with all necessary allowance for new viewpoints and methods, retain certain permanencies, and defy changes that would compromise its place of leadership and destroy the stability and continuity of its character, influence, and service.

"The most important work of our educational institutions at this time is to set before the world an example that will honor God. Holy angels are to supervise the work through human agencies, and every department is to bear the mark of divine excellence." ⁴

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4. Ellen G. White, *Counsels to Teachers, Parents, and Students*, 57.
5. Ellen G. White, *Testimonies for the Church*, III, 131-160.

35. ESTABLISHING CHRISTIAN SCHOOLS

In several elementary schools, conducted in the homes of the early Adventists, were laid the foundation stones of the present extensive educational system. The first school was at Bucks Bridge, New York, in the home of John Byington, who was later president of the General Conference. In Battle Creek his daughter later (1860) taught a home school. This was followed by a private school with G. H. Bell as the teacher, which in turn gave place to a school promoted and supported by the denomination. The *Review and Herald* of those days presents the following facts concerning the first educational venture by the church:

"This school commenced in Battle Creek at the time appointed, June 3, with twelve scholars, Brother G. H. Bell, teacher. Two have since joined. This is a better beginning than we had ventured to anticipate, in view of the brief time taken to commence the enterprise, and the short notice that was necessarily given. . . . This may seem to some like a small beginning." But a beginning, however small, is something; and it was expected that this would begin in a small and humble way, and come up to its true position by a steady and healthy growth."—*Review and Herald, June 11, 1872.*

The growth of the school is indicated by the following statement written three months later: "The second term of the school in Battle Creek, opened Monday, the 16th inst., with forty regular scholars. . . . Brother Bell being temporarily indisposed, John Kellogg is conducting the school."—*Review and Herald, Sept. 17, 1872.*

The announcement of the beginning of the third term indicates not only continued growth, but the inconvenience due to lack of a permanent school plant: "The third term of the school opened according to announcement, Monday, December 16. The building at first occupied being too small for the increasing number of the scholars, and being unsuitable for winter, the present term is held in the meetinghouse. Folding desks have been attached to the seats in a portion of the house, which can be dropped without the least trouble so as not to interfere with the convenience of the house as a place of meeting. . . . The term has opened very encouragingly. Sixty-three scholars were present at the commencement, the number to be increased to over seventy

when all are in that are coming."—*Review and Herald*, Dec. 24, 1872.

Campaign for school building (1873). These facts are presented quite in detail as a background for the campaign that raised the necessary funds for the new building. Early in the year the General Conference voted "to establish a school, guarded by sound moral and religious influence, where those who give themselves to the work of the Lord may discipline their minds to study, and at least qualify themselves to read, speak, and write the English language correctly; where our people can send their sons and daughters with comparative safety; and where men and women may study those languages especially now spoken by the people of those nations from whom we hope to gather a harvest of souls to the Lord."—*Review and Herald*, March 18, 1873.

An effort to raise \$20,000 was more than successful. By late fall, \$54,000 had been pledged. A plot of land was then purchased in Battle Creek, and the following summer and fall (1874) the new building was constructed. During all this time, Professor Bell continued to conduct the school in temporary quarters.

Opening the first college. "In December, 1874, the school was transferred to the new building, with rooms for the science department in the basement, study and recitation rooms on the first and second floors, and a large chapel and assembly room on the third floor. The new building was dedicated January 3, 1875."³ The new institution was named Battle Creek College, and the two leading members of its faculty were Professors Brownsberger and Bell.

Educational problems. It was a difficult problem for the new school to adjust itself to the plan of education outlined by Mrs. White in 1872. The education of the day was classical, the main emphasis being placed on a knowledge of the classics, mathematics, ancient languages, philosophy, and certain sciences. Her message called for an education that would include practical training and character training. Just how to accomplish this baffled many of the early educators of the Seventh-day Adventist Church. During the first few years, not a great deal of progress was made toward reaching the ideal.

In 1881 Professor Brownsberger resigned. His successor was not very strongly in sympathy with the true Seventh-day Adventist ideals of education. Professor Bell endeavored to hold up the

standards, but by the next spring the situation had come to the place where Professor Bell resigned. The school did not reopen until the autumn of yet another year, when it resumed its work under the leadership of a president who again endeavored to mold the school according to the divine pattern.

During this early period of adjustment, Mrs. White wrote: "There is danger that our college will be turned away from its original design. . . . To give students a knowledge of books merely, is not the purpose of the institution. Such education can be obtained at any college in the land. I was shown that it is Satan's purpose to prevent the attainment of the very object for which the college was established. . . . God has declared His purpose to have one college in the land where the Bible shall have its proper place in the education of the youth. Will we do our part to carry out that purpose?"⁴

Two new schools (1882). Even though the temporary closing of the school seemed like a tragedy, it was not altogether a misfortune. Professor Brownsberger was made available for the presidency of a new school on the Pacific Coast. The school was named Healdsburg College, and was the predecessor of Pacific Union College. Professor Brownsberger profited by the experiences of Battle Creek College, and instituted vocational training for the students. These efforts in the direction of a balanced education won the enthusiastic backing of the denominational educational association, as well as the encouragement of Mrs. White.

During the same year, Professor Bell, now free from duties at Battle Creek, went to the East coast and served as the principal of South Lancaster Academy, now Atlantic Union College. "At this school, also, industrial training was undertaken, and the principles of Christian education were carried out with conscientious care."³ As at Battle Creek, the school at South Lancaster was conducted for a time in temporary quarters.

Development of Battle Creek College. "Meanwhile the central college at Battle Creek had been training a goodly number of promising students. It, too, had developed industrial departments of the same general character as those at Healdsburg and South Lancaster, but it had given more attention to the college studies."³ W. W. Prescott became president (1885), and remained in that position for ten years. "He brought to his work not only a liberal education and good administrative ability, but high ideals of Christian service. . . . Under his fostering care the

work of the institution was unified and strengthened, and the whole brought up to a high level of efficiency.”³ Professor Prescott also served as secretary of the Educational Department of the General Conference. “In this work he was very successful. The reports that he made from time to time to the General Conference, and the addresses delivered at camp meetings and other large gatherings, created a widespread interest in Christian education, and really marked the beginning of a denominational program for the young people.”³ He also served as president of some of the colleges founded later during the period of their early development.

Schools founded during the nineties. Battle Creek College, Healdsburg College, and South Lancaster Academy naturally fall into one group, owing to the time and circumstances of their founding. During the 1890's, another group of educational institutions sprang up. The first of these was Union College, Lincoln, Nebraska (1891). The second to open its doors was Walla Walla College, College Place, Washington (1892). Graysville Academy, the predecessor of Southern Junior College, had its beginning the next year, and a year later (1894) Keene Academy in Texas, later Southwestern Junior College, was opened.

The development of so many schools in such a short time in the West and South was the logical result of the rapid growth of the church in those areas. These new schools were well attended. It was feared by some that the founding of Union College would cut down the attendance at Battle Creek College. These fears proved groundless, as both colleges were well attended.

Following the pattern. “Simultaneously with the growth in educational institutions and the number of students attending them, there sprang up in the denomination generally a new interest in the fundamental principles of Christian education. . . . A new course of study was gradually introduced, in which were included four years of Bible study.”³

Elementary schools. It is of interest to note that in the development of the educational work, first a college, then academies, were established. A movement for elementary schools followed. As early as 1885 Mrs. White had written in a letter, “We should have primary schools in different localities to prepare our youth for our higher schools.”⁶ But it was not until near the end of the century that serious steps were taken to arouse the church to its

responsibility. Mrs. White urged that wherever there was a church, provision should be made for a school for its children, even if there were no more than six. She foresaw the erection of meetinghouses and school buildings and urged it as an undertaking for the church "in America, in Australia, in Europe, and wherever companies are brought into the truth."⁵ The training of normal students, to qualify as church school teachers, begun at Emmanuel Missionary College (1902), has been followed by other denominational schools, and hundreds of well-trained graduates have since found their places as educators of the children.

Important twentieth-century developments in the Seventh-day Adventist school system in the United States were the moving of Battle Creek College to Berrien Springs, Michigan (1901), when it became Emmanuel Missionary College; the founding of Pacific Union College (1909) as the successor to Healdsburg College; the chartering of the College of Medical Evangelists at Loma Linda, California (1909); the establishment in the same year of the Fireside Correspondence School, now known as the Home Study Institute; the beginning (1922) of what grew into La Sierra College, Arlington, California; and the founding of the Seventh-day Adventist Theological Seminary (1934). The twentieth century has also been marked by the creation of a large number of academies and elementary schools.

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V

INTO ALL THE WORLD

Objective: To recount the efforts of the advent people in obeying the Saviour's great commission to carry the good news of salvation "to every nation, and kindred, and tongue, and people," and to develop the purpose to have a share in the foreign mission endeavor.

36. CALL TO EUROPE

✓ The call to Europe in 1874 came to the Seventh-day Adventist Church as a Macedonian call from God. It followed in quick succession other interesting developments of the church. Contact had been made five years before with a group of Sabbath-keeping Adventists of Switzerland. They were invited to send a representative to the General Conference session of May, 1869. But this representative, James Erzenberger—a German Swiss believer—came too late for the session. However, he stayed awhile to study the message as well as the English language.

✓ Knowledge of the existence of Seventh-day Adventists in America was conveyed to these European Sabbathkeepers through a copy of the *Review and Herald* carried by a free-lance herald of the message, M. B. Czechowski. Born and educated in Poland, he entered the priesthood of the Catholic Church. The laxness of the priests amazed him, but his attempted reforms went unheeded; so he learned the Italian language and went to Rome to appeal the case to the pope. He said that he went into the audience chamber of the pope a Catholic and came out a Protestant.

✓ After having married a Catholic nun, he came to America. He became a Protestant missionary to the Catholics in Canada, and then became discouraged and turned to other work for a livelihood for himself and his family. In a series of meetings held in Findlay, Ohio, he became a believer in the three angels' messages. For a while he worked as a bookbinder in Battle Creek, and then he went out to preach the message. He became interested in preaching the Seventh-day Adventist message in Europe; and inasmuch as the Seventh-day Adventist Church was not prepared to send him, he sought employment in the services of the First-day Adventist cause.

Despite his connections with the First-day Adventist movement, he taught the Seventh-day Adventist message, carefully concealing, however, his attachment to the Seventh-day Adventist cause. He won his first convert in Italy and preached for a while in Switzerland, where he raised up small companies of Sabbathkeepers. During his stay here he published a paper entitled *Everlasting Gospel*. From Switzerland he moved to Rumania,

where he labored for a while. M. B. Czechowski brought the message to Europe, and through a *Review and Herald* thoughtlessly exhibited, he was instrumental in uniting his converts to the Seventh-day Adventist Church in America.

Adventist
J. N. Andrews was the first Seventh-day Adventist missionary. Europe could hardly be called a mission field, in the truest sense, but it was looked upon as one in those days. When Elder Andrews left America in 1874, he took with him Ademar Vuilleumier, who had come to America two years earlier to learn the English language and more of the message. They found the small companies of Sabbathkeepers still believing the three angels' messages, but discouraged and in a backslidden condition. They had lost their first love. This was a source of great grief to Elder Andrews; and to make matters worse, they were coolly insensible to reproof and instruction. He wrote that his work for them was like "plowing upon a rock."

Elder Andrews' interpreter was unsympathetic toward his appeals, and in some cases definitely opposed to them. James Erzenberger, who had been in America, should have been of some help, but when he returned to his native land he forgot his dependence upon God, and failed to heed the counsel of his brethren. It was very difficult to help him. His own brethren lost confidence in him, and wanted him left undisturbed. The Swiss brethren during this period of backsliding and discouragement became heavily involved in debt in a business venture. This added to the many problems of the new Central European Mission.

With tact and prayer, learned through his many years of faithful service in America, Elder Andrews persevered in the work. The Spirit of God broke down the barriers. James Erzenberger recognized his mistakes and regained the confidence of his brethren. Soon after Elder Andrews' arrival a general meeting of six small, scattered companies was held. Of this meeting he wrote: "We had a very free interchange of thought with respect to our duties and responsibilities. I gave a history of the work in America and spoke of the labors and sacrifices of those who have shared in that work. I also spoke of the purpose that the brethren in America cherish of sending the truth to foreign lands, and of the sacrifices which they were willing to make in order to do it. I stated the nature and importance of our work in giving to the world the warning of the near approach of the judgment, and in setting forth the sacred character of the law of

God, as the rule of our lives and of the final judgment, and the obligation of mankind to keep God's commandments."—*Review and Herald*, Nov. 24, 1874.

In Germany. Through a wandering traveler the Swiss brethren found out about a group of forty or more Sabbathkeepers in Germany. Contact was made with these, and the following January a fund was raised to defray the expenses of sending Elder Andrews and James Erzenberger to visit them. They found that a preacher had raised up a company of Sabbathkeepers. Through a study of the Scriptures he had discovered the gospel truths of baptism by immersion, the seventh-day Sabbath, the second advent of Christ, and certain health principles. Elder Andrews spent about a month with these believers. When he returned, he left Mr. Erzenberger to continue the work.

It became Elder Andrews' objective to visit these centers of interest in the truth. He was burdened about the work in Italy, where Czechowski had won his first European convert. He found the way barred because he had no man ready to go with him and to stay to develop the work further as James Erzenberger had done in Germany.

The urgent need of raising a publishing fund was soon felt. The Swiss brethren gave freely to this work with the full understanding that when the literature was translated and published they would be required to buy it and distribute it. It became the burden of Elder Andrews' heart to master the French language, and to publish a paper that might reach the millions of French-speaking people of Europe. Both these accomplishments were soon realized.

The second center of work to be established in Europe was in the lands of the midnight sun. In 1874 Elder White had written: "Never were we so fully impressed with the fact that the responsibilities of a world-wide mission were pressing upon our people, as during the religious services and the business sessions at the recent Michigan camp meeting. For a few years past, the work has been greatly increasing upon our hands. Urgent calls for publications in different languages, and laborers for people of other tongues, have been increasing. We have already made a good beginning for the Danes, Swedes, and French, and are anxiously waiting for a door to open for the Germans."—*Review and Herald*, Aug. 25, 1874.

It was just this "good beginning" in America that opened the

doors to the message in Northern Europe. In the providences of God, America had opened her doors to the liberty-loving peoples of the world. Some of these very people who had found such a welcome home in this country received the three angels' messages. Among them were some Scandinavians. When literature was provided for them in their own languages, they began to send it to their friends and relatives in Denmark, Norway, and Sweden. This literature bore fruit, as Seventh-day Adventist literature always will. It was not long until calls began to come in from these countries for the voice of a living preacher in their midst. When that hour came the man was ready.

In 1877 Elder John G. Matteson and his family, on the advice of the General Conference, set sail for Denmark. He soon found three families of interested Sabbathkeepers. He labored in various parts of Denmark, and then leaving the work to other men, went to Norway and finally to Sweden. In each case he started the work and left it to other men to develop. As in Switzerland so in these countries there was a real need of establishing a strong publishing work. The place selected was Norway. The work begun by Elder Matteson and his associates has meant much to the cause of truth. In its own small way it has been a home base of men and supplies to other lands.

The work began in England in 1878. Naturally the English missionary work was of great interest to the American Seventh-day Adventists. The two main features of the Seventh-day Adventist message had already been presented—the second advent message by Edward Irving, Robert Winters, and their associates, and the Sabbath truth by the Seventh Day Baptists. But before either of these doctrines could effectively stir the people they must be united into one message.

This was first accomplished in the efforts of William Ings. In the short space of sixteen weeks he was able to report ten Sabbathkeepers. However, he devoted his energies largely to ship missionary work among the sailors in the large ports of England. In the autumn of the year J. N. Loughborough arrived to develop the work further. Of him James White had said in 1874, "Who will go to England? Have we a better man than Elder Loughborough?"

With the coming of this pioneer to England the work prospered, at first slowly and then ever faster as the believers were multiplied and as the workers were increased. It was not too difficult a task to establish the National Tract and Missionary

Society in 1880. They organized for missionary service, raised some funds, and then ordered a club of *Signs of the Times* from America. The growing needs of the work in this field, as in all other fields, demanded publishing houses and schools. This was accomplished not only in England, but in time in all the other major European countries. The names of men and places are easily forgotten, but many able and worthy men were associated with and followed Elder Loughborough in this most interesting field.

About the time that the message started in these three European centers, a young German Catholic, L. R. Conradi, found lodging and board with a Seventh-day Adventist farmer in Iowa and became interested in the religious atmosphere of this very humble home. He attended the Battle Creek College and became a worker of prominence among the Germans of North America, laboring in the large German-speaking sections of South Dakota, Kansas, Nebraska, Minnesota, Wisconsin, and Pennsylvania. Elder Conradi was sent (1886) to Germany in response to a call for a German preacher. He joined James Erzenberger, and together they labored in raising up churches. His work led him into many fields in which there were German-speaking people. He spent some time in the Crimea and in Russia. The work in Germany follows the same pattern as Seventh-day Adventist work in other fields, laying due emphasis upon the publishing work and literature ministry, the schools, and the sanitarium work. In time, Elder Conradi became a leader in the work in Europe.

A sketch of the early work in Europe would not be complete without reference to Mrs. White's visit there. At a European council (1884) a call was extended to Mrs. White and her son, W. C. White, Elder James White having died, to visit Europe. The call was accepted, and the work was greatly strengthened by this protracted visit. The work was studied at first hand. The problems and need were presented, and through the agency of the Spirit of prophecy, inspiring and guiding counsel was given.

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37. J. N. ANDREWS

John Nevins Andrews, a youthful pioneer of the Seventh-day Adventist Church, was born (1829) at Paris, Maine. As a mere lad of fourteen and fifteen, he had been a devoted follower of the Miller movement, and experienced the great disappointment of October 22, 1844. He was among the first after this experience to accept the seventh-day Sabbath.

A self-made and a self-educated man. His relatives offered to give him a college education. This he refused because of his love for the advent cause. He was always a student seeking an ever-widening fund of information. In order that he might better understand the Scriptures, he taught himself Latin, Greek, and Hebrew. The scholarly research of his literary masterpiece, *The History of the Sabbath*, is a standing tribute to the character of his work.

On September 14, 1849, he joined the movement of which he was ever afterward an inseparable part, and to the development of which he devoted the strength of his life. The following year his name is listed on the publishing committee with such men as Joseph Bates and James White. J. N. Andrews will ever remain a shining example of the high destiny open to every Seventh-day Adventist youth who consecrates his life to God. At the age of twenty-one he was a talented preacher and a leading writer in the columns of the *Review and Herald*. He is believed to have presented, one year later, the first detailed description of the United States in prophecy. This interpretation was based on Revelation 13:11-17.

He became known as a mighty defender of the faith. His keen, consecrated mind and prayerful life made him a forceful champion of the truth. When he held a series of meetings at Rochester, New York, J. N. Loughborough, a First-day Adventist preacher, presented an array of Bible texts that he hoped would refute the young Sabbathkeeper's arguments. Elder Andrews met the objections with the word of God, and the challenging First-day Adventist became a loyal Seventh-day Adventist preacher.

The hardships of preaching under pioneer living conditions were too much for this young man in his early twenties. "Winter

and summer he traveled and wrote. One worker, writing during the winter, spoke of the deep snows and arctic blasts which beat through raiment of the none too heavily clad itinerant. In the morning the man of God awoke with his beard covered with frost and ice as the result of the moisture of his breath congealing in the unheated spare room or cold cabin."¹

Of him at this time Elder White wrote: "We cannot close our remarks without introducing the case of Brother J. N. Andrews, who has been more or less connected with the Review office. But few persons have any idea of his sacrifices, and present discouragements. For the last four years he has given himself exclusively to preaching and writing. His love and zeal for the truth, and for the salvation of souls, has been such that he has toiled on, day and night, with little regard for health till several times he has been brought so low that we could have but little hope for his recovery. . . . Judge of our feelings to see a dear brother, a fellow laborer, with whom we have toiled side by side for years, placed in his situation. . . . He has toiled so incessantly for your salvation that he is broken down at the age of twenty-five."—*Review and Herald, Feb. 20, 1855.*

A period of discouragement followed. Elder White had invited the believers in the East to move West. They could secure cheap homes and fertile fields and at the same time live and give the message in new places. In response to this call Edward Andrews and his wife, parents of J. N. Andrews, moved to Waukon, Iowa. They purchased some land, built log houses, secured oxen, tools, and equipment, and set out to farm. The reports were good. Others joined them, until a famous trio of future workers were there—J. N. Andrews, J. N. Loughborough, and George I. Butler.

Elder and Mrs. White understood the situation. They knew these men were discouraged, possibly lukewarm, and engrossed with the prospects of financial success. The Whites set out in the middle of winter to find these men and to secure their continued effort. By the spring of the year Elder Andrews wrote that his health was much improved, that his throat might bear the strain of speaking several times a week, and that he was determined to give the message to those near at hand. He began to write again, this time in a crusade against the tobacco habit.

The decade of the sixties was a busy time for Elder Andrews. The question of developing a system of finance occupied the minds of the leaders. In January, 1859, a committee of three—Andrews, Frisbie, and White—was appointed to give serious study to this

problem. The result was the systematic-benevolence plan. Elder Andrews saw the need of better-organized efforts, and he heartily supported Elder White in the critical period of church organization. When that was solved, the Civil War crisis and the Conscription Act engaged the attention of the church. Elder Andrews was sent to Washington to present a request to the national Government, urging noncombatant recognition for the Seventh-day Adventist Church. In that effort he was successful.

In this period he was engaged in painstaking research in the preparation of *The History of the Sabbath*. He took a deep and active interest in the health reform movement. He served one year as General Conference president, and was a forceful camp meeting speaker.

In 1872 his wife died, leaving him with the care of two adolescent children, Charles and Mary. Yet he found time to take an active part in organizing the Educational Society of the Seventh-day Adventists, and helped found the first denominational college at Battle Creek, Michigan.

He was the first foreign missionary sent out by the Seventh-day Adventist Church. The call to Switzerland was a real tribute to his sterling character and to his place among the leaders of the church. The position called for leadership, tact, skill, and organizing ability. He must adapt himself to new environments, and, at the age of forty-five, learn a new language. This he did with his usual thoroughness, and so well that he could speak the French language with about as much ease as the English. To the study of French he added the study of German and Italian, these three languages being used in Switzerland.

His mental abilities were well known. "P. Z. Kinne, of Middletown, New York, who was well acquainted with Mr. Andrews, said that at one time it was reported that Mr. Andrews could repeat the Bible from memory. Mr. Loughborough, hearing of it, accosted him one day: 'John, I hear you can repeat the whole Bible; is that so?' He answered, 'So far as the New Testament is concerned, if it was obliterated, I could reproduce it word for word; but I would not say as much of the Old Testament.' This was confirmed by Mr. Andrews' son."¹

In 1876 the General Conference voted \$10,000 for a European publishing house. This Elder Andrews established at Basel, Switzerland. In July of the same year he began his much-desired French publication. This paper he personally edited until his death.

He was called to America (1878) to attend the General Conference session. He hoped that his daughter Mary, who was suffering from consumption, would benefit from this trip, and that the disease might be arrested at the Battle Creek Sanitarium. His hopes were doomed to disappointment, and his seventeen-year-old daughter died. Aside from his personal loss, he felt that it was a real loss to the cause of truth, because she was learning the French language so well that she would be a real help to him in his work.

It must have been a real comfort for this sorrowing father to receive from Mrs. White the message: "In my last vision, I saw you. Your head was inclined toward the earth, and you were following in tears your beloved Mary to her last dwelling place in this world. Then I saw the Lord looking upon you full of love and compassion. I saw the coming of Him who is to give life to our mortal bodies, and your wife and children came out of their graves clad in immortal splendor."¹ He was encouraged to stay in America for a while, but sailed for Europe again the following year.

While the frail body weakened under sorrow and untiring labor, the mental powers retained their freshness and vitality. More and more he devoted himself to the ministry of the printed page. It was a work for which he was admirably adapted. During a period of about seven years (1876-1883) he prepared over four hundred eighty articles.

Hanging over him as a threat was the dreaded sickness of tuberculosis. His impaired physical resources, the circumstances under which he had labored all his life, and climatic conditions of Europe favored the progress of this disease. A day of prayer for him (July 24, 1880) was appointed. He felt better following this, and hoped for recovery. He lingered on for several years, gradually getting worse. The president of the General Conference urged Elder Loughborough to visit him in Switzerland. This he did. S. N. Haskell was sent from America to help this veteran missionary.

For the closing period of Elder Andrews' life the church is indebted to Brother Jean Vuilleumier's diary which was kept while he labored in the publishing work. On May 6, 1883, he reported: "During the past week, Elder Andrews has written only a page, and that with great difficulty. Each day, though extremely weak, he has asked for his paper and ink, and has tried to write. At night he had written only a few lines." Again the faithful scribe reported: "Last night I went in to see him. He was lying

down. His eyes were moist. He began to speak about his work, and added: 'If God does not give me strength to write for this number, I shall take it as a sign I must die. The reason why I would be sorry to die now is that I have in those boxes a large quantity of manuscripts which I would like to finish. . . . If I die, all this will be lost.'

On September 7 the writer of the diary noted Elder Andrews as saying: "I have reached a point which I compare with a vessel nearing port. It is no longer in mid-ocean, open to the fury of the storms. The cliffs of the shore keep off the winds, the sea has become quiet, the waves vanish, the calm appears." On the morning of October 21, the leading brethren were called in, and prayer was offered for him. "When the brethren rose from their knees, 'the sun was setting in the cloudless west, its golden rays filling the room. . . . It was a scene of solemn stillness. Heaven seemed near. Presently Albert Vuilleumier, who was standing at the foot of the bed, took out his eyeglasses, and, looking intently at the tranquil face, exclaimed, 'Why, he is dead!' So he was. He had passed away so peacefully that not one among the bystanders had noticed it."

In their plans for the church and its early organization, the pioneers had a limited conception of the world-wide gospel task. They first thought that converts would be won from immigrants. From these who already knew the languages of their own peoples some would be prepared to return and preach the imminent advent of Jesus. When Elder Andrews went to Europe to work among the highly cultured peoples of that continent, the idea of the church concerning its foreign work had undergone a great change. It was to advance still further when devout men were sent to the peoples of other continents, peoples who had never learned of Christ and who had been under-privileged in background and culture. The seed sown by the gift of the life of the first foreign worker has sprung up to an astonishingly abundant harvest of successors. Thousands of men and women have gone abroad to warn the world's peoples of Jesus' soon return.

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38. DOWN UNDER THE SOUTHERN CROSS

Australia (the word means "southern") is an interesting field to the white man. It is supposed that Portuguese mariners knew of its existence, but it remained for the Dutch to discover with any degree of certainty. They called it New Holland, but failed to colonize it. Returning from a voyage to New Zealand (1707), Captain Cook took possession of this country in the name of England.

This continent, if so it may be called, is the smallest in the world. However, it is nearly as large as the United States when the latter is stripped of Alaska and its outlying possessions. Australia lies entirely in the Southern Hemisphere, and has a semi-tropical and temperate climate.

Shortly after the British took possession of this great land they used it for a penal colony. Many of the convicts remained after they had served their prison sentence, to found homes and to help build an empire. However, it was the lure of gold that led the thousands of Britishers to that faraway land. It was not a visionary matter either, for since the middle of the nineteenth century billions of dollars' worth of that precious metal have been mined there. The land is rich in other minerals such as silver, copper, tin, and coal.

Ten years before the first Seventh-day Adventists entered the field, the Lord opened the way. Mrs. White had a vision in which she saw the presses pouring out literature in various lands. When asked where, she replied that Australia was the only country she could remember. At the time a certain Australian with great riches accepted the Sabbath truth on the coast of Africa. He was denounced and excommunicated by his friends. When he returned home he wrote to the Seventh-day Adventist Church in America to have some tracts published. But his request was ignored. This man later said: "I had a fortune that I was ready to lay down at the feet of God."—*General Conference Bulletin, 1901, p. 233*. By delay in responding to his appeal, his services and his wealth were lost to the cause of the truth.

Commenting upon this experience later, S. N. Haskell said: "We did not go to Australia for more than ten years afterward. We were ten years behind, and in the long time intervening

Satan had been rallying his forces so that we had a battle to fight that we would not have had to fight if we had entered the field at the time God said we should go."—*General Conference Bulletin, 1901, p. 233.*

Elder Haskell was the leader of the first group of workers to be sent (1885) from America to Australia. The people there were friendly, but conservative, and suspicious of new doctrines. Rents were high, and the Protestant clergy were bitter in their opposition. The missionary group managed, however, to distribute literature, placing it in various shops, and hanging it on picket fences enclosing public grounds.

One Sabbath while the workers were assembled for worship, a man called with a copy of the *Signs* which he had taken from a fence picket. He had come to ask that one of the workers attend a gathering to be held for the consideration of the Sabbath question. As a result of the Bible studies that followed, fifteen young men accepted the Adventist views.⁴ The work prospered despite opposition. Tent efforts were held in and about Melbourne. That city had, in less than a year, a church of ninety members keeping the Sabbath.¹

"In most cases the early Adventists in Australia accepted the truth by families. They came chiefly from the middle class, including schoolteachers, printers, foremen of business houses, and contractors. Few, if any, of those early seekers for truth were using alcoholic liquors or tobacco at the time they accepted the third angel's message. Thus they were already practicing certain reforms, and they wielded a strong influence for good in their communities. Naturally the loss of this type of people caused no little concern to clergymen of other denominations, and they opposed the Adventist workers bitterly."³

Publishing work. The next step was the establishment of the publishing work. The little church purchased printing equipment on the installment plan, agreeing to pay for it in four months. By the blessing of God upon their work it was all paid for in three months. Two of the Australian converts who were printers devoted their energies to the work. Early in 1886 appeared the first issue of *The Bible Echo and Signs of the Times*. "It created a favorable impression wherever it was circulated."⁴ The colporteur work was begun soon after the arrival of the missionaries in Australia. It served as a means of circulating denominational literature and supporting the publishing work.

A. G. Daniells, who was sent (1886) from America to New

Zealand, established a permanent work. During his brief work there Elder Daniells held a number of very successful tent efforts and raised up several churches. After three years he moved to Australia, where he played a very prominent part in the development of the church. Prior to his return to America in 1901, he served as president of a local conference, and then of the newly formed union conference.

Mrs. White's visit. In 1891, a group including Mrs. White and her son, W. C. White, went to Australia. During the nine years that she remained there significant developments took place. Two years later the first camp meeting in Australia was held. "The success of the gathering far exceeded the anticipations of the brethren, and established camp meetings as an effective means of spreading a knowledge of the message in Australia, as well as of deepening the spiritual life of the members."⁴ During this period "evangelistic work was put on a very strong basis, and a union conference organization was developed which has served as a model for all the other conferences of the denomination throughout the world."⁴ This period also witnessed the development of the educational, health, and publishing work.

Development of educational work. The most dramatic of these developments during the stay of Mrs. White in Australia was the establishment of the college. At the time of Mrs. White's arrival there were about a thousand Adventists, among whom were many young people. The only way these young people could secure a Christian education was to make the long trip to America. This was costly and impracticable. A. G. Daniells relates: "It was not long after Mrs. White's arrival in Australia, however, that a message came from her to the Conference Committee, stating that she was instructed by the Lord to tell us that we should establish a school. . . . After prayerful study and counsel, it was soon decided to call upon Seventh-day Adventists in all parts of Australasia to unite in establishing and maintaining a school. 'To purchase was, at that time, out of the question, but commodious buildings were secured at reasonable terms . . . in the city of Melbourne.'"² This school opened (1892) with thirty students.

On one occasion, in an address to the students of the school, Mrs. White called attention to the great mission fields—China, India, Africa, and others. She stated that mission work would be carried on in all those fields, and she astonished her hearers by declaring that "young people trained in the Australasian school

would be sent as missionaries to the lands mentioned.”² To those who heard it, this seemed a prediction impossible of fulfillment, but time has proved it to be true.

Shortly, Mrs. White was calling for the establishment of a school in the country, with a farm and other industries. This, likewise, seemed an impossible undertaking for a small constituency, but the leaders began a search for a suitable site for such an institution. Conservative Australia had never heard of a school like this, and no community had any interest in the proposal to establish a school on the land.

Finally, a fifteen-hundred-acre tract was found at Cooranbong, seventy-five miles from Sydney. The price was low, but the land seemed unpromising. Mrs. White accompanied the committee on a tour of the property. While on this errand, the group met in a fisherman's hut near by to make their final decision, and while praying for guidance, also prayed for the healing of one member of the group who was in very poor health. The latter prayer was immediately answered. After this manifestation of God's power, Mrs. White said in substance, “Brethren, God is here with us! Why did He come so near and grant us this signal blessing? I accept it as evidence that we are in the right place!”²

Some of the committee had misgivings about taking the property, and consulted government land experts, who told them that the soil was worthless. Amid the uncertainty that followed, Mrs. White declared that “they have borne false witness against the land,” and repeatedly urged that the property be bought. On the basis of her counsel, the property was purchased. Funds were raised, and the school opened (1897) in the attic of a sawmill with four teachers and but ten students.²

“Those who were entrusted with the responsibility of developing the school endeavored faithfully to follow the outline given through the Spirit of prophecy. Land was cleared and placed under cultivation. Fruit trees and grapevines were planted. A dairy was provided; carpentry, painting, and printing became important industries; and a small factory for the manufacture of health foods was installed.”²

By cultivation the land became productive, and the college has been through the years an inspiration to the world field. Mrs. White herself lived on the campus for a number of years, and from this place have gone forth hundreds of workers to herald the advent message.

The Avondale food factory was but the beginning of the health-food work in that field, and within a few years other branch fac-

tories were opened throughout Australia and New Zealand. Those visiting the institution today and witnessing the huge factory at Avondale and the chain of factories, cafes, and retail food stores throughout the field, can scarcely believe that so mighty a business could be built from so insignificant a beginning, and all in less than half a century.

Church schools and intermediate schools or academies have been established in all parts of the continent and throughout New Zealand, and these have done much to build solidly. Both education and foreign missions have been greatly assisted from the health-food work. It has contributed much, not only in financial aid, but also by providing an avenue of service for hundreds of young people. For many years the Australasian field has carried its program of work without any help from the General Conference treasury.

The many groups of islands in the South Pacific form the interesting and extended mission field of the Australasian Division. Mrs. White sent a testimony delegating the responsibility for the evangelization of the South Pacific to the Australasian field.⁶ Since receiving this instruction many years ago, the one great urge of this southern world division has been the finishing of the work of God in the South Pacific.

There are few places in the world that demonstrate more clearly the contribution that Mrs. White has made in the development of the work of the Seventh-day Adventist Church. The Avondale school has proved to be a model, or pattern, demonstrating the outworking of principles given to the church through the Spirit of prophecy.

Today, after a little more than a half century, Australia and New Zealand have about fifteen thousand members with nearly six hundred workers. The burden of the mission work in the islands of the South Seas is now carried by the believers in Australia. Rapid growth has attended their mission efforts.

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39. THE ISLANDS OF THE SOUTH PACIFIC

Thousands of these islands, clothed with the color and luxuriant growth of the tropics, and surrounded with idolatry of the basest kind, have been a real challenge to Protestant missions since the days of William Carey. Nature has been both kind and cruel to the natives of the South Seas; kind in that she has provided them with prolific vegetation, a good climate, and an abundance of food to be had with little exertion; cruel in that these blessings have hardened the moral sensibilities of the soul and left it barren of some of the virtues of other natives less fortunate. To this demoralizing condition have been added the vices and plagues of the white man's civilization.

Someone has said that "nowhere in the world have missionaries passed through experiences so tragic at the hands of cruel idolaters, and nowhere in the world have the triumphs of the gospel been more clear and complete." ² Of these islands and their peoples it is true that "every prospect pleases, and only man is vile."

The cost to Protestant churches—and they surely helped to prepare and to pave the way for the missionary from the remnant church—is figured in "blood, sweat, and tears." All three of these have flowed freely, to the glory of the Prince of Peace. These are the islands on which John Williams, John G. Paton, and many other missionary heroes of the cross, labored so effectively.

John Williams (1796-1839) stood waiting for some gay companions to accompany him to a pleasure resort, when his employer's wife came along and invited him to a Methodist meeting. Fortunately for himself and the cause of missions, he accepted the invitation. After listening to the sermon from the text, "What shall it profit a man, if he should gain the whole world, and lose his own soul?" (Mark 8:36, 37) he experienced conversion. This was an answer to a mother's prayer for her wayward son. He was accepted as a missionary, and was ordained at the same time as Robert Moffat, who went to Africa.

John Williams lived to be a missionary in the truest sense of the word. He was preacher, shipbuilder, mechanic, expert seaman and sailor, missionary, and at last a martyr, felled by the cruel blows of savages who mistook this man of God for an enemy. But the blood of the martyrs is the seed of the church.

John G. Paton (1824-1907), the great Presbyterian missionary to the New Hebrides, should be mentioned. It was he who, after enduring tremendous dangers from hostile natives, finally won their confidence in a time of drouth by digging a well from which they were supplied with fresh water. The natives later tried to dig wells, but the water was always salty. " 'We have learned to dig,' they said, 'but not how to pray, and therefore Jehovah will not give us rain from below.' " ²

Pitcairn. About the time William Carey sailed for India (1793), some British subjects and sailors on the ship "Bounty," tired of their captain, put him and eighteen other men into a small open boat and set them afloat on the high seas. In three months' time, possessing only limited provisions, they drifted three thousand six hundred miles to a place of safety. Some of the mutineers on the "Bounty" were later apprehended and tried, and three of them hanged. Nine of the mutineers fled from justice to Pitcairn, taking with them six men and twelve native women. The descendants of these people are the inhabitants of the island.

Pitcairn is but a tiny dot in the South Pacific, about two miles wide by three miles long. The early history of the island was one of treachery and bloodshed until the only surviving white man repented of his evil life and led the islanders back to morality and religion. At a very early date James White sent a box of literature to this island. One year after the first missionaries went to Australia, a Seventh-day Adventist spent a few weeks at Pitcairn. While there he taught the Seventh-day Adventist doctrines, which were accepted, at least nominally, by all of the islanders. Not being an ordained minister, he was unable to baptize them, but he promised that someone would be sent who would be qualified to do so.

This brother's report of his missionary activities stirred Adventists in all parts of the United States with a great interest in Pitcairn and the South Pacific. Shortly, plans began to be made to purchase a boat that missionaries might use to reach this region. In the meantime, a minister from Nebraska sailed for Pitcairn, but was lost at sea. This sad experience made it all the more evident that a mission boat was the only answer to the need. Such a boat was ordered, and an appeal was made to the Sabbath schools of the land to raise the needed funds. The Sabbath schools responded heartily, with thousands of dollars in dimes given to the enterprise. This effort was an important step in the direction of Sabbath school support for missions.

The new boat, named the "Pitcairn," was dedicated (1890) with appropriate exercises, at Oakland, California. In his address, Elder O. A. Olsen, president of the General Conference, stated: "We have built the ship; now we are dedicating her, and in a few days she will leave this port and go on her way with these dear brethren and sisters and her blessed cargo of present truth for this time. The message of God will go and must go. . . . We rejoice in the anticipation of the pleasure which our beloved brethren on the island of Pitcairn will have when they see sailing into port this ship which bears their island name. Long they have been looking for it. And while glad to be here today, I should also like to be over, on the other shore to hear the welcome which will greet her arrival, from those beloved brethren who have waited so long for our missionaries to visit them."⁴

About a month later the boat set sail with a group of missionaries on board. The trip was successful, and eighty-two residents of Pitcairn were baptized. The ship sailed on to other islands, where further opportunities for work were found. All told, the ship made five voyages from the Pacific Coast to the islands of the South Pacific. Many missionaries were transported in this way, and the foundation was laid for substantial work in these island fields. Finally, when regular steamship service made the ownership of a boat unnecessary, the ship was sold.

The inhabitants of Pitcairn are still faithful to their religion. The report of a trip to the South Seas by a group of adventurers under the direction of Commander and Mrs. Irving Johnson, says of the people of Pitcairn:

"The people are Seventh-day Adventists. The straightforward simplicity of this faith seems to fit readily into the island community. The Sabbath is observed on Saturday. . . . They eat meat only from animals that 'divide the hoof and chew the cud' and only the fish that have both fins and scales. Profanity is absolutely prohibited. . . . The people do not smoke or drink alcoholic liquors."—*National Geographic*, January, 1942.

Summary of South Pacific missions. A glance at the map will indicate a large number of island groups in the South Pacific. At present these groups are divided into several island missions. Some of these missions, all of which are operated from Australia as a home base, have only a few members and one or two workers. Others have believers numbering into the thousands, with scores of foreign and native workers. The people on these islands are mostly primitive natives who have lived in varying degrees of

savagery. Many are not far removed from actual head-hunting and cannibalism.

Solomon Islands. The first Seventh-day Adventist missionaries in these islands lived in great danger from disease and murderous natives. When Elder and Mrs. G. F. Jones started their work, safety required that they live in their mission launch. Finally they received permission to land. In time, the natives "listened eagerly to the gospel as expounded by our missionaries, and began at once to erect churches and school buildings."³ Within three years a camp meeting was held, attended by three hundred fifty natives. The work in the Solomons is carried on by a score of foreign workers, and over one hundred local licensed missionaries and teachers. This success is made more striking by the fact that the Solomons are a hotbed of primitive spiritism.

New Hebrides. C. H. Parker, one of the first Seventh-day Adventist missionaries in the New Hebrides, lived within sight of the spot where "six native teachers of another mission were killed and eaten."¹ Often the Parkers had to barricade their doors for protection. Eventually, Elder Parker gained the confidence of the natives to such an extent that the residents voted their island dry and refused to allow the traders to land rum.

Elder Parker's work was continued by A. G. Stewart, another successful pioneer in the South Pacific. Norman Wiles and his wife, of Australia, answered a call to work for the big Nambus people, a raw heathen tribe of the New Hebrides. Mr. Wiles died (1920) of a tropical fever, and was buried by his wife. Mrs. Wiles then had to make her way across the waters and through the jungles for many miles with only the help of native guides. On her return to Australia she urged that others might continue the work that had been started. At present hundreds of these former savages of the New Hebrides are faithful Seventh-day Adventists.

Fiji was among the islands visited by the *Pitcairn*. C. H. Parker, A. G. Stewart, and J. E. Fulton were among those who contributed to the development of the work there. From small beginnings the church in Fiji has grown until it employs about fourscore workers. At one time about four hundred new converts were baptized in seven weeks in Fiji. One of the native workers of this field visited America in 1930 and lectured extensively, with Elder Fulton as translator. Because the Adventists in Fiji neither smoke

nor use unclean foods, they are called by the natives, "the clean church."

During recent years, New Guinea and Papua have been very fruitful fields, and report a large number of licensed island missionaries and teachers. Some vast sections of this field can be reached only by airplane.

At the General Conference in San Francisco in 1936, W. G. Turner, then president of the Australasian Division, made the statement that "today in Fiji, New Hebrides, the Solomons, and Papua the old cannibal drum is rarely heard, and thousands rejoice in the truth of God. . . . Seventh-day Adventist missions are well known and are becoming increasingly respected by all the members of the community. Natives everywhere are turning to our workers for the light of the gospel."—*Review and Herald*, June 11, 1936.

Writing about New Guinea, Elder Turner later reports: "Within a few months after our missionaries settled among them, the response was remarkable, and today we have some scores of native teachers in these mountains of New Guinea, whose work is being most favorably commented upon by government officials, as well as by military officers who have seen the wonderful changes that have come to the people through mission operations.

"In the South Seas there are 14 separate groups of islands. Our mission work is established in 12 of these, employing upwards of 120 languages. Throughout Fiji, the New Hebrides, the Solomons, and New Guinea there are hundreds of schools, hospitals, printing plants, medical dispensaries, and churches. This work is now largely under native leadership. In the islands of the Solomon group there are 5,000 church members and adherents. A medical dispensary and two hospitals are in operation, and 200 teachers are employed in upwards of a hundred schools. Our mission work in the Solomon Islands is headed by Kata Ragoso, a native of the islands. During military operations he has distinguished himself by extensive work in rescuing men who have been shot down by the enemy on land and sea. According to latest report, 27 airmen had been rescued and cared for."⁵

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40. THE DARK CONTINENT CALLS

The Dark Continent of Africa has suffered much and must bring sorrow to the heart of God. The curse of Noah still rests heavily upon the descendants of Ham and Canaan. From being a land favored with the learning and culture of the Pharaohs and the gospel truth from Abraham, Joseph, and Israel, it has become a symbol of spiritual darkness and sin.

In the first and second centuries of the Christian Era, Christianity found a strong foothold in Northern Africa. There were many churches and Christians in that land. In the middle of the third century the early church in Africa possessed almost one hundred bishops to its credit. It was the home of the first man to teach the doctrine of the Trinity; i. e., the threefold unity of the Father, the Son, and the Holy Ghost. From then on follow periods of darkness and disintegration during which the Mohammedan hordes swept over the land and absorbed or destroyed the remnants of the Christian church.

Africa is a huge continent, second only to Asia in size. From north to south it measures almost 5,000 miles, and from east to west about 4,500. Its 150,000,000 inhabitants speak about 600 languages or dialects. Of these millions about 60 per cent are heathen, 33 per cent are Moslems, and a small number are Christians.

Africa is one of the world's richest lands in mineral wealth. The imperial policy of European nations has made most of this country the colonial possessions of foreigners. Only three countries—Egypt, Ethiopia, and Liberia—have retained any vestige of independence. The mineral resources of Africa include such valuables as copper, coal, tin, gold, and diamonds. It is largely a tropical land with little variation in climate, which means that it is usually hot.

In the middle of the fifteenth century, the daring and resourceful Portuguese mariners began to creep southward along the western shoreline until they finally reached the Cape of Good Hope. About a century and a half later the Dutch founded a colony in South Africa. This colony was increased by several thousand French Huguenots who were expelled from France.

The Moravian Church made the first efforts to evangelize the natives of Africa. These missionary-minded people have been characterized as preferring "to toil in the midst of environments the most forbidding, discouraging, and desolate." In the face of strong opposition by the Dutch colonists and authorities against work for the Africans, the missionary activities were carried out with a measure of success. When the missionary returned to Europe to protest to the Dutch government, he was forbidden to return, and the little flock of native Christians was dispersed.

Protestant missions. In the very year that the London Missionary Society was established, Robert Moffat was born (1795) in Scotland. As he was leaving home at the early age of sixteen, and unconverted, he promised his mother that he would read a chapter in the Bible every morning and every evening. This promise he faithfully kept, and he became one of the earliest, as well as one of the most successful, missionaries to Africa—a field in which he labored for many years. A most interesting incident in his long work was the conversion of Africaner. That strong and wicked native chief had been so cruel that the Dutch authorities had placed a reward of a thousand dollars upon his head. Although the missionary was warned against the treacherous man, he went to the chief's kraal and won him to Christ. His conversion and godly life had a strong influence upon the missionary activities in South Africa.

David Livingstone was another man who was destined vitally to affect the future course of Africa and to arouse the Christian church to the needs of the Dark Continent. He became interested in foreign missionary work, and would have gone to China, but that door was closed because of the opium wars with England. No one can ever doubt, however, that God called him to become a missionary to Africa. His interest was aroused by Moffat's statement that he had seen the smoke of a thousand villages where no missionary had ever been.

Livingstone never forgot those thousands upon thousands of villages in the interior of Africa, where the gospel had never reached and where the slave trade—the open sore of the world—had wrenched forty million natives from their homes and loved ones in four hundred years. He became possessed with the undying zeal of a crusader for a just cause; he laid aside his missionary connections, but never his missionary activities. Although an explorer, he remained to his dying day a real missionary at heart. He longed to crush the despicable slave trade and

open the darkest of Africa to the light of the gospel. He saw, in his mental concept, the time when Africa would have chains of mission stations and native missionaries, trained in that land, working for their own people. This was a vision, as it were, of the Seventh-day Adventist work in that country.

The three angels' messages in Africa present a wonderful story of divine guidance. A Dutch family of farmers, Wessels by name, lived on the outskirts of Kimberly. They were dissatisfied with their connections with the Dutch Reformed Church, and began to search for something better. One of them, Peter, became dangerously ill with tuberculosis. About this time someone left at his home a tract on divine healing, and he became convinced that the Lord could and would heal him. He went to a minister to seek healing through prayer and anointing, and the minister, while recognizing the correctness of the principle, was reluctant to carry out the injunctions of the Bible. Peter Wessels went home, told the Lord that he had done everything he could; and then asked God to heal him upon the condition that he would be obedient to all of God's requirements.

He operated a dairy, and his conscience bothered him about the proper observance of the Sabbath, which to him was Sunday. When he mentioned that to someone, he was told that if he were that conscientious, he ought to keep the seventh-day Sabbath, because that was the true Sabbath of the Bible. The same suggestion had been made when he sought divine healing through prayer. To this he replied that if it were as clear as baptism by immersion, he would accept it. He became very much concerned, and when he began to study his Bible, he was directed to Matthew 28, which settled the question for him; he became a Sabbathkeeper. He sought out a friend, who soon joined him in the observance of the Bible Sabbath.

In the meantime, contact was made with a man who had attended one of J. N. Loughborough's first series of lectures in California. The man was a gold miner of a roving disposition. When he heard there was wealth to be found in Australia, the lure of gold led him to that land. Feeling restless there, this nomadic character was urged, by the opening of the diamond fields in Africa, on to Kimberly. But the three angels' messages retained their hold on his heart. While searching for diamonds he began to seek for souls. He sent to America to replenish his supply of denominational literature, which he had been distributing freely. By some means he soon met the little group of Sab-

bathkeepers at Kimberley who were resting on the seventh day.

When they found out that they were not the only Sabbathkeepers in the world, and when they were told that there was an organized church in America, they made a request for a minister to be sent them. The request was accompanied by a check for \$250 to help defray the expenses of sending the preacher. They must have been surprised by such a ready response from America, for in 1887 two ministers and their families arrived, and with them two colporteurs. A little later A. T. Robinson came to take general oversight of the Seventh-day Adventist work in South Africa.

The first efforts to reach the natives were made when A. T. Robinson, acting under instructions from the General Conference, secured (1895) an appointment with the Honorable Cecil Rhodes, premier of South Africa, for the purpose of securing land for a mission station. He was somewhat uncertain of the outcome, for he had heard that Mr. Rhodes was opposed to foreign missionary efforts. He presented his cause, basing his appeal on the industrial phase of the missionary project. To make matters worse, Rhodes had been writing while the missionary was talking. At the end of the interview, Mr. Rhodes folded the paper, sealed it in an envelope, and addressed him, saying, "Hand this to Doctor Jameson when you get to Bulawayo."¹

Of course Mr. Robinson was interested in the envelope, but there was no way of finding out its contents until it was opened by Doctor Jameson at Bulawayo. Of this experience he wrote: "We fitted out an expedition, in charge of Mr. A. Druillard and Mr. Peter Wessels, with a team of sixteen mules, a large covered wagon, and two or three helpers. From Kimberley they were six weeks on the way." When asked how much land they wanted, "Peter stammered for a minute or two, then said, 'Well, doctor, the facts are, we ought to have twelve thousand acres, but it will depend upon the terms upon which we get it.'

"'Terms?' quoted Doctor Jameson. . . . 'Rhodes commands me to give you all the land you can make use of. Do you want better terms than that?'"¹ Peter Wessels said that was satisfactory, and then asked for a guide. He was given one and told: "Wherever you find twelve thousand acres, east, west, north, or south, that is not taken, it is yours."¹

In the year 1892, Claremont Union College was founded in South Africa. The following year the General Conference sent out six teachers from America, and shortly thereafter ten more. In its early days W. W. Prescott and O. A. Olsen visited the school

and encouraged as additional features of the curriculum, instruction in Bible, physiology, and the Dutch language. From this school many workers went out to the missions of South Africa.

Three missionaries and their families were soon sent from America, and one family joined them in South Africa. The American missionaries made part of the long journey inland by railway. The last six hundred miles to Bulawayo were traveled by oxcart. The new Solusi Mission was located near this town. It would be interesting to follow the missionaries along the winding plains and through the wooded sections filled with the teeming animal life, and across the open rivers. That, however, must be left to the fertile imagination of the student and the ingenuity of the teacher. W. H. Anderson, veteran missionary to Africa, who was in the company, called this trek the "Northern Express."

One of the most effective agencies of the church for work in Africa is the school. Care has been exercised to co-operate with the government in providing an education that is both practical and wholesome. The ideals for native education were well stated in a report made (1925) to the Secretary of State for the Colonies.

"Its aim should be to render the individual more efficient in his or her condition of life, whatever it may be, and to promote the advancement of the community as a whole through the improvement of agriculture, the development of native industries, the improvement of health, the training of the people in the management of their own affairs, and the inculcation of true ideals of citizenship and service. It must include the raising up of capable, trustworthy, public-spirited leaders of the people, belonging to their own race. . . .

"The greatest importance must . . . be attached to religious teaching and moral instruction. Both in schools and in training colleges they should be accorded an equal standing with secular subjects. History shows that devotion to some spiritual ideal is the deepest source of inspiration in the discharge of public duty. Such influences should permeate the whole life of the school. One such influence is the discipline of work. The formation of habits of industry, of truthfulness, of manliness, of readiness for social service, and of disciplined co-operation, is the foundation of character." ²

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4. M. E. Olsen, *Origin and Progress of Seventh-day Adventists*, 483-515.

41. FINDING BLACK DIAMONDS IN AFRICA

The black diamonds of Africa are found, like those of Kimberley, only after much prospecting, careful searching, and close testing. Many and costly sacrifices have been made. The pioneer missionaries paid dearly in life, suffering, and health to open up the first real Seventh-day Adventist mission station in the world among the heathen. This became in a real sense a diamond mine.

The Solusi Mission had been operating only a few months when there arose rumors of an impending uprising against the British rulers. In this time of awful suspense and distress the missionaries tried to show the natives in their communities how futile it would be for them to revolt. This warning may have had its effect, for the Africans in the vicinity of the mission remained peaceful. It was not long until the government called all white people to a central place for protection. Before the mission staff left they buried much of the mission property. They loaded what they could onto the large wagon at the mission station and took it to Bulawayo. After arriving in the town they found very limited housing facilities. "It required some ingenuity to plan for the accommodation of three families and Doctor Carmichael, who was single, in the one wagon, but the missionaries were equal to the emergency. It was arranged that Fred Sparrow, wife, and baby should occupy the front end of the covered wagon, and Byron Tripp, wife, and boy the back end, while W. H. Anderson and wife and Doctor Carmichael found suitable quarters underneath."³

This was a fearful ordeal for the missionaries. Soon their supplies were exhausted. Prices for available food soared. Flour sold at nearly a dollar a pound, eggs at six dollars a dozen, a one-pound can of Bartlett pears at \$1.75, and water at twelve cents a bucket. Sometimes in the darkness of the night the missionaries would make their way through the rebel lines to the mission station for supplies. This was dangerous work, but God protected them in their efforts to secure food. The destruction of the cattle and food supplies of the native people by the white soldiers, the suffering, famine, and sickness, were so great that the missionaries

always spoke of this time with strong expressions of grief and sorrow.

Further suffering. When the war was over, the missionaries returned to their station only to be stricken by malaria. Unfortunately they had selected a place beside a body of water as their home site. No one at that time, and least of all the missionaries, realized that the mosquito was a carrier of disease and death. One after another passed away until four of the small force had found graves in the interior of Africa.

This has been only a partial recital of the cost of laying a foundation for a strong work in Africa. The story of other missionaries and missionary societies has been similar. The principles of the gospel and the love of the truth are often best expressed in terms of suffering and sorrow. Love of God often manifests itself in obedience even unto death. This experience aroused such an interest in missions as had never been felt before by the Seventh-day Adventist people.

Education and evangelism in Africa are as closely united as the arm is to the body. They are inseparable. Education has only one purpose, and that is to win souls for Christ. In the South African Division, not including the mission fields of the Northern and Southern European Divisions, there are approximately thirty thousand children and youth in seven hundred schools.

In a typical mission field in Central Africa, the smallest unit is the village school, where standards, or grades, one to three are taught. A number of such village schools will join in sending students to a central school, where they may complete the fourth and fifth grades. Above these two primary schools is the union boarding school, located on the main European mission station. Here the students are separated from their home influences, and can be trained more definitely in manual labor and in the gospel principles. When they complete this training, they may have an equivalent of eight grades. In some more progressive sections, the union training school offers opportunities for advanced work. This is a coeducational institution, where methods in teaching and evangelism are taught.

The native teachers in all these schools have received special training for their work, and hold certificates from the government. Besides being an instructor, the teacher is also an evangelist. Every other year these workers meet for an institute lasting three or four weeks. Problems are discussed, better methods of

teaching are taught, and thus the educational system is built up and strengthened.

Helderberg College, thirty-four miles from Cape Town, is the advanced training school for the European and English-speaking believers. It is more than a junior college. It offers training almost equivalent to the fifteenth year of schoolwork. Its credits are recognized in both Africa and America.

The Malamulo Mission Station may be taken as an example of the Seventh-day Adventist missionary work in Africa. It has an interesting history. It was originally bought by a settler for a few bundles of cheap red cloth. It was then sold to a German planter, who cleared the land, planted it to crops adapted to that section, and built on it a good house and a large building for the storage of crops. The Seventh Day Baptists paid \$12,500 for it as a mission station. When it proved to be a financial liability to them, they sold it to the Seventh-day Adventists. Four native teachers were called for counsel, and it was decided to call the newly acquired property the Malamulo Mission, meaning the mission of the commandments.

Besides being a training school, it has become a medical center for the Europeans as well as for the Africans. One of the largest hospital units for the recovery of the lepers is located here, about three hundred of them being under observation and treatment all the time. Medical science has discovered a way to check and to heal the affected parts that have been eaten into by this dreadful disease. The leper can be restored sufficiently to participate in the social and physical activities of his community. This work has been a real asset to the three angels' messages, and it has been appreciated by both the Africans and the civil authorities. In the South African Division there are nine hospitals with thirteen medical missionary doctors and twenty-five nurses. This work has often been a means of breaking down prejudice and establishing an interest. The needy African has been healed in both soul and body.

There are many obstacles to the spread of Christianity in Africa. Among them is the evil influence of Europeans who are in that country to gain wealth and who consequently exploit and debase the African. The vices of the white race are very destructive to the native's moral welfare and development. He readily becomes an addict to liquor, and that quickly destroys his manhood and dependability. Witchcraft, spirit worship, heathen customs, and tribal ceremonies prove a real barrier to the spread of the gospel in this land.

The missionary needs to hasten his activities in Africa. New forces are at work that vitally affect the thinking of the colored races of the world. European civilization is being weighed on the mental balances of the African's conception of right and justice. The inconsistency of the white man's religion and his actions may be unexplainable to the black man's mind. The message of Mohammed that spread so quickly in the seventh and eighth centuries is winning thousands of converts to its beliefs. The sad part is that it hinders the spread of the gospel as much in Africa as it does in Asia.

The African is a natural orator. He talks as readily and with as much freedom as water runs down hill. Unless influenced by the inconsistencies of the white man, his thinking is likely to be logical and clear. Evangelism is given first place in the mission program. The teachers of the schools are responsible for the spiritual needs of the community in which they labor. They conduct the baptismal class and look after the details of the Sabbath school and the Missionary Volunteer activities. Here, as in other lands, efforts are made to train the native African worker so that should the foreign missionary be removed in a time of crisis, the truth would continue to be preached.

When the school term is over, and there is time and opportunity, six to eight weeks are set aside for evangelistic preaching in the villages. Perhaps in no place in the Seventh-day Adventist missionary program, are the candidates for baptism and church membership better instructed and more carefully selected. After the believer shows definite interest in Christianity he is placed in a baptismal class and receives definite and regular instruction in the fundamental principles of the message, particularly in those points on which the African shows characteristic weaknesses. There are about thirty thousand Africans in these baptismal classes.

This time of instruction may vary from one to three years. During this period they are prospective members on probation. They attend church services, and have the social, spiritual, and educational advantages of church membership, but they cannot hold office, take part in the business activities of the church, or partake of the Lord's supper.

When they are examined for baptism and church membership, they are carefully tested on the main points of the truth. They are not asked: "Do you believe in the second coming of Christ?" But they are told to explain in detail the signs, the nature, and approximate time of His coming. This explanation must be

based upon a Scriptural background. In this way they are examined on all fundamental Seventh-day Adventist doctrines. The standards are high, and in no case are they lowered to meet the social and tribal customs of the African.

Time is allowed the native workers for evangelistic as well as educational institutes. In connection with these institutes three and four week series of meetings are conducted in neighboring villages. Thus while instruction is given in the theories of evangelism, it is put into practical operation.

In no other place has there been such an awakening in evangelism as there is in Africa. About seventy camp meetings are held annually, with an attendance ranging from a low of a few hundred to an all-time high of about nineteen thousand. It is a thrilling experience to watch these natives come into these stockaded encampments. They can be seen at a distance coming out of their villages or along the beaten trails of the plains or the hillside. As they come carrying their kettles and mealies for food, they can be heard in the distance singing with ever-increasing volume the songs of the message.

No longer need the missionary live under the health handicaps of the early days in Africa. Better homes and living conditions are provided. The principles of health are better known, and new precautionary methods are constantly being used. Careful annual medical examinations are given the workers, and the prospect of a long term of service is in store for the new missionary recruit.

The Seventh-day Adventist Church is doing a great work in Africa. It is operating in seventy of the main languages and dialects. In twenty-five of these, literature is being printed. Through the press and the spoken word it can reach a large per cent of the population of Africa.

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42. THE ADVENT CAUSE IN EUROPE

One chief factor which makes gospel work in Europe much harder than in America is the existence of the state church. This dominant organization is closely related to the government and draws its support partly, at least, from the public treasury. Laws are passed in its favor, restricting missionary activities of other religious bodies. In many countries of Europe, Catholicism, either Greek or Roman, is strongly entrenched, and the power of the priests, after centuries of tradition, intolerance, and control, is almost omnipotent. "They rule with an iron hand. People are forbidden to read literature not published by the church, and they are under a ban if they attend Protestant meetings."¹ The advance of the message under such conditions can be effected only by courage, tact, and persistence, together with more than human power.

Even in those countries where Protestantism is recognized, the state churches have a hold on the people that is difficult to overcome. There may be no legal opposition or forbiddings, but the people are slow to accept new ideas and have a strong prejudice against any sects that come from overseas.

Race animosities and language barriers add to the difficulties incident to the introduction of a religion to which the people have not been accustomed. More and more rigid restrictions on travel from one country to another have increased the perplexities that the gospel worker must face in Europe. But in all the major tongues of the Continent, literature preaching the advent hope is being printed and circulated, and the living messenger is bearing witness. Only a brief mention can be made of the advance of the message in some of the countries.

In Germany a city mission was opened in Hamburg (1899). From this center, colporteurs, Bible workers, and preachers were sent into other parts of the country. In four years a strong church was organized in Hamburg, and a property was secured for the publishing work. This grew until it was issuing literature in many languages, for all the other countries of Europe.

The young men in Germany faced grueling tests in those earlier days, while serving the required two years in military camps. One of the first to face the issue over Sabbath observance was threatened with death, and brought before a military court for trial. He told his judges that "he had a hundred Scriptural texts for the Sabbath, and if they would show him one text for Sunday, he would submit." After hearing the reasons for his faith, they were perplexed, and wrote on his papers, "Not fit for military service, on account of hallucinations, and therefore entirely dismissed." It astonished the military authorities to find young men who would endure severe punishments rather than to do ordinary work on the Sabbath. In many cases, rather than face the inevitable conflict with the Adventist boys, the examiners of the new recruit would find some reason for rejecting them—they might be too tall or too short. "The young man was sent home as unfit. However, all through the years, the young men passed through many hard experiences."³ The steadfastness of the young men in the military service in honoring the law of God gave effective, and in many cases favorable, publicity to the message.

Much of the work was accomplished by the colporteur. When the first World War began, and the men were drafted into the army, the women kept on. Annual institutes for the colporteurs were held. At such times the field secretary, who had been conscripted for noncombatant military service, was granted certificates from the military authorities calling for all aid and assistance to be given him as the "leader of the Seventh-day Adventist colporteur work." The year following the close of the war, despite the poverty and hard times, more than half a million dollars' worth of message-filled books were sold in Germany. It was deemed best under postwar conditions to restrict the publishing work at Hamburg to the German language. Fifteen or more plants were established in other lands for the publication of literature.

The pioneer of the work in Sweden (1880) was arrested, and spent some time in prison, but this only created a deeper interest. Many were curious to know more about the man who had been imprisoned for his faith. Despite opposition, the work spread from the far north to the south. A training school was established at Nyhyttan, on a farm several miles from a railway. In Stockholm, a "clinic" was opened, and in other parts many treatment rooms were operated by nurses. During vacation time the school buildings were turned into a country sanitarium.

Finland at that time (1892) was a part of Russia. When two colporteurs asked government officials to examine *Bible Readings* with a view to receiving permission to introduce it into the country, they were threatened with exile to Siberia. Soon after this a minister and two Bible workers from Sweden tried to carry on evangelistic work. They could advertise no public meetings. But under the name of "family worship," they would gather in homes and invite individuals. Thus a beginning was made, and in a few months three were ready for baptism. Soon books and publications were circulated in the Finnish language. The clergy were aroused, and published a list of the books with prices, and a warning against purchasing. By creating a curiosity to know what the new teaching was, this proved to be an effective advertisement. One of the leading medical men, a professor of the state university, accepted the message, and served some years as president of the conference. A paper with a good circulation is published at Helsingfors. Later, a training school was opened (1919).

Iceland, as well as some of the other smaller northern countries and islands, has given a good reception to the message. A brother from Denmark sailed to Iceland as the first Seventh-day Adventist missionary. On board ship he overheard a religious discussion among some of the passengers, and asked one of them if he were not an Adventist. "Yes," was the reply. This passenger was an Icelander who in the United States had begun to observe the Sabbath. He heard that a missionary was going to Iceland, and, feeling that this missionary would have difficulty alone among strangers, he sold his farm and came over to help. By divine providence they were led to sail on the same boat. Soon fruitage appeared. A paper was started which has today the largest circulation of all the papers on the island.

Norway was entered (1878) by Elder J. G. Matteson. Meetings held in Christiania (now Oslo) were thronged, and very soon a number began to keep the Sabbath. Elder Matteson purchased a hand press, and with the help to be found in his own family, began to publish the *Tiderness Tegn* (Signs of the Times). With no practical instruction in printing, they worked under handicaps. "We could not at first do very good work; yet the papers could be read," wrote Matteson.² On the same premises, in later years, the Christiania Publishing House printed large quantities of books and papers for Denmark, Norway, and Iceland.

During a financial crash (1899) the publishing house was threatened with bankruptcy. When the situation was known to

the believers in America, they gave liberally to lift its indebtedness, and help save the good name of Seventh-day Adventists in Northern Europe. This action gave prestige to the work in Scandinavia, and was a means of adding a new impetus to the general work. Between Hammerfest, the world's northernmost city, and the southernmost coast of Norway, churches and believers have been raised up in many parts. The health work is represented by a health journal and by treatment rooms in Oslo.

In Denmark J. G. Matteson's life was threatened, but he was protected by the police. To oppose the work, priests attended the meetings held in barns. This increased the attendance, and the discussions with the priests always helped the truth. When Matteson was ordered not to sell tracts, he would give them away, with the suggestion that the recipients might contribute something in return. So the message obtained a foothold in the country, and through the combined efforts of preachers, colporteurs, and medical workers, the cause has grown through the years till a strong constituency has been raised up.

Property near Copenhagen formerly belonging to the king, was purchased (1897), and the Skodsborg Sanitarium was opened. This institution has grown to be the largest medical center in Europe, with a summer patronage of three hundred fifty, and no less than two hundred fifty employees on its staff. At one time plans were set on foot by certain opposition to have the institution closed. A visit by the king and queen of Denmark and the queen of England set royal approval upon the sanitarium's work, and no more rumors of plans to close it were heard.

Russia is a land in which bonds and exile are familiar to the believers. A tract received from America, and hidden for three years because of its contents, finally fell into the hands of a Mennonite in Southern Russia. Hidden in a haymow, he read it over many times, and copied the address before returning it. About two years later, while employed as an agent of the British Bible Society, he was so marvelously protected by the Lord that he was encouraged to carry out his convictions and began observance of the Sabbath. He spread the light in the neighborhood.

Another Russian, living in South Dakota, and eighty years of age, volunteered to carry the message to his birthplace. Despite his age and an impediment in his speech which seemed to unfit him for such a mission, he made the long journey overseas. Landing at Odessa with no money, he was obliged to sell his shoes in order to pay the fare to his old home in the Crimea.

Stepping up to a stranger, perhaps at the market place, he would say, "I have something here; will you be kind enough to read it for me?" After a few sentences were read; the brother would say, "Now, isn't that good?" "Yes, it is," was the reply. "Well, you can have it." So tract after tract was distributed. Soon groups of Sabbathkeepers from the Crimea were calling for preachers.

L. R. Conradi was asked to visit the field. While celebrating the Lord's supper, he and an associate were arrested, charged with teaching "Jewish heresy," and cast into prison. Through a little hole in the door "food was passed in; and through it, too, the coarse jailer observed that our brethren often sought God in prayer. 'Your God will not hear you,' he taunted. 'You will go to Siberia.'" The American consul in St. Petersburg (now Leningrad) assured the Russian government that the Seventh-day Adventists were indeed Christians. After Elder Conradi and his companion had been confined for forty days, the order for their release came, and the jailer confessed, "Your God did hear you."³

A Russian Conference was organized (1907), with headquarters in Riga. Since the Russian revolution (1917), all communication has been cut off, and it has been possible to hear but little of the progress of the work in that great country. There is good reason, however, to believe that there are still many thousands of loyal Seventh-day Adventists who have been witnessing for their faith amid great tribulation.

From the Catholic countries of Southern Europe have come reports of thousands of loyal believers and of marvelous interpositions of Providence in opening doors and thwarting efforts to close the work. In the little country of Rumania, there are nearly four hundred churches, and over thirteen thousand members. When it seemed that all these churches would be closed by government decree, a day of world-wide fasting and prayer was followed almost immediately by greater liberty.

The churches in Europe have grown during the years until most of them are not only self-supporting, but have been able to assume responsibility for sending workers and means to mission lands, especially in the northern half of Africa.

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43. SOUTH AMERICA—A LAND OF OPPORTUNITY

The Latin Americans. The popular picture used to illustrate life in South America is that of a young woman with black hair and dark, sparkling eyes. She is dressed in colorful dancing costume, singing lighthearted words set to rhythmic music. Bull-fighting men, wearing broad-brimmed hats and tight-fitting trousers, carry red flags or provide the musical accompaniment on guitars.

Less is generally known of the history and characteristics of the South Americans, who include not only the dominant numbers of the Spanish-speaking peoples, but the large population of Portuguese Brazil. It should be remembered that the Spanish and Portuguese came as conquerors and rulers, and that the mass of the population is made up of mixtures of these with the Indians who first inhabited the land and the Negroes imported for slave labor when the Europeans found the former less pliable and unwilling to work.

Certain personal characteristics are found generally in the Latin American. He is likely to do things in his own distinctive manner, and as an individualist he may lack discipline and be somewhat selfish. This characteristic hinders strong group development. Even in school there appears to be less control and good order because of the teacher's respect for the so-called individuality of the pupil. One important restriction is placed on him—he must not trespass on another person's individuality.

The Latin American possesses a large degree of personal pride, and is known for his courtesies and love of family and home. His feelings lie near the surface, and he makes a good friend, but a bad enemy. He is known for being polite, refined, cultivated, fond of literature and of the graces and charms of life. The North American is more stern, intense, and utilitarian. These characteristics appear in the person of pure Spanish blood, and are likely to be manifest in diminishing amount in the mixed groups. Culturally, Latin America has followed the leadership of Paris.

To the New World the warlike and venturesome were attracted, as were the lazy and greedy. Only the unquestionably orthodox

—frequently bigoted and intolerant—were permitted to come. Many faithless and unscrupulous came among them. No women from Spain or Portugal were permitted to accompany the conquerors or early exploiters. These classes and restrictions gave the land a bad start and fastened upon it practices recognized by many foreigners as vicious.

Race mixtures began early, first with the Indians and then with the Negroes. The aristocracy in all the countries is of Spanish or Portuguese descent. Social and political castes developed as a result of racial mixtures and of office holding. The highest posts were reserved for the pure blood. The Indians and Negroes were little more than beasts of burden. The class above looked with contempt upon the lower ones. Those below envied the whiter, controlling class. Socially the Indian and Negro counted for little, but legally the Indian was the equal of the white man.

The Catholic Church dominated all life in the colonies. Matters of mind and soul were under the guardianship of the clergy, who controlled education and possessed great wealth. It was within the opportunities of the religious leaders to mold and fashion millions of docile people by education, industry, commerce, and religious education. All these they controlled. What Latin America became under their four centuries of unlimited and unrestrained dominance is seen too clearly in the intolerance and ignorance of large sections of the population.

Moravians were the first to establish a Protestant mission in South America (1735). For a time the degradation of the natives, the opposition by Catholics, and disease among the newcomers cost a missionary's life for every soul won in British Guiana. The sacrifices in life and materials finally prevailed, and a strong circle of churches was founded.

Allen Gardiner when a child often slept on the ground in order that he might be prepared for the hardships he expected in later travels. While on ships of the British Navy he took notes of needy peoples and determined to become a missionary pioneer to the "most abandoned pagans." After several vain attempts to receive help for his mission enterprise, he won support (1850) in England for work among the people at the southern tip of South America. He and several helpers were landed among the thieves and savages of the land with supplies for six months only. By fatal oversight the ammunition for their guns was not landed, and they were at the mercy of the people and without the customary food. Storms, cold, and lack of proper nourishment

brought death in a few months to the entire group. Only marks on the rocks and a few scattered papers were found by the boat that returned too late. Their devotion and self-sacrifice served as a challenge to others.

Seventh-day Adventists entered this continent of remarkable contrasts late in the nineteenth century. In every land, no matter what its history has been or how unusual the characteristics of its people are, the truths of the advent message find a place and bear fruit. The beginning was humble, but today along the torrential streams and majestic rivers, on the boundless plains and deserts, among the incomparable Andes with their cold, dry air, and in the great modern cities there are believers in the soon return of Jesus. A group of Kansas farmers were the first to give personal, direct attention to mission work in South America. One of these men had lived in Argentina, had learned of the truth since being there, and longed to return to bear the good tidings to his old friends. He persuaded some of his Russian-German neighbors in Kansas to sell their farms with his and go with him. When these farmers arrived on a Friday, their missionary activity began at once, and they easily persuaded one man who had heard the truth first in Russia, to keep the very next day as the Sabbath. Others joined him and the Kansans in obedience. In time a regular worker was sent by the General Conference in response to a call from this group. Colporteurs came first (1891), and then an evangelist, F. H. Westphal (1894), whose brother, J. W. Westphal, also became a leader in the work on this continent of opportunity.

In Latin America, as in other lands, a combination of colporteurs, nurses, and teachers has laid the broad, deep foundation for an enduring work. Uruguay was entered by four consecrated nurses who sold copies of a health journal and thereby drove the entering wedge into that land. Into Tierra del Fuego, "land of fire," consecrated long before by the sacrifice of Allen Gardiner and his associates, went (1914) a colporteur, with lasting results. These men of the book frequently blazed the trail into isolated regions, carrying on muleback their books to be delivered when sold.

In the Andes highlands the message of truth was heralded in the usual manner. In Peru the first representative was a carpenter, whose main task, like Caréy's, was that of preaching the gospel. His life and work won twenty believers (1904). Meet-

ings were held behind locked doors and darkened windows, and those who accepted the truth were baptized privately. Into Bolivia went a Chilean colporteur who sold books where it was unlawful "to spread heresy." A nurse, F. A. Stahl, and his wife arrived soon (1910), and located first at La Paz.

The Lake Titicaca Mission has intrigued the interest and received the support of the church from its founding (1910). Papers containing gospel truth came into the hands of a chief among the Indians near the great lake high in the mountains. He accepted the Sabbath and tried to find others who taught such truths. By a dream he was directed to men who could help him teach his people the true way.

Elder and Mrs. Stahl were soon located in this chief's village, and began medical ministry, which again proved its worth as the entering wedge. Schools were opened, and thousands of Indians were taught simple truths and the principles of healthful and victorious life. Best of all for the growth of the mission, and fundamental to all Christian experience, the Indians became active missionaries, and spread by life and word the good tidings of divine grace. Through great dangers and much persecution they have found the way to cleaner, more joyous life. They love and respect the workers who have come to them with a message of kindness and uplift, and worship and serve the God who sent them the truth.

Schools are as essential in Latin America as elsewhere for an intelligent, well-prepared leadership and for a progressive, growing church. The need was recognized early (1898), and foundations were laid by N. Z. Town, a pioneer in the Spanish work and a book leader of many years' service. The beginning developed in Argentina into the River Plate Junior College, which has sent many loyal and successful missionaries into the fields ripe already for the harvest.

A sanitarium was later built (1909) on the same campus by Dr. R. H. Habenicht. At first he had much opposition in obtaining even a license to practice anywhere in Argentina. The sick crowded into his home. He and his wife gave them special treatments and helped to relieve their suffering. After giving medical care, he would speak to the people of the love of God. In time he was preaching the positive, separating truths of the advent message.

In Brazil an extensive work has developed from the same type of beginnings as in other parts of South America. In this Portuguese state are large communities of Germans. Among them the truth has been preached and widely accepted. Not far from Sao Paulo, which itself lies near Rio de Janeiro, stands the training school for Portuguese workers, the Brazil Junior College. From this school have gone out bearers of the torch of truth.

The Broken Stone Mission. At one time when Elder Stahl was traveling among the Indians of the Lake Titicaca region a chief exacted from him a promise of a teacher. In order to make sure that the one who should later come would do the same work the Seventh-day Adventists had been doing in other places, the chief broke with Elder Stahl a stone. Each was to keep a part. If the teacher who should come bore with him the part to match the part the chief retained, the Indians would be sure of the work he would do, and they would receive him. Years passed before a teacher bearing his part of the broken stone appeared. Many Indians must have passed out of this life without hope because of the delay, but the mission established has spread the gospel light. Many parts of Latin America still wait for the joy of freedom and deliverance from spiritual bondage. Into this land of opportunity the church should pour its men and means before favorable days pass forever.

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44. MISSION ADVANCE IN INTER-AMERICA

The territory of this division stretches in its extreme limits from the southern boundary of California to a point on the eastern coast of South America beyond the island of Trinidad, past the mouth of the Orinoco River and near the great outlet of the Amazon. All the mainlands, except that of the United States, that are touched by the Caribbean Sea and the Gulf of Mexico, as well as the islands in both bodies of water, are included. The Guianas, beyond the Orinoco, are also a part. Travel has largely been limited to boats, except in emergency, when the airplane is used.

The civilization that the traveler finds in this vast expanse of water and on the mainlands is varied and complex. In a few islands such as Jamaica, in British Honduras and Guiana, in Puerto Rico and the Canal Zone, English is spoken. In Haiti, French is the language of a dominantly Negro population. In most of the other lands, including Mexico, Colombia, Venezuela, Cuba, and Central America, Spanish is used. The Virgin Islands, Puerto Rico, and Panama are under the control of the United States. The culture of these islands and continental countries is not necessarily that found in the homelands of their languages. Present conditions in this great field are definitely tied into the history of the people living there. As illustrative of the background of mission problems and opportunities in much of the territory of this division, a summary of Mexican culture and history is presented.

Mexico, which joins the territory of the United States on the south, was taken from its Aztec rulers by the Spanish conquerors in the early sixteenth century. At least two purposes actuated these newcomers. They would plant the cross for the Catholic Church and find gold for themselves and their king. In the early days of Spanish rule the church and the government were closely bound together. It was not strange to find the clergy presiding over the early political units, and ruling the natives. The missions and other church buildings were constructed to serve as fortresses if necessary.

The physical condition of the Indian is largely determined in

Mexico, as in other parts of Latin America, by features of the soil and the climate. The great central plateau is high and very dry, as is much of South America. It has been truthfully said that rainfall determined the history, the religion, the health, and the economics of Mexico. Housing conditions are generally very simple in the dry regions, in some places primitive. Hunger is more constant in its presence and more vicious in its results than are the bandits. Tuberculosis, typhoid, and digestive disturbances are persistent. Poverty is widespread, and beggars are common. From the earliest days the church looked upon almsgiving as a virtue. It was legitimate and honorable to beg, and many still obtain a livelihood that way.

The racial heritage of modern Mexico is one that does not represent true unity. The mixed people took the status of the inferior. Wherever the people of fair skin are seen, there is likely to be the seat of government, of education, of economic independence, and of social influences. These fair people have the same characteristics as other Latin Americans of the purer stock. They are individualistic, quick of mind and heart, sensitive and responsive, often intolerant, but loyal as friends. There is really no strict color line in all Latin America, but generally speaking the whiter men dominate all life there. The Mexicans are Indian, blood and soul, but their language and civilization are Spanish.

Religious intolerance has long been a characteristic of the people who occupy the Inter-American territory. From the first, new ideas were forbidden, and freedom of the press, of speech, or of assembly was unknown. Religious zeal was transferred to other realms of life and thought. Even if irreligious, one can still be very intolerant.

For four centuries the Catholic Church dominated the politics of Mexico, as it has done in other lands. The police and the army were at the beck and call of the clergy, and freedom of thought was cruelly opposed. In time the missionary zeal of the sixteenth century faded out. The church really had not conquered Mexico, but, through the centuries, had been conquered by Mexico. Four centuries of absolute control by the church revealed conditions not to the credit of such an organization.

The move by Mexico for independence in the early nineteenth century was opposed by the church. Laws were enacted by Benito Juarez (1857) that were to grant freedom of worship, make marriage a civil contract, and suppress certain religious orders given to dominating the life of the people and exploiting them. The

reforms were too much ahead of their time to survive long. Half a century later revolution broke out in Mexico and continued intermittently for over ten years.

A constitution was then adopted (1917) which provided for ejecting the church from politics. The reformers sought to destroy the social influence of the church, and to confine its activities entirely to the field of religion. In this effort to limit the realm of the clergy to spiritual matters, the nation restricted all other churches as well. All religious instruction connected with seminaries or other schools must be given in separate chapels or churches, all of which are definitely the property of the state, but used by the religious groups without rent.

The first recorded results for the advent message in the territory of the Inter-American Division, came from papers placed on a boat in New York and delivered in British Guiana. At least one of the papers fell like seed into fertile soil. A woman found a copy of the *Signs of the Times* in the house of a friend near the seashore. A sea captain had laid upon the wharf a bundle of papers, saying as he did so, "I have fulfilled my promise." One of them had been picked up by her friend. The woman took the paper home with her, accepted the Sabbath, and sent the same copy to a sister living in Barbados. That message of truth was read and reread until the paper was literally worn out, but it had brought several persons to a knowledge of present truth.

The Davis Indians were named for O. E. Davis, who worked briefly among them. Colporteurs had appeared in British Guiana after the *Signs* had done its service, and believers increased in number. In response to the call of some Indians who had heard of the good work done at the mission in Georgetown, Elder Davis made a six-week trip (1911) into the highland interior. With a native guide he traveled for six weeks by boat and on foot. In that time, and before falling a victim to blackwater fever, he baptized over a hundred Indian families and established three mission churches. The believers who had heard and known him could not forget his visit, and for years met at his grave to sing the songs he had taught them and to pray that some other worker would come to teach them more fully the way of salvation.

The story of the progress of the work in the fields of Inter-America is one of papers distributed, colporteurs selling books, believers appealing for further instruction, and churches and missions being organized. Sacrifice, hardship, sickness, and death have not permanently blocked the progress of the message of

truth. The injustices suffered by people in the past make the deliverance learned in true religion all the more welcome.

In Jamaica the Spirit impressed a woman in the Sunday service of a Protestant church. She had read about the Sabbath and was convicted that she should obey, but postponed the decision. After the reading by the minister of each commandment the congregation responded with the words, "Lord, have mercy upon us, and incline our hearts to keep this law." When the fourth precept was read the woman was deeply convicted, and went home to surrender her heart to God and to decide to keep the Sabbath day holy. In response to her appeal (1893) the General Conference sent a minister, who began a permanent work. The island has been a fruitful place, and many churches have been organized. The West Indian Training College in the highlands near Mandeville, prepares the workers for the growing church.

Haiti and Santo Domingo are the French and Spanish ends of the same island, the former often called the Black Republic because of the high percentage of Negroes in its population, and because of its successful struggle for independence against the French under Napoleon.

In the year of the great disappointment (1844), the Spanish-speaking population was writhing under the despotic yoke of the Negro government of Haiti. They seized a favorable opportunity and regained their freedom. The Haitians had been overcome while under the rule of Negro emperors and potentates with high-sounding titles such as "Duke of Marmalade" and "Count of Lemonade," by the barbarities of voodooism, a kind of snake worship, to which were attached serious irregularities. The population is ninety per cent pure Liberian Negroes. American intervention (1915-1930) in the government did much to improve sanitation, law enforcement, costs of government, and general order and economics.

The first witness for the advent message was given by the printed page. It was not until a quarter century afterward (1905) that active work was undertaken. A school for the preparation of French-speaking workers was established later (1921).

Cuba, "Pearl of the Antilles," worried along for nearly half a century, suffering and bleeding in revolutions and counter-revolutions, until the Spanish-American War (1898) freed the land from all control by Spain, as irregular and unsatisfactory as that had been. With independence (1902) and American control came sanitation and the elimination of yellow fever. Sugar

and tobacco culture benefited by improved roads built during the period of new government. Active work for the church was begun (1904) on the usual literature foundation, and expansion came at once. A modern training school for the youth in the two conferences is nearing completion at Santa Clara. The union headquarters are in Havana.

The colporteur work in Mexico was begun (1891) with English books only. In a few years a school and medical mission were opened in a west central state, and a band of colporteurs appeared (1908) selling widely books in Spanish. From a small school at Mexico City many successful ministers have gone out into soul-saving work. Lay preaching has been especially fruitful. A missionary church is active in a land with a complicated background of religion and politics, and many believers rejoice in the truth. Medical clinics have brought favorable attention to evangelism. A new training school has recently been established near Monterrey. A much more tolerant attitude toward teaching as well as preaching has been taken by the federal government.

In Venezuela, Colombia, Trinidad, and Costa Rica are other schools training the youth in their particular fields. An army of workers is being prepared to go out to declare the power of the crucified, risen, and soon-coming Saviour.

One of the unique problems facing workers in this field is that of travel, much of which is dependent upon the sea. In the earlier days, the workers passed through stormy perils in the tiny schooners that went from island to island. Often there were long delays because there was no regular scheduled travel. The Sabbath schools of the United States provided funds for the purchase of a vessel, the "Herald." The sturdy little schooner visited the islands and traveled up and down the coasts, scattering publications, and placing workers where they could be most effective. With improved sailing service, the boat was not so necessary, and was later sold.

The Inter-American Division, organized in 1922, now stands fourth in membership among the world fields. The rapid growth in recent years among a dominantly intolerant population, reveals an aggressive church, rich in faith, willing to suffer and sacrifice, and well led.

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45. INDIA'S CHALLENGING MISSION PROBLEMS

India presents a challenge to the Christian missionary forces of the world. It has truly been called "the most powerful citadel of ancient errors and idolatry in the world." If the enemy of good and the instigator of evil had deliberately planned to make one place on the earth impregnable to missionary efforts, he could not have made that place more difficult of approach than India.

India is a land of extremes and contrast. The contrasts between the rich and the poor, the learned and the ignorant, the high caste and the outcaste, are as great as that between the high Himalayas and the lowlands of the Indus and Ganges valleys. The annual rainfall varies from nearly nothing in the arid regions to about thirty-five feet in the wet sections. The temperature varies from a comfortably cool atmosphere the year round in some places to an average of 95° F. or over in others.

Size. India lies dipping into the Indian Ocean like a large triangle. For centuries it lay shut off from the continent of Asia by its mountain ranges, and from contact with the rest of the world by its shore line of seas and ocean. Including Burma, the British possessions, and the native states, of which there are about seven hundred—ranging from a district of a few villages to a principality of 82,000 square miles—the area of the Indian Empire is nearly two million square miles.

Population. "If you were to visit India, several things would be deeply impressed on your mind. The dreadful overpopulation of the country is ever before one's eyes. Think of four hundred million people—one fifth of the world's population—living in a country one third the size of the United States of America. . . . If the people of India stood in a line, touching hands, they would encircle the earth seventeen times at the equator. If our workers were distributed along this line, each man would be seven hundred miles from his brother. We are told that there are approximately one million villages in India, and that, had Christ started on the day of His baptism to visit and preach in these villages and visited one each day since that time, He would at the

present time still have one hundred fifty years of itinerating to do before He would complete the rounds for the first time.”
—*General Conference Bulletin, 1941, 165.*

The religions of India present an effectual barrier to progress and internal welfare. Two thirds of the people are Hindus. Certain animals, the river Ganges, and the city of Benares are sacred to them. They believe in a trinity in which Brahma is the creator, Vishnu the preserver, and Siva the destroyer. They have four main castes, under which are thousands of divisions. These main castes are: (1) the priesthood; (2) the warriors; (3) the professionals and tradesmen; and (4) the laborers and outcastes. The last named are the untouchables, of which there are about sixty million. They are denied association with the upper classes and any prospect of social betterment in this life. Through the process of reincarnation, they may expect, after death, to be born again into a state of higher existence. The cycle of existence goes on until they reach a place of bliss. The only hope of these millions lies in the gospel of Christ. The second largest religious group in India is the Moslems. They number seventy million. There are other religious divisions, each numbering several million adherents.

The women of India. “There are approximately two hundred million women in Southern Asia. Only three women out of every one hundred can read and write. According to the last census, there are six million child wives in India under ten years of age. The tragedy hidden under these figures need not be detailed here. According to Hindu religious law, child marriages are in order, and if the husband dies, the child wife is a widow and, ordinarily, can never marry. Child marriage is now prohibited by British law, but anyone can easily imagine the difficulty officials have in enforcing such a law. About fifteen out of every one hundred women in India are widows. In other words, there are thirty million widows in India.”—*General Conference Bulletin, 1941, 165, 166.*

There are eighteen major languages spoken in India, each one having a following of three million or more. Besides this there are hundreds of dialects. The benefits of the public-school system are usually made available only to the more favored upper and middle classes. Missionaries and mission schools have done something for the masses, but they have not been able effectually to

reach the millions. Most of the people are engaged in agricultural pursuits. Some are masters in the primitive manufacturing of fabrics and metal works. But the mass production of manufactured goods proved a real blow to these craftsmen.

To the student, India may be a land of color and romance, but to the missionary it is a land of hard labor and, in comparison with other mission fields, of limited success. To the foreign missionary the climate and country are depressing and enervating. The missionaries in the hot lowland areas must take yearly vacations up into the cooler atmosphere of the hills. For many missionaries there are long months of work, with short weeks of rest periods. The usual furlough to the homeland, coming after five or six years' work, is much appreciated. But even then, the needs of India and its millions call the missionaries back to their mission field.

Seventh-day Adventist missionary efforts. Into this Gibraltar of heathenism the Seventh-day Adventists ventured with their medical and denominational books. In 1894 two energetic colporteurs began to sell these books to the English-speaking businessmen and to the few natives who could understand the language of the books. This work was done in the larger cities of India.

Miss Georgia Burrus arrived the next year to begin her work for the needy women of that unfortunate land. Her traveling expenses were paid by the Mission Board, but her first year's work in language study was to be on a self-supporting basis. Her funds began to run low, but the God who understood her needs made provision for her. A man in faraway Africa, who had recently become a Seventh-day Adventist, sold his billiard table for five hundred dollars. This money he sent to Miss Burrus on the monthly installment plan. With this help she could continue her study of the Bengali language. It was not long before other missionaries joined the little group in working for the needy millions of India.

The *Oriental Watchman* began its publication in May, 1898. The magazine was edited then by a young man—now grown old in service and dearly beloved by the church—Elder W. A. Spicer. The first edition was distributed free. However, the magazine soon had four thousand subscribers. The *Oriental Watchman* Publishing Association was finally transferred from Calcutta to Lucknow, and then to Poona.

The medical work, the right arm of the message in America and often the opening wedge in the mission field, was begun in

Calcutta four years after the first colporteurs entered India. In such a needy land as India the medical work gives stability to the message. It is often the first point of contact. Dispensaries are opened in the surrounding villages. At these dispensaries the sick are treated and advised; if the case is serious, the patient is brought to the hospital.

In Surat in Western India a most unusual thing happened. One missionary was told that if the Seventh-day Adventists would open a hospital in that city, the residents would support it and give large gifts to the establishment. One day one of the wealthy men of the city stopped the missionary and said if the Seventh-day Adventists would begin a hospital immediately, he would give ten thousand rupees, and another man offered to give twenty thousand upon the same conditions. The gifts, equivalent to nine thousand dollars, were both lost. However, the hospital was established later, and has been entirely self-supporting.

The first Seventh-day Adventist mission station in India was started in the cause of philanthropy. In 1895 the Santal famine left many Indian children orphans and homeless. D. A. Robinson and his associates received some of these unfortunate children at Karmatar. There they provided them with the necessities of life and at the same time taught them the Christian religion. Six years later this orphanage was converted into a vernacular mission station. From this as a center several mission schools and Sabbath schools were opened.

A Seventh-day Adventist system of education has been established that fits the needs of India. The elementary units are the village schools. Usually these offer grades one to six. Above these are the local mission boarding schools, teaching grades one to eight, which may be compared to the American junior high schools. Then there are the union mission training schools, equivalent to Seventh-day Adventist academies. They are helpful in preparing teachers for the village and local mission schools. A final link in the vernacular system of education is the Spicer Junior College at Poona. This institution is devoted to the higher educational needs of India. One pressing problem in these vernacular schools is the number of languages and dialects to be found in India.

With the development of English-speaking churches in the cities of India and with the need of a training school for the children of the missionary families, there arose a need of a separate school for the English believers. This school is located at Mussoorie in the

Himalayan hills. It fills a real need in supplying workers and church school teachers for the foreigners of India.

The work in Burma began as a result of the work in India. H. B. Meyers, who was one of the first converts in India, pioneered the way among the English-speaking people, through the literature ministry. In his work he found a Burmese woman who, by studying the Bible, had found the Sabbath truth. Her brother became interested, and he, too, began to keep the Sabbath. He gave up his government job and began to do self-supporting missionary work. Soon a small company sprang up, and in response to a call for help, a missionary family was sent to Burma. After one year's hard work, seven converts were baptized.

The Meiktila Training School in Burma was opened at the request of Buddhists in North Burma. "The school occupied a unique position in that it had practically no Seventh-day Adventist constituents, and its maintenance came from non-Adventists. The idea was started really by a telegraph operator who had become interested in our message in Rangoon and carried literature with him to his post at Meiktila. He read and passed on the literature. Among the company of Seventh-day Adventists raised up there was a government official who told his Buddhist official acquaintances about the industrial plan of education carried on by Adventists."¹ The industrial type of education appealed to these Buddhists, and they began to call for a Seventh-day Adventist school. This school is located on a thirty-acre farm three hundred miles north of Rangoon. Vocational training is given in agriculture, shoemaking, and woodworking.

God is opening up doors that have been long closed to the message. In this field in 1917, after about twenty years of hard work, there were six hundred believers. At the General Conference in 1936 there were 4,500, and at the 1941 session 7,042 were reported. At the same time there were 141 churches in that field. The division president reported: "We have added as many new churches during the last five years as we had all together in the year 1920. In other words, more than twenty years of faithful service were required to secure the first thirty-three church organizations; now thirty-seven new churches have been organized in five years."—*General Conference Bulletin, 1941, 114.*

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46. THE MESSAGE TO CHINA'S MILLIONS

When the Roman Empire was still in its infancy, China had an ancient civilization of its own, equal in many ways and superior in others to the civilization of the West. The deep regard for this glorious history of the past, while it may have preserved the nation intact during the centuries of the Dark Ages, has been a means of seriously retarding its progress in modern times.

China is a large country, covering one fourth of the continent of Asia. It is equal in size to the combined area of the United States, Mexico, and Central America. Of its population of almost 475,000,000, eighty-five per cent live in one third of China. Every fourth child born into the world looks into the face of a Chinese mother. The people are of a Mongolian type. Their eating habits are very simple; rice is the staple article of food for millions.

The resources and mineral deposits of China are enormous. Near the avenues of communication and transportation, they are partially developed; in the interior, they remain practically untouched. China is immensely rich in coal and iron deposits, and in other valuable minerals and metals. Because of these untapped resources, China has been a rich prize for the development and exploitation of which the world powers have expended their diplomatic ingenuity and resources. That all might retain their shared interests, some of them have tried to adopt an "open door" policy toward China.

The language has been a real obstacle to the educational and mental development of China, and an equally formidable obstacle to missionary endeavor. "Each written character represents not a sound, but a word of one syllable, for no Chinese word has more. Thus a Chinese child learning to read must learn, not twenty-six letters, as in English, but characters standing for every word he ever hopes to use. . . . Today, revisions of the vast list of characters have reduced the number of symbols to . . . three thousand. As the same word may stand for a number of different ideas, according to its position in the sentence, and as each sound may be pronounced in a number of different tones, each of which has a different meaning, the language is one of the most difficult for a foreigner to master. When written, the characters are placed in

columns, and are read from top to bottom, and from right to left." 3

Another decided disadvantage to China's growth has been its religious and philosophical principles. Its ancestral worship is steeped inseparably in the past. All over China there are temples and shrines and tombs dedicated to the memory of the dead. Their idols are hideous creations designed to create fear in the minds of the worshiper rather than the principles of love in the heart. The main great religions of China are: Confucianism, Buddhism, Taoism, Mohammedanism; and Christianity.

China was largely a closed country up into the nineteenth century. It was independent and self-sustaining. It wanted very much to be left alone. In fact, China was satisfied, and felt superior to other peoples and nations. The Portuguese had a few trading concessions; outside of that there was little contact with the rest of the world. The country might have remained aloof but for the opium wars, near the middle of the nineteenth century, which had their share in opening up China to the world.

Traditionally the gospel came early to China. Thomas, the apostle, is supposed to have brought the teachings of Christ there in the first century. It is known that Christian Nestorian missionaries were there in 505 A. D. Catholic missionary activities may be divided into three periods: the first in the late thirteenth century; the second in the time of the Jesuit activities in the sixteenth and seventeenth centuries; and the third in the nineteenth century, when China was opened to foreign influences.

Protestant missionary activities began very soon after William Carey entered India and after the London Missionary Society was organized. Robert Morrison reached China in 1807. With his arrival, and the founding of the China Inland Mission by J. Hudson Taylor, began the long story of modern missions in China.

Seventh-day Adventist missionary activities in China began in an interesting way. Abram La Rue determined, late in life, to become a missionary to the Orient. When the Mission Board denied him this privilege, they suggested that he might do self-supporting missionary work for the sailors and seamen in the islands of the Pacific. This he proceeded to do. He secured passage to the Hawaiian Islands and there began a literature ministry that won souls to the message.

Brother La Rue could not rest even in this outpost of missionary endeavor. His heart yearned for China. He wished so much

to meet and give the gospel to the sailors as they set foot on the foreign soil of China. His commission from the Mission Board included the islands of the Pacific. Hong Kong is an island just off the mainland of China. He could go there and still stay within his commission.

Quietly he went about his work. Lovingly and prayerfully he labored for the salvation of English-speaking people. Yet the native people of China were not forgotten. He had two tracts translated into the Chinese language, and these tracts he circulated freely. He supported himself by selling health foods and denominational books and papers. He did a noble work in preparing China for the first Seventh-day Adventist missionary.

In 1902 Elder and Mrs. J. N. Anderson and Mrs. Anderson's sister, Ida Thompson, arrived in China to take up the work. Brother La Rue was then approaching his eightieth year, and was too feeble to do much active labor. While Elder Anderson was learning the difficult language, he developed and fostered La Rue's work, with the result that there were nine baptisms by the end of the first year. Six of these men were from the crew of H. M. S. "Terrible."

In the autumn new mission recruits landed. These took up the work at Hong Kong, and Elder and Mrs. Anderson moved on to Canton. They began a school for boys, and Miss Thompson began a school for girls. Other mission reinforcements arrived four years later. These took up the study of the Hakka dialect and began to work among those people. From then on recruits to the field arrived oftener, and it is difficult to review the Chinese field as a whole.

However, mention should be made of the work of I. H. Evans in China. This began (1908) while he was visiting that field and studying its needs. As a result the field was organized into a union mission. He served China, first as a representative of the General Conference and then as the president of the Asiatic Division. His strong organizing ability has greatly molded the work in China.

A loyal native membership has supported the work of the foreign missionaries. Native colporteurs have traversed the length and breadth of China. The Chinese *Signs of the Times* has a subscription list of over one hundred ten thousand. The faithful apostles of the literature ministry have been beaten and imprisoned, but the work goes on. When the Japanese took over Manchuria, all literature from China was prohibited—except the Chinese *Signs of the Times*.

The wealthy Chinese aid in the support of the Seventh-day Adventist missionary program. This is emphasized in the Ingathering work, which in one year brought in \$125,887.08. Much of this was raised in sections that had been partially destroyed by bombs. The native Chinese have helped to build, maintain, and support a chain of sanitariums in various parts of the land. Large gifts have been given to the medical work. One man, an American, gave three thousand dollars for the purchase of an X-ray machine for our Chungking hospital. The Chinese believers heartily support the work. In one local mission field, with a population of more than eleven million, where no foreign missionary has been able to enter for two years, the tithe has more than doubled. This illustrates what the twenty thousand Chinese Seventh-day Adventists can do if necessary.

The fringes of China are responding to the advent message and opening their doors to the message. For years Tibet was closed to missions. In 1919 Dr. J. N. Andrews, the grandson of the first Seventh-day Adventist foreign missionary, located in Tatsienlu on the borders of Tibet. Here he opened a dispensary for both the Chinese and the Tibetans. The Review and Herald Publishing Association furnished the mission with a small press, and literature was provided. In twenty years the work has grown. Calls are coming from inside Tibet. One prince has urged that work be begun for his people, numbering forty-eight clans. Two lamas educated in a Seventh-day Adventist mission school have volunteered to carry the message into the very heart of Tibet. Lhasa, the forbidden city, has been entered with literature. The missionary has come and gone with an invitation to return. But at the General Conference in 1941, Lhasa was still ringing out its Macedonian call to the Seventh-day Adventist Church.

Not without sacrifices has the work gone forward in China. Abram La Rue's is not the only missionary's grave in China. Native workers as well as foreign laborers have met a martyr's death. A memorial church has been erected in honor of two loyal colporteurs who lost their lives in pioneering a new and faraway field. A young missionary, quite recently graduated from one of the American senior colleges, on one of his missionary treks was killed by bandits. Two American missionaries returned to their homes only to find that their wives had been foully murdered while they were sleeping and while their husbands were away. These martyred missionaries sleep in their dusty graves to await the coming of Jesus.

What about the millions in China who have never heard about

Jesus? "What a great responsibility, and what a great opportunity! But today, and every day, thirty-three thousand of them are going down into Christless graves." "Interests are springing up in many places. People are eager to know the meaning of the conditions in the world today, and are grasping for a ray of hope. There are 475,000,000 prospective Seventh-day Adventists in the China Division! Think of it!"—*General Conference Bulletin, 1941, 154.*

The president of the China Division was traveling in the interior of China. He inquired for a man whom he had known twenty years ago. He was told that this brother was sick. "They took me to a little hut some distance from the church, and, as I entered the door, there on a bamboo bed I found Mr. Djang. When he saw me, he called me by name, and said, with tears in his eyes, 'Oh, you have come, but when will Jesus come?' That's what he wanted to know. When will Jesus come? . . . That question we can help answer. Matthew 24:14 tells us when He will come."—*General Conference Bulletin, 1941.*

China's needs today and tomorrow are and will continue to be sympathy, understanding, and help. She has passed through more than a decade of devastating war. Millions of her people have experienced suffering and death. Added to this are the sad effects of internal discord and misunderstanding.

Following the war the work in large sections of China will require rehabilitation. In many places churches, schools, and hospitals will be needed. This process of rebuilding will be costly in men, means, and time; but the gospel task in all the world cannot be completed without telling China's millions of the return of Jesus, and helping them to be ready.

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47. GIVING THE MESSAGE IN JAPAN, KOREA, AND THE PHILIPPINES

In less than a century Japan has risen from obscurity to a leading place among the world powers. This was accomplished by a careful adaptation of European civilization to her own needs. Education was made compulsory (1872), and now over ninety-nine per cent of the children from six to thirteen are in attendance in schools.

Japan is a country of islands, seas, mountains, and very limited fertile fields. Only fifteen per cent of the land is arable. Its more than four thousand islands are strung along a line two thousand six hundred miles long. No part is more than one hundred miles from the sea.

The people are small, supple, strong, and of a Mongolian type. They value courage as a virtue to be emulated. Their language was borrowed from China, simplified, and adapted to their own needs. Shintoism, the worship of the emperor of Japan, is the leading religion. Buddhism, Confucianism, and Taoism are encouraged, and Christianity has been tolerated and restricted.

Because of an unfortunate experience with Catholic missions in the sixteenth century and later, Japan was for a long time closed to Christianity. Finally one of the men guarding Japan against the gospel found floating in the water a book different from any he had ever seen before. It proved to be a Dutch Bible. The man became interested in it when he found that it was about the Creator of the world, and about Jesus, and that it contained good morals and religion. He was delighted to find that he could buy a Chinese translation of the Bible. Some years later this man's daughter became a Seventh-day Adventist.

The Seventh-day Adventist work for the Japanese began in San Francisco in the early nineties. A few Japanese were encouraged to attend Healdsburg College. At the close of the college term in 1896, its principal, W. C. Grainger, and a student, T. H. Okohira, set sail for Japan.

The work was begun by starting a school in the English language, at hours convenient for those who wanted to learn. The Japanese were willing to study the Bible so that they might learn

the English language. The first church was organized in Tokyo a year later, with a membership of thirteen and a Sabbath school of about sixty. About the same time Okohira opened up the work in Kobe.

An early effort at establishing a medical center at Kobe was made. This work was dropped for a while, only to be revived as a medical clinic, through the efforts of a wealthy Japanese believer. The real medical center for the Seventh-day Adventist Church was established in the capital city of Tokyo. There a good sanitarium was constructed, and a nurses' training course was offered to the Japanese youth of the advent message.

The publishing of a small monthly paper was begun in 1899, through the efforts of Professor Grainger. Even though he sickened and died the same year, the literature work that he started has been carried on, first through a non-Adventist printing plant, and then through a publishing house belonging to the mission. The list of paid subscriptions has not been large, but the paper has been circulated freely among representative people of Japan.

The problem of training workers in this land led to the more definite establishment of a school for the youth of the church. A three-month curriculum in Bible, history, physiology, and English was offered. The school was first held in a rented house, and most of the regular workers employed by the mission were called in for this term of training. The school for the boys is now located at Naraha. Its credits are not recognized by the state, and as a result the school has been allowed to carry on its work without interference from the authorities. It is located on a thirty-five-acre farm. Besides work on the farm, employment is given in the woodcraft shop.

For several years conditions in Japan were such that it seemed advisable to give native workers responsible positions in the conduct of the work, while foreign workers were transferred to other mission fields. When it became necessary to withdraw all foreign workers from Japan, the native mission force was already trained and qualified to carry on the work. Funds almost equivalent to two years' subsidy were left in the mission treasury for the use of these native workers, to supplement the tithes and offerings received from the field itself.

Korea. The Seventh-day Adventist message entered Korea, now called Chosen, through the door of Japan. In 1904 a Korean passed by a Seventh-day Adventist meeting hall in Kobe. He

understood that it was a Christian meeting, but he could not read the Japanese characters. He was invited to the meetings by a Japanese member of the church. Neither of these men could understand the other, but they could communicate through a common knowledge of the Chinese characters. This Korean continued coming to the meetings. After a while he brought another Korean, and both became believers. The first went to the Hawaiian Islands, the second returned to his native land. There he began to teach the truth, and soon had thirty believers instructed as far as he could teach them. These believers appealed to the Japanese mission for help. When the missionaries from Japan had fully instructed the interested ones, four small churches were organized.

The Koreans are more receptive to the message than are the Japanese. Because they have been held in subjection by foreign powers, they have not responded quite so readily to leadership. Difficulties arose in connection with the school, which had been accredited with the state. The authorities required all the state-accredited schools to bring their students, as an act of respect, to the Shinto shrine. Because this "act of respect" was so close to an act of worship, it was thought best to discontinue this school as a mission school, though it is still being operated by Seventh-day Adventist Christians.

The necessary instruction to the native workers was accomplished by institutes held in the church at Seoul. Although it was not called a school, classes were held in the church; and what could not be accomplished through a school was accomplished equally well through institutes.

Medical missionary work was begun in 1909 when a small dispensary was opened in the field. The walls were made of mud, the roof of grass; but despite these handicaps the doctor treated twenty thousand patients during the first four years of its existence. He reported on his work under the title, "Twenty Thousand Patients in a Twenty-Dollar Building." This primitive structure has since been replaced by a well-built modern structure, and another sanitarium has been built at the headquarters at Seoul. As in Japan, so in Chosen, the direction of the work has been given over to native Seventh-day Adventists.

The Philippine Islands, named in honor of Philip II, became a possession of Spain through Magellan's discoveries in 1521. This placed these islands under Spanish educational, cultural, and religious influences for more than three centuries. At the close of

the Spanish-American War, they were ceded to the United States. Of the more than seven thousand mountainous islands, only one third are inhabited. There are eight main language groups and an endless variety of dialects. The population is more than sixteen million.

The Philippine Islands have been a very fruitful field for the Seventh-day Adventist Church. The work was begun in this interesting field in 1905 by a colporteur who sold English books in Manila. When J. L. McElhany entered the field two years later, there were no Seventh-day Adventist believers to greet him. However, when he began an evangelistic effort for the English-speaking people, he found a ready interest.

The work for the Filipinos was begun in 1908 by L. V. Finster. His first year was given to the study of the language and the preparation of some tracts. Some time later he was able to organize a church of eighteen members among the Tagalog-speaking people. Before long the membership grew to more than a hundred. Other missionary workers joined Elder Finster, and the work in this field has become one of the marvels of missionary endeavor. The printing press, with its literature and colporteur ministry; the system of schools, with their facilities for the training of workers; and the medical institutions, with their health and uplift work, have made possible this rapid progress.

The Philippine Union College, located just outside Manila, stands out as a symbol of efficiency and good work. It has an enrollment, in academy and college courses, of from five to six hundred students. The school is accredited, and its credits are recognized in America as well as in the Philippine Islands. Outstanding features of its work are the industrial setup and the departments of theology and normal training. The school prepares native teachers to fill places of responsibility in a growing number of church schools to be found throughout the islands. There are three academies located in the various local conferences. Two of these are staffed entirely by native teachers.

The medical work is well represented. The old sanitarium, in the suburbs of Manila, has been sold, and a modern fireproof building, of seventy-five-bed capacity, has been constructed. A nurses' training course is given, with emphasis upon the evangelistic ministry. Some of these nurses, one to three for each local conference, go out in medical itinerating work. They call at the residence of the headman of the village and inquire regarding

the health and welfare of the community. If any are sick, these visiting nurses call on them, giving counsel or relief as necessary, then return later with literature of the message. In reporting the development of the work in these islands, special emphasis should be given to the faithfulness and success of the native workers.

In the large field of the Far Eastern Division, Japan, Korea, and the Philippine Islands are only a part. Special reference should be made to the medical work in Thailand and the Malay States. The sanitarium in Bangkok has become entirely self-supporting, including the support of the doctors and a medical staff of ninety-five helpers. In Penang, off the west coast of the Malay Peninsula, a sanitarium and medical clinic have been established, with the same self-supporting results.

In reporting before the delegates assembled at the 1941 General Conference session, the president of the Far Eastern Division said: "It is an extensive, interesting field. From the western tip of Sumatra to the eastern part of Dutch New Guinea the distance is approximately 4,000 miles. From north to south the territory extends more than 5,000 miles. This extensive field of peninsulas and islands is home to 217,000,000 people. Reliable statements place the number of languages and dialects spoken in our territory at more than 200. The gospel can be given to 95 per cent of the population of the division with perhaps 25 major languages. We are publishing the message in 29 languages, and oral work is being done in 67 more. Thus the message is sounding in at least 96 different tongues in the territory. . . .

"Of the five years covered by this report we wish to emphasize that 1940, the most troubled year of the period, records the largest number of baptisms ever reported for the Far Eastern Division field—3,072. Our tithe has been steadily gaining and shows a 22 per cent gain during the last five years. Mission offerings increased from \$64,452 in 1936 to \$80,232 in 1940. Ingathering receipts for the term have increased 29 per cent."—*General Conference Bulletin, 1941, 214.*

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48. MISSION PROBLEMS AND SUPPORT

The highest honor to be bestowed upon a Seventh-day Adventist youth is that of being called to carry the banner of the cross to a darkened overseas land. In the hearts of many children and youth, in church school, academy, or college, is the one goal of being a "foreign missionary," for they know that the message must go "to every nation, and kindred, and tongue, and people." Rev. 14:6. As courageous, devoted believers they are thrilled at the thought of sharing their faith with those who sit in darkness.

But not all are called to this type of service. To qualify, there must be the educational preparation, the physical fitness, and, above all, the life consecrated to God and fired with a zeal to accomplish things for God. The leaders of the church turn to the youth for their recruits to mission service. Languages are more easily mastered by those who are in their twenties, life is more readily adapted to new customs and environments, and the term of service in the field can be longer and more profitable to the cause of God.

As the missionary couple embark for foreign shores they do so with the confidence of the backing of every Seventh-day Adventist in the homeland and the knowledge that an efficient organization will see that their needs are provided for, that life and health are protected, and that every possible provision is made for the efficient execution of their assigned task.

While missionaries think of their work as a life calling, they are sent out for a period of from five to seven years, depending upon the climate and living conditions of the land to which they go. This is followed by a furlough period in the homeland. Funds are provided for proper outfitting, they are allowed a few weeks' visit with their parents, and then they are off for their term of service for the Master. Arriving at their post, they will probably find a well-constructed home in which to live, a work well organized, and fellow missionaries ready to help them in starting their new work.

Some must pioneer in new fields. Happy, then, is the missionary with a broad background of general knowledge, for he may be asked to take charge of building and farming in addition to his other duties. Every bit of knowledge and skill along health

lines that he has is indispensable, not only in preserving his own health, but also in caring for the physical wants of those he has come to serve spiritually.

The carrying out of the gospel commission is a herculean task. Since 1874 the church has been united in ever-increasing emphasis upon world evangelism. For decades the resources of the church in men and means have been used. But that is the mission of the church. If it were to give up this commission, it would soon weaken, sicken, and die.

It costs money to send out a missionary, and even more to support him adequately in his field of labor. If he is to retain his health and give the best of his life in service, he must be provided with proper equipment and a suitable home. If that is necessary in America, it is more than necessary in foreign fields, where living conditions are different and there are some handicaps to health and contentment.

Providing and planning adequate missionary support is an interesting task. It starts away back on the front lines of mission activity. The local mission station begins with preparing a budget of anticipated expense for the coming year. The missionary not only must figure the cost of holding and maintaining the work already established, but must lay plans for lengthening and strengthening the mission program. Only as the missionary work is expanded can the great task be finished. The items of expansion must be tested in the order of importance: work that must be done, work that ought to be done, and work that can wait. Those who prepare these budgets must be guided to a great extent in their planning, by the former annual appropriations.

The mission stations are often grouped together in districts. At a central station the various local mission budgets are studied, compared, and revised to fit the needs of the whole district. A union budget is then prepared for the district, in the same detailed way and in the same general form as the one for the local mission station. Thus a budget is prepared for the local station, the district, the mission, the union mission, and finally for the division conference. By this time the budgets have been carefully checked and rechecked, and the needs of one field balanced with the needs of another field. It is then hoped that the division will be granted everything it needs; but it is possible that some of the items will have to be denied because of insufficient funds in the treasury.

At the Autumn Council of the General Conference Committee, usually held in October of each year, the financing of the world work during the coming year is studied. The combined division budgets brought together make up the principal part of the General Conference world budget of several million dollars. Attention then centers on another set of figures—the anticipated income for the coming year which must care for the needs of the work. The expenditures must be held within the income; so the budget finally voted is determined largely by this last total, and is apportioned, first, to maintain the present work with any increased operating costs, and second, to begin new work.

The revenues of the church for the support of the missionary program arise from several sources: (1) special gifts and pledges, (2) a part of the tithe passed on from the local and union conferences to the General Conference in harmony with the general policy, (3) Sabbath school offerings, (4) Ingathering funds raised by the whole church at work, (5) funds raised within the foreign fields themselves. These avenues of support must be maintained if the foreign mission program of the church is to survive.

The funds raised in the foreign fields may be divided into three parts: (1) tithe, (2) Ingathering and Mission Extension funds, (3) offerings made by the members themselves. Some fields are able to support the mission work conducted by their nationals from funds raised entirely within their fields.

The revenues of the church may seem inadequate to the needs of a world-wide work. But by the providence of God—like the five loaves and two small fishes provided by the little lad—they are sufficient to provide for the spiritual and material needs of the message. The cause of missions has suffered more from the lack of real men than from the lack of means.

The world's need has ever constituted the missionary's call to service. A vision of the needs of the Dark Continent of Africa impelled David Livingstone to leave home, children, and loved ones. For years at a time he buried himself in the wilds of his chosen land, with the hope that someday Africa might be evangelized by the gospel. With a prayer in his heart, he died upon his knees in a lonely hut in the interior. Knowing their master well, his native helpers buried his heart in Africa and sent his worn and emaciated body to his native land, where it was buried in Westminster Abbey.

The nineteenth and early twentieth centuries were propitious

times for missionary efforts. Many conditions combined to make easier the giving of the gospel to the world. Communication and transportation facilities, the opening of doors in many lands, and the inquiring mind made possible a great work in mission fields.

It was providential that the foreign mission work was begun by the Seventh-day Adventist Church when it was, and that great emphasis has been put on its importance. For years doors have been open and loyal men have carried the banner of the cross to earth's remotest bounds. Had large sections of Europe and Asia remained unentered until recent years the church would have failed in its duty. Millions have never heard the gospel. The church must never rest until its period of evangelism ends with the close of probation. Plans must be laid to strengthen and to extend the work; and never, for one moment, must the church assume that the evangelistic work is finished in any part of the world field.

Native leadership. Second to spreading the good news of salvation, the Seventh-day Adventist missionary endeavors to foster and develop native leadership. The work of the foreign missionary is to preach the gospel, to teach and to train the native worker, and to guide and counsel the believers. Schools have been established in which native workers are trained for all types of service. They know and understand their people, and can reach them better and more easily than can the foreign missionary.

In the background of the missionary's thinking must ever be the thought that he shall work to the end of making himself unnecessary to the progress of the church in his field. The native, as he develops, is placed in positions of responsibility. Little by little he must be trained to plan and foster the movement. More and more the financial burden of the church must rest upon his shoulders.

No one can definitely visualize the problems of the future. Prophecy pictures a triumphant church, and a badly broken and disrupted world. Men's hearts will "fail them for fear, and for looking after those things which are coming on the earth." Luke 21:26. The church must prepare herself for any eventuality in the future, and the three angels' messages will go on to a successful conclusion.

Have the three angels' messages accomplished their task in the great world divisions? Those who know the fields intimately and

who are working with those problems, do not think so. They see a new experience coming to the native Seventh-day Adventist Christians—an experience in which they will learn to lean more heavily upon God and upon the united efforts of the native church. Heartening reports are coming in to the General Conference from the evacuated and occupied sections of the Orient. These tell of the heroic work being carried on by the native workers, and that, too, under very difficult circumstances.

There may have been a tendency, for many reasons, for the believers abroad to depend too much upon the financial resources of the home bases. In times of expansion and costly institutional building, native peoples may have entertained the idea of looking to these bases before they have drawn upon their own financial resources. The foreign missionaries have had to check this tendency carefully, and to suggest that the first united effort must come from the local church, and then that which they cannot possibly do, the home base may provide. In most cases it has been surprising to both the new believers and the foreign workers, what local effort can do.

Because of changing conditions, certain sections of the world field may be for a time cut off entirely from General Conference supervision and support. Wherever possible, funds are provided in advance to carry the work through an emergency. If the crisis continues indefinitely, that field may become dependent upon its own resources. God still watches over His work. It is the objective of every field, large or small, to make itself independent in men and means, and still to remain securely united to the whole movement.

While some fields may be for a time cut off from the home base, there remain large areas open to the church, to which missionaries may be sent. The work must and will go on until the gospel has been carried to the whole world.

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VI

THE CHURCH IN THE TWENTIETH
CENTURY

Objective: To describe the organization of the church in the twentieth century, to support faith and confidence in its work and leadership, and to indicate progress toward the completion of its world task.

49. TWO GREAT GENERAL CONFERENCES

Needs and dangers. In the early days of the Seventh-day Adventist Church, members were few and were not scattered over a wide area. In those days organization could be simple. With strong men like James White at the helm, the needs of the small church were readily supplied.

The church grew. The work extended to California (1868). Europe was entered (1874). Australia was reached (1885). Instead of an organization covering a few States, the church was reaching to the ends of the earth. By 1893 the membership was ten times as large as it had been in 1863. During the same period, the working force had grown from thirty to nearly five hundred. This period of growth and development brought with it both spiritual and organizational dangers. The spiritual danger was that of overemphasizing the distinctive doctrines of the church, such as the Sabbath and the law, at the expense of the general truths of the gospel, such as salvation by faith. This trend reached crisis proportions at the General Conference of 1888. The organizational danger was simply that of endeavoring to operate a world-wide work according to the same set of policies that had been sufficient when the church was very small. This danger was met and corrected in 1901.

“The General Conference at Minneapolis in the autumn of 1888 marked a crisis in the spiritual development of the denomination. . . . The work of the previous years had been aggressive and thoroughly successful, viewed from every standpoint. . . . Nevertheless, with all these manifest tokens of prosperity, something was lacking. The tent meetings were conducted with spirit and efficiency. The discourses given were well-thought-out expositions of the denominational doctrines, and were effective in bringing men to a recognition of the fact that Adventist teachings harmonized with the Bible. But there was gradually growing up a feeling of satisfaction with doctrines which could be so easily defended, an emphasis on certain argumentative features of the denominational belief, to the exclusion of the deeper, more spiritual elements. There was lack of that brooding over the deeper things of experience in the gospel, that eager yearning after spirit-

ual power, that sense of man's utter helplessness in the presence of God, of his sole dependence for salvation on the merits of a risen Saviour.

"This outstanding need of the denomination—a greater emphasis on that fundamental doctrine, righteousness by faith—made itself felt at the Minneapolis meeting. The studies and counsels at that Conference resulted in the end in bringing an accession of new spiritual strength to the Adventist people."²

Seventh-day Adventists had always held the truth of righteousness by faith as a doctrine; they now accepted it as the secret of a victorious life in conflict with sin and as a necessary preparation for translation at the second advent. Mrs. White wrote: "The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, seemed a precious thought."—*Review and Herald*, Sept. 3, 1889. A few years later she gave the following definition: "The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven."—*Review and Herald*, June 4, 1895.

The perception of this spiritual truth came at just the right time to give a new mold to the rapidly advancing movement. This great truth of the Reformation needed the added emphasis that it received at Minneapolis and since. Mrs. White was strong in her advocacy of this new revival, and many of her books of greatest spiritual appeal, such as *The Desire of Ages*, were written after that time. During the nineties, while Mrs. White was in Australia, message after message came from her pen, urging a fuller participation in this advance. The forces set in motion at that General Conference (1888) have contributed much to the spiritual power of Seventh-day Adventism today.

Call for reorganization. The other need of the rapidly growing organization was an adequate system of administration and finance. Difficulties were being encountered in raising funds for foreign mission work. Debts were incurred, which caused no little concern. The administration of the church was in the hands of a few men whose understanding of the world-wide field was often limited. This situation was sensed and often discussed during the nineties, but no effective measures were taken.

General Conference of 1901. When the General Conference met in session at Battle Creek, Michigan, there was a general

feeling of need for some advance moves. Mrs. E. G. White, who had just returned from Australia, voiced these needs at the opening of the Conference. She said: "There must be a renovation, a reorganization."—*General Conference Bulletin, 1901*. "In harmony with the prevailing desire for a change of policy—a reorganization of the strength of the denomination on a scale commensurate with the larger needs—it was agreed at the outset to talk over freely, in a large gathering composed of representative persons, both ministers and laymen, the most urgent needs of the hour, and the best way to meet those needs."² Some very important results followed this Conference. Summarized briefly, they were:

First, an enlargement of the General Conference Committee from thirteen to twenty-five members. This expansion brought in "representative laymen, such as physicians, managers of publishing houses, and prominent educational men, also the heads of important mission fields."² This "put the work on a world-wide basis, and gave tangible expression to the desire to have all the interests of the cause well represented when plans were laid for its furtherance."² The interests of the foreign fields were thus better served, as well as the interests of the various departments of the work. This was only an initial move. A. G. Daniells, in a later report to the General Conference (1909), stated that the committee had been increased to forty. In describing other administrative changes, he said: "Thus the reorganization that has been effected since the Conference of 1901 has drawn into the administrative circle more than five hundred persons who were not there before, and the results show that this change has greatly increased the efficiency of the management of the work."—*General Conference Bulletin, 1909*.

"The second important change brought about at this Conference was the beginning, at least, of an attempt to distribute the available funds of the denomination where they were most needed."² This effort toward equalization was a great blessing to the mission fields, and made for general advancement in denominational work. It made possible the transfer of funds from prosperous areas to sections in which the need was greater.

"A third achievement of the Conference of 1901 was the adoption of the plan of organizing groups of conferences as union conferences, each under a union president, who should have supervision of all the conferences in his union, and preside over representative gatherings of delegates at proper times, when the immediate affairs of the union would be considered. This plan

relieved the General Conference at its biennial sessions, and the General Conference Committee between sessions, of a large amount of work of a more or less local character, at the same time providing by means of the union gatherings for prompt and careful consideration of all the needs of the section.

“The full importance of this move was not realized at the time. It not only relieved the members of the General Conference Committee of a large amount of administrative detail, but it placed responsibility upon a larger number of men throughout the country, who were thus brought into close relations with the general work.”²

The greatest era of expansion in the history of the church followed this reorganization. A new balance, an enlarged representation, and a new confidence came into the movement. The passing years have proved that 1901, as well as 1888, marked a great turning point in the history of the church.

Arthur G. Daniells was the newly elected General Conference president. He served for the long period of twenty-one years, and helped to put into action the reforms inaugurated. He was a very efficient organizer. He also had a close connection with the spiritual reforms discussed at the 1888 General Conference, and later became one of the leading teachers of the doctrine of righteousness by faith which was stressed at that meeting. In his later years he wrote a book, *Christ Our Righteousness*, dealing with that subject.

Elder Daniells was born in Iowa, was converted at the age of ten, and attended Battle Creek College for one year at the age of seventeen. After one year's experience as a public school teacher he felt the desire to enter the ministry, and was given this opportunity at the age of twenty. For several years he carried on evangelistic work, spending one year as secretary to Elder and Mrs. White.

When he was twenty-eight years old, Elder Daniells answered the call to New Zealand. Soon he was president of the New Zealand Conference, later of the Australian Conference, and then of the Australasian Union Conference. He was singularly successful, despite his youthfulness, in all these undertakings. The Australasian Union Conference just mentioned was a new experiment which paved the way for the union conference system generally adopted later. Elder Daniells played a leading part at the General Conference in urging the reorganization that was effected.

When Elder Daniells was only forty-three years of age, he be-

came president of the General Conference. The life sketch read at his funeral service, stated: "If ever an apostle went to and fro in the earth and journeyed up and down in it, that man was the one whose loss we mourn today. . . . His missionary expeditions carried him to almost every land and clime on earth."—*Review and Herald, April 18, 1935*. During his administration, he saw the Seventh-day Adventist Church almost treble its membership. The percentage of membership outside the United States grew from twenty per cent to fifty per cent. The number of denominational laborers multiplied fourfold. There was a great growth in institutional and departmental work. A goodly share of the credit for this phenomenal expansion must be attributed to his farsighted leadership.

Elder Daniells died (1935) at the age of seventy-seven years. He will go down in Seventh-day Adventist history as one of the greatest leaders of the church.

The church today is still enjoying the fruitage of the General Conferences of 1888 and 1901—a clearer spiritual vision and a more adequate organization. And the church must continue to build on these same principles. Deep spirituality and careful planning are the secrets of success for the remnant church.

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50. THE CHANGE OF HEADQUARTERS

From East to West (1855). The Seventh-day Adventist movement had its beginning in New England. For a number of years there was no definite organization, and for practical purposes the headquarters of the movement were wherever the publishing happened to be done. This work was moved about from place to place in New England and New York until the *Review and Herald* publishing house was finally moved to Battle Creek, Michigan (1855).

Occasional notices had appeared in the early days of the *Review and Herald*, saying that the editor and publisher, James White, was unable to issue the weekly number of the paper because of lack of funds. He put in long hours of labor, but was financially embarrassed; his health was impaired, and discouragement all but drove him to give up his editorial work. Many burdens were eased by the move to Battle Creek. Greater loyalty, as well as more substantial and regular support, was found in Michigan. Moreover, the climate, water, rent, fuel, and food all seemed favorable to the needs of these tried workers. The tide seemed to take a very definite turn toward brighter days. (*Review and Herald*, Feb. 20, 1855; May 15, 1855.)

To those in New England and New York who were disappointed when the publishing interests were moved to "the West," Mrs. White wrote: "Dear Brethren: The Lord has shown me in vision some things in regard to the East and the West, which I feel it my duty to set before you. I saw that God has been opening the way for the spread of present truth in the West. . . . The burden of the work is in the West, and it is of the greatest importance that the servants of God should move in His opening providence."¹

Time proved the soundness of this counsel. A great era of expansion followed the establishment of the headquarters in Battle Creek. "It [the Seventh-day Adventist work] went westward, farther and farther, crossing rivers, plains, and mountains, until it reached the Pacific Coast. Believers were added in far greater numbers than had ever been experienced in the East. . . . Just as the message predicted, the work grew rapidly, and developed into strength all through the Western States."¹

This westward expansion of the church was in harmony with the national trends of the time. The West was the great frontier to which the more adventurous and less conservative people were migrating. The people of the section were bound less by custom and tradition, and therefore were more susceptible to the appeal of the Adventist message, than were those in the East. The old, established churches did not have so firm a hold on the people of the West. It was only natural that a pioneer church should thrive best in a pioneer country.

The same message from the pen of Mrs. White that explained the reasons for moving the headquarters of the church westward contained a remarkable statement regarding a strong work in the East at some future time. She wrote: "I saw that when the message shall increase greatly in power, then the providence of God will open and prepare the way in the East for much more to be accomplished than can be at the present time."⁴ This statement hinted at the possibility of a return. It was reasonable to conclude that the work would be more likely to make progress in the more conservative East after it had increased in strength. The statement was also a challenge to the church to watch for the "providence" that would "open and prepare the way."

Call to leave Battle Creek. In time the Battle Creek headquarters became a large Adventist community. The publishing house, the sanitarium, the General Conference headquarters, and the college drew hundreds of people, many of whom established homes in Battle Creek. A special message came (1893) to the Battle Creek church from Mrs. White, who was then in Australia, urging that believers should not congregate in Battle Creek. Other such messages had been sent before, but "the message read from the pulpit that Sabbath morning sounded like a message of warning from one of the prophets of old Bible times. It declared that the continual congregating of believers around the institutions at the old headquarters was endangering the institutions. It was made plain that the Lord wanted no more Jerusalems on earth. The principles of His kingdom called for the spreading forth of His representatives in communities where their light was needed. It went on to say that if the unwise gathering of the believers around the old central institutions continued, the Lord would allow the institutions to go down in ruins."³

Years passed. "Some moved out; . . . yet larger numbers moved in."³ Some scoffed. Very little, it seemed, had been

accomplished by the solemn message of warning. About eight years later the sanitarium was destroyed by fire. Then (1902) the Review and Herald publishing house burned to the ground. Elder Spicer describes how he watched the "red glow in the sky" from the rear platform of an eastbound train, "and as I watched," he says, "I thought of that solemn message which had come nine years before. The very phrases of it were vivid in my memory."

Search for a new location. Apparently Elder Spicer was not the only one who was led to recall the counsel from Australia (1893). At a General Conference held in Oakland, California (1903), a resolution was presented for discussion: "That the General Conference offices or headquarters be moved from Battle Creek, Michigan, to some place favorable for its work on the Atlantic coast."¹

Mrs. White was asked regarding the suggested move. She referred to the burning of the publishing house, and said: "The very worst thing that could now be done would be for the Review and Herald office to be once more built up in Battle Creek."

Regarding the General Conference headquarters, she was equally decided in her counsel.¹ "A committee was appointed to search for a location in the East. We wrote to Mrs. White of this action, and asked her if she could give us specific light as to the exact place we should go. To this she responded that she had not been shown the locality, but made special reference to our duty to work the large cities in the East."¹ The committee investigated New York City, but found nothing satisfactory.

One day the committee, "weary and nearly disheartened," received a letter from Mrs. White saying: "I am sure that the advantages of Washington, D. C., should be closely investigated."¹ The committee, despite misgivings, went to Washington. After a long search, reasonably priced property was found in the suburb of Takoma Park, several miles north of the capital on the border between the District of Columbia and Maryland. Correspondence with Mrs. White brought the following encouragement: "From the light given me, I know that, for the present, the headquarters of the Review and Herald should be near Washington."¹ A little later she wrote: "The Lord has opened this matter to me decidedly. The publishing work that has been carried on in Battle Creek should for the present be carried on near Washington."¹

General guidance was given the leaders of the General Conference. The particular location should be in a healthful spot.

No large manufacturing business was to be undertaken. The establishment of a sanitarium was to be one of the tasks. Enough land for the organizations and institutions, and for private families, was to be purchased. Hereafter there were to be several centers of influence, and the executive responsibilities for the larger organizations were not to rest on one set of men. In harmony with these suggestions a search for a new location was begun.

From West to East (1903). The property was purchased, and soon the General Conference offices and the publishing house were removed to Washington. The move was not without its problems. Elder Daniells writes: "The arrival of our staff in Washington on the tenth day of August, 1903, is an event never to be forgotten. Here were about a dozen of us in a strange city, with very little money, and with no buildings and no equipment."¹ A dwelling house was rented, and the *Review and Herald* and the *Youth's Instructor* were published without missing a number. Miraculously, it seemed, the funds and correspondence that had been going to Battle Creek were turned to Washington. "From all parts of the world the change was hailed with deep satisfaction. It seemed as if a mighty hand had turned the great tide of correspondence and money to Washington. . . . To our surprise and joy, everything soon moved along as if we had been in Washington all the years of our history."¹

Advantages. The advantages of the capital city as the denominational headquarters soon became apparent. From time to time legislation has been introduced, such as Sunday bills, which has been much more effectively resisted by having the headquarters of the denomination there. Problems relating to the sending of missionaries have been simplified by ready access to the State Department, embassies, and consulates. "The national Congress sits in Washington, where our representatives may appear before committees, and even before the President, with memorials or appeals on legislative matters that affect our work. Our correspondence goes out from a national capital well known in all parts of the world. All such advantages assure us continually of the wisdom of having our headquarters in Washington, D. C."¹

At present the General Conference headquarters building, the *Review and Herald* Publishing Association building, and the Theological Seminary are located at the edge of the District of Columbia. Across the Maryland State line, about a mile distant,

are the Washington Missionary College and the Washington Sanitarium. A rapidly expanding world work has required a larger group of leaders at headquarters. The membership in all lands has grown rapidly, and institutions have increased in size and number. All branches of church activities have increased in volume. To organize, co-ordinate, and direct all these interests requires trained and experienced leaders. Loyalty to the original instruction, and economy, still guide those who direct the world field from Washington.

“The Lord has surely placed the seal of His approval upon the removal from Battle Creek to Washington. . . . The Lord foresaw the issues that would arise; He foresaw that our missionary activities would extend to all lands; He foresaw the advantages that would be ours at the headquarters of the nation; and He led us there. . . .

“But what led us to decide to make this removal, to attempt this gigantic task? The answer must be: A message through the Spirit of prophecy. How came we to locate at Washington, D. C.? Through conviction that the messages that came to us through the Spirit of prophecy were from God. Has, then, this gift been of value to this people and this cause? Most assuredly it has; indeed, of greater value, in many ways, than we can fully realize. Such providences should lead us to hold this precious gift of the Spirit of prophecy in the high esteem and sincere appreciation that it deserves.”¹

The change in headquarters “seemed to the people a signal of advance, and brought courage and hope. In the new location a freer field was found for the full development of the new policies which the delegates of the 1903 Conference had marked out for it.”² The new plans inaugurated in 1901 were gradually unfolding, the era of greatest expansion was beginning, and God guided the church to the proper location for its headquarters, that the work might be carried on with greatest efficiency.

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3. W. A. Spicer, *The Spirit of Prophecy in the Advent Movement*, 96-108.
4. Ellen G. White, *Testimonies for the Church*, I, 149.

51. THE LAST YEARS OF ELLEN G. WHITE

Mrs. White did not follow personal inclination or desire when she returned (1800) from Australia to the United States. She was seventy-three years of age, and was beginning to experience a natural decline of physical powers. She dreaded the ordeal of moving and the long journey by sea. After some years of moving from place to place, living in rented quarters, she had found great enjoyment and satisfaction in a humble home of her own, which had been built near the Avondale school. The progress of this institution had from its inception been bound up with her life.

A place for a sanitarium had been secured near Sydney, and Mrs. White was deeply interested in the laying of broad foundations for its beginnings. When she was urged by the president to attend the forthcoming General Conference, she expressed her desire to remain in Australia at least till the sanitarium was erected and had begun activity. But there were important issues at stake in the general work, vital matters on which there were differences of opinion. It was urged that her presence, and the counsels based upon the revelations she had received or would receive, might avert a crisis. So with reluctance she consented to leave her home and return to America.

Divine assurance. "While on the boat, I was visited by the angel of the Lord," she wrote, "and was instructed that it was in the order of God for me to come to America just at this time." —*Review and Herald, Feb. 12, 1901.* At the same time, her mind was perturbed over finding a suitable place to live, but the angel who appeared to her gave assurance that there was waiting for her a "place of refuge." For some days after landing, they made efforts to find a house for rent in the city of Oakland, in order that Mrs. White might be near the Pacific Press Publishing Association. It was thought that this would be an advantage, as it was her purpose to publish several books. But nothing suitable was found in the vicinity of Oakland, and she said, "I am done with house hunting. When the Lord provides a place for me, I will accept it."

Finding a home. Mrs. White and her associates went to St. Helena. There, while she was speaking in appreciation of the pleasant rooms assigned to her, the matron told her of a place in the valley below the sanitarium where there was a roomy, furnished house, with acreage for garden, orchard, and vineyard. This property was found to be ideal, and was offered on such terms as made it possible for the family to move in at once, all within one week from the time of landing in San Francisco. To some who questioned why Mrs. White should invest in such a property as this, when it was expected that the Lord would soon come, she replied, "Because I have an important work to do, and must have a suitable place in which to do it."

The "Elmshaven" property not only furnished a suitable home for Mrs. White, but soon became a beehive of activity. An extension was made to one of the upper rooms, to provide study and writing space. A two-story building with eight rooms was erected in the rear, where her secretaries and helpers might have offices.

Books prepared. In a period of thirty-six years prior to going to Australia, Mrs. White had prepared for the press a total of fifteen books. During eight years in Australia, six volumes were produced. In fifteen years, while she was living at "Elmshaven," no less than ten book manuscripts were prepared for the publishers. These included volumes VII, VIII, and IX of *Testimonies for the Church*, as well as two volumes, *Acts of the Apostles* and *Prophets and Kings*, which completed the five-volume "Conflict Series." Besides the counsel for the church, setting forth the ideals of Christian living, and plans for the spread of the gospel, as found in the *Testimonies*, and illumination on the Bible story in the "Conflict Series," there were other books, indicative of the wide range of subjects upon which Mrs. White wrote. Among these were two books, *Education* and *Counsels to Parents and Teachers*, dealing with the training of children and youth in the home and school. In *Ministry of Healing* were set forth not only the important health principles, but instruction regarding medical missionary work. A book entitled *Gospel Workers* was also included for the guidance of ministers and evangelistic workers.

Most of Mrs. White's writing was done in the early morning hours. She retired early, and seldom did she remain in bed past one or two o'clock. Then, awakened with impressive counsel, admonition, or caution for the church or some individual, she

would pass quietly down the hallway from her bedroom to her writing room. If it was winter, she would stir up the coals in the fireplace and put on fresh wood to kindle a cheery blaze. Then with pen in hand she would seat herself in an armchair and pull across her lap a pivoted board, on which she would begin to write. When, about breakfast time, one of her secretaries would enter the room, there would be ready for copying on the typewriter perhaps as many as fifteen or twenty pages. At first only a single copy was made, for Mrs. White's perusal. Often she would interline, and add more before returning it to the secretary for duplication. Then before sending it out either as manuscript, letter, periodical article, or chapter for a book, she read it again critically.

Varied home and neighborhood interests. Mrs. White was in no sense a recluse. She took an interest in those about her, not only in her companions and helpers, but in the neighbors. For recreation, she enjoyed a ride out with horse and buggy among the woods and hills in the community, frequently stopping for a visit with an old or a new acquaintance. Fruit or fresh vegetables from her farm would be tucked into the carriage and given to some family which was having a hard time. The youth and children were always noticed with a pleasant smile and words of friendly inquiry, counsel, or advice. She might often be found walking about the farm and orchard, or through the barn, with a friendly pat for the horse or cow, as she consulted with the farmer about plans for the planting, cultivating, or harvesting of the crops. When the teachers, students, and patrons of the church school had an outing, they never failed to ask Mrs. White, and if possible she would partake of their outdoor meal, and speak words of interest to the children and their parents.

Her long period of service already included the critical, formative years, followed by the broadening of the work of the remnant church. Labors with her husband took her east and west, and incessantly she wrote and spoke. Then after thirty-five years of labor together he was called to rest (1881). Standing by his casket she reconsecrated her life to God, resolved to press on alone—yet not alone.

Soon she responded to a call to visit the newly developed work in Europe. Two years were spent there (1885-1887), and the cause was greatly strengthened. Back in America she pressed on with her writing, publishing, and general ministry. The invitation to visit Australia (1891) took her away from America again.

and for nine years she aided in pioneering in that new field. In unnumbered revelations light had been entrusted to her for the church. Faithfully she had borne the message, and had seen every branch of the work make steady and sound growth.

In 1900 she was well on in life, but had amassed no fortune. Money that she might have used selfishly was all spent to advance the cause. There were struggling institutions that had been aided with her gifts. Many a young man or woman had been helped through school. She had aided with scores of church buildings. That her books might be more widely distributed at a moderate price, she had put thousands of dollars back into their production.

She pressed on with her tasks of disseminating the light that had been given, sensing the advancing years and not knowing when her work might close. She looked forward with confidence. Soon the work would be done and the Saviour would come. When asked if there would be someone to follow her in the prophetic office, she replied that she did not know. The Lord had not revealed that to her, but sufficient was written to carry the people through. In this vein she wrote: "Whether or not my life is spared, my writings will constantly speak, and their work will go forward as long as time shall last."—*Writing and Sending Out of the Testimonies*," 13, 14.

Major interests and activities. It must not be thought, however, that Mrs. White had retired from active public service. The burdens of the cause at large still rested heavily upon her. She was not freed from the responsibilities of sending out to individuals or to officials instruction given to her in the night season. Sometimes there were words of stern rebuke, mingled with loving entreaty. Sometimes there would be letters of sympathy for some friend passing through a period of affliction.

And there were great enterprises to be undertaken, so great that it was difficult to awaken the faith necessary to undertake them. It was in harmony with Mrs. White's counsel that the headquarters of the denomination were removed to the vicinity of Washington, D. C. And with a view to establishing the confidence of the church in general in these moves, she with some of her helpers spent a few summer months (1904) at Takoma Park. Every morning the workers would gather for worship on the porch of the house where she was staying, and often she would address them and pray with them. She was given many messages regarding the large sanitarium enterprises to be undertaken in Southern California. Of special note is the persistent counsel

and encouragement that led finally to purchasing the Loma Linda property and founding the College of Medical Evangelists.

General Conferences. Mrs. White attended the General Conferences from 1901 to 1909. She did not attend the session for 1913, but sent to the gathering a most encouraging message of hope and cheer. She took a deep interest in the development of the work in the Southern States, and kept in close touch with the advancing work in Australia, Europe, and other parts of the world.

A fatal accident. One Sabbath in February, 1915, as she was entering her writing room, she tripped on the doorsill. An X-ray examination at the sanitarium revealed that the femur was broken inside the socket of the hip. She was unable to walk again, and with the decrease of physical activity, gradually grew weaker, until she passed quietly to rest (July 16, 1915). Her last words, spoken to her son, W. C. White, were, "I know in whom I have believed." Thus closed the life of one who rendered many years of service to the Seventh-day Adventist Church. Her works, however, do follow her. The greatest monument to her memory is the library of books that she has left as a rich heritage to her fellow believers and to the world.

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52. MISSIONARY VOLUNTEERS

From the very beginning of the advent movement, the church has had a special care for its youth. Indeed, most of the early pioneers were young men and women. It was to be expected, therefore, that the leaders of the advent message would give special attention to the young people.

Very early in the history of the church, young people's meetings were carried on under the direction of earnest youth. Ellen Harmon, then a young girl (1843-44), organized and carried on such meetings. Early in his ministry James White, while traveling from place to place, began to write Sabbath school lessons for young people, and later, when the *Youth's Instructor* was started (1852), he was its first editor.

Young people's societies. The organization of young people's societies began as a spontaneous movement on the part of young people. Two earnest boys, Luther Warren, fourteen years of age, and Harry Fenner, seventeen, members of the Hazelton, Michigan, church, were troubled about the condition of the young people of their church, and conceived the idea (1879) of having a boys' society. They had been walking together down a country road and talking earnestly about their young friends. Before parting they went to a secluded corner in a field and engaged in prayer regarding their plans. Thus was born the first Seventh-day Adventist young people's society on record. It consisted of five or six boys, and the meetings were held in the home of one of the members. They elected a president and a secretary-treasurer. Later, Luther Warren gave this glimpse of the purpose and activities of this first society: "The meeting was opened with prayer and song, and we endeavored to conform to parliamentary rules in the transaction of business. At our weekly meetings the work done was reported—papers and tracts given away, missionary letters written and received, and other work of like character. A temperance pledge against the use of alcohol, tobacco, tea, coffee, and pork, was drawn up and signed. Our collections were used to buy literature, except the small amount needed for record books and running expenses."¹ Later the girls of the church desired to join the boys in their work, and, after some discussion,

were invited to do so. Other societies of young people sprang up in Wisconsin, Colorado, Ohio, and Australia. God was impressing the hearts of young people and of workers to organize the youth of the church for service.

Later there came to the leaders of the advent movement through the Spirit of prophecy a number of calls to organize the young people for service. Mrs. White wrote from Melbourne, Australia (December 19, 1892): "We have an army of youth today who can do much if they are properly directed and encouraged. . . . We want them to act a part in well-organized plans for helping other youth. Let all be so trained that they may rightly represent the truth, giving the reason of the hope that is within them."—*General Conference Bulletin, Jan. 29-30, 1893, 24.*

In a few months came another message: "Young men and young women, cannot you form companies, and, as soldiers of Christ, enlist in the work? . . . Let there be companies organized in every church. . . . Will the young men and young women who really love Jesus organize themselves as workers, not only for those who profess to be Sabbathkeepers, but for those who are not of our faith?"—*Signs of the Times, May 29, 1893.*

The purpose set forth in these calls may be summed up as follows: Young people were to form bands and act a part in well-organized plans for helping other youth; they were to be so trained that they might rightly represent the truth, and with their youthful energies and enthusiasm encourage and strengthen the church; they were to work for those who were not Seventh-day Adventists. The method by which these objectives were to be realized was adapted to the tendency of young people to do things together: they were to pray together, to plan together, and to act together. Thus they were to learn the spirit of co-operation and the art of teamwork, and eventually develop into a mighty army.

In response to these calls young people's societies sprang up in churches everywhere, and they began to receive conference recognition. The societies adopted many names—young people's societies, Sunshine Bands, and Improvement Societies. The Ohio Conference was the first to elect (1899) a leader for a conference-wide young people's organization, known as Christian Volunteers. The first formal recognition by the General Conference (1901) came when the Sabbath School Department was asked to look after the work of these young people's societies.

Organization of department. Fostered by the Sabbath School Department, the young people's work throughout the world grew

to such proportions that at the General Conference Council held in Switzerland (1907) it was recommended that the young people's work be organized as a separate department, and that a special convention be called to work out plans.

This convention met at Mount Vernon, Ohio (1907), and drew up a series of resolutions which named the new organization "The Seventh-day Adventist Young People's Society of Missionary Volunteers" and laid the foundation for the present Young People's Department. It drew up a plan for organizing young people's societies in the local churches; set up objectives for the society; defined membership qualifications; provided for a staff of officers for the local society; set up bands and band activities; outlined the devotional features—the Morning Watch, the Bible Year, and the consecration service; planned the educational features—the Missionary Volunteer Reading Course and the Standard of Attainment (now the Study and Service League); recommended the appointment of Missionary Volunteer Day and Missionary Volunteer Week; and provided for local, union, and General Conference Young People's Departments. M. E. Kern was chosen secretary of the new department.

The Mount Vernon convention, after careful study of the junior problem, recommended also that societies be organized for juniors as the need developed. The junior phase of Missionary Volunteer work is particularly significant when viewed in the light of its relationship to the age of conversion. This work, with its Junior Law and Pledge, Bible study, wholesome outdoor activities, Progressive Class work, practical missionary work, training in home responsibility, and summer camps, has become a tremendously effective influence in developing attitudes and ideals which turn the child to Christ when he comes to the time of decision.

The plans for the Missionary Volunteer Department have been greatly enlarged through the years. Missionary Volunteer manuals and leaflets dealing with various phases of young people's work have been provided. Material to help in conducting society meetings has been made available through the *Church Officers' Gazette*. Progressive Class work has been developed (1922) for both juniors and seniors. The Master Comrade work for senior youth was instituted in order to train young people to help other youth. The Advanced Study and Service League was designed to encourage and to help young people to conduct cottage meetings and evangelistic efforts, hold Bible readings, engage in

canvassing, and establish branch Sabbath and Sunday schools. *Messages to Young People*, a remarkable book of Spirit of prophecy counsels and encouragement for youth, was compiled and published (1930), and later (1935) provision was made by means of the offerings from the young people in North America, to publish the book in fifteen other languages. Throughout the world field, youth's rallies, conventions, society officers' institutes, special weeks of prayer, Junior and Senior camps, and Youth's Congresses, have all helped to keep the objectives and plans before the field and have developed a consciousness that within the church there is a virile youth movement the aim of which is to give "the advent message to all the world in this generation."

The Missionary Volunteer movement has circled the world. In thirty-five years after the Mount Vernon convention, the number of societies increased from 281 to 6,688, and the society membership from 5,329 to 150,260. During this period young people held 9,500,000 gospel meetings, and distributed 120,000,000 pieces of literature, besides engaging in many other activities. In Africa and other parts of the world field, Missionary Volunteers have been the spearhead of a mighty evangelistic movement that has opened up new fields and brought tens of thousands to a knowledge of present truth. Missionary Volunteers are pioneers.

It was no mere coincidence that the great mission advance of the advent movement and the establishment of the young people's work went hand in hand. In its onward sweep this message must cross all oceans, enter all countries, push up all rivers, traverse all great deserts, penetrate all great jungles, learn to speak in all languages, adapt itself to all customs, and persuade the hearts of every people under heaven. If the advent message is to go to every nation, kindred, tongue, and people in this generation, a vast army must take the field for Christ. This army must be young and strong and trained for service. Indeed, the great majority of those who have gone out to pioneer the message on far mission frontiers have been young people who were able to endure hardships, to learn new languages, and to accommodate themselves to new ways of living. The young people's societies and the schools have recruited and trained this army of pioneer youth. Hundreds of workers now occupying leading positions in union conference and division fields, received their first experience in working together in bands, in planning missionary projects, and in public address in the Missionary Volunteer Society.

One of the most hopeful and promising activities of the Missionary Volunteers is the "Youth for Youth" movement. Observation and experience have demonstrated the fact that no other group can do so much for the youth as they can do for each other. Under the proper encouragement, they are prepared to go places and to do things.

Many of these talented youth are making their way into the ranks of the regularly employed workers of the denomination through contacts made and experiences gained in working for each other. They are coming to the front in future leadership not only through the Sabbath school and Missionary Volunteer meetings, but in personal work for the discouraged and unconverted. In many successfully conducted weeks of prayer, it is definitely found that small groups of praying and active young people, often prayer band leaders, are responsible for spiritual revivals.

The best days of the advent movement are still ahead. Today the world is overwhelmed with sorrow, anguish, destruction, and death, and God is plowing deep in the hearts of men to prepare the world for the final sowing of the precious seeds of truth. The advent movement, with its promising future of spiritual conquest and victory, presents a new and stirring challenge to the youth of the church. New fields are opening; a greater work is to be done. The loud cry is to be sounded in all lands, and the latter rain is to fall, when thousands are to be converted in a day. To the advent youth of every society and in every school comes the challenge: "God calls for you, young men [and young women]. He calls for whole armies of young men who are largehearted and large-minded, and who have a deep love for Christ and the truth."² This advent movement began as a movement of youth, and it is to be finished with a mighty army of youth sharing in its final conflicts and triumphs.

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53. THE MODERN LAYMEN'S MOVEMENT

Change in plans. "After the General Conference of 1901, at which the work of the denomination as a whole was carefully considered, and important changes in organization effected, the International Tract Society ceased to function. With the new impulse given to foreign missions at that Conference, the church soon came to have representatives of its own in all the leading countries of the world, and the work of distributing our publications in such lands could be done to best advantage by these missionaries.

Meanwhile the home missionary work, especially the circulation of tracts and papers, was fostered by the General Conference Publishing Department, operating through the several publishing houses, and conference tract societies. . . . But as the work of the denomination grew in magnitude and in complexity, the need of a more definite organization of the lay members . . . for missionary endeavor was felt. Action was accordingly taken at the General Conference of 1913, placing the promotion of home missionary work on a departmental footing. . . . The plan adopted involved not only the selection of a home missionary secretary for each union and local conference, but the thorough organization of the work in each church." 3

Necessity of missionary effort. The purpose of the new department was to enlist the efforts of the individual church members in the work of the church. Among many there has ever been a tendency to attend church services, live a good life, and let the preacher, Bible worker, teacher, and colporteur do all the work. Many warnings have come from the pen of Mrs. E. G. White against this danger:

"Christ commits to His followers an individual work,—a work that cannot be done by proxy. Ministry to the sick and the poor, the giving of the gospel to the lost, is not to be left to committees or organized charities. Individual responsibility, individual effort, personal sacrifice, is the requirement of the gospel." 4

It was never God's intention that the members of His church should live a life of ease and idleness. They have a work to do, and they have talents to develop. As surely as there is a place for

them in heaven, there is a work for them to do on earth. The Master of the world vineyard has given "to every man his work" with the instruction that he occupy until the Lord should come. This obligation is still binding upon the church. "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers." ⁵

"Church members, let the light shine forth. Let your voices be heard in humble prayer, in witness against intemperance, the folly and the amusements of this world, and in the proclamation of the truth for this time. Your voice, your influence, your time,—all these are gifts from God, and are to be used in winning souls to Christ." ⁵

-*Types of missionary effort.* Many church members are willing and eager to "let the light shine forth," but they are not certain how to accomplish their task or of the most effective method of doing it. It is the responsibility of the Home Missionary Department to train and direct the church members in their missionary work, and to enlist them in soul-saving activities. Some of the types of efforts sponsored by the department are listed below.

1. *Literature distribution.* From the earliest days, the distribution of tracts and periodicals has constituted an important part of the missionary society's work. In some cases today the literature is mailed by bands or individual members; in others it is distributed, either over definite routes or as the church member goes about his regular duties. Tract racks are kept filled in bus and railway depots and other public places. Many churches appoint a literature ministry leader who sees that some program of distribution is constantly under way. Tons of literature in attractive, well-illustrated form, are distributed yearly by members of the church. The results of such work are hard to measure, but many members of the Seventh-day Adventist Church trace their conversion to some tract or paper placed in their hands by a missionary worker.

In some conferences counties are found where there is neither worker nor believer. These sections are assigned to churches, according to location and ability to care for a thorough distribution of truth-filled literature. When the territory is of easy access, the work is done by personal house-to-house calls. If the distance prevents these direct contacts, the papers are sent through the mail. The names and addresses of the people may be obtained

from public directories. When such work is carefully organized and thoughtfully followed up, good results follow. The effectiveness of such literature ministry may be tested by the number of requests for Bible studies.

2. *Bible readings and cottage meetings.* Often those engaged in literature work and other contacts discover people who are interested in studying the Bible. Frequently Bible studies held by a layman with whom the individual is acquainted are more effective than if they were given by a minister or Bible worker. Often, too, ministers and Bible workers are so overburdened that they cannot answer all the calls. Properly qualified laymen can conduct studies with individuals, families, or groups. Often, conversions result. Many churches have training classes for those interested in this work. The Home Missionary Department issues books and pamphlets to instruct those who give such studies.

In recent years special emphasis has been laid upon this very important work. New methods have been developed with several modifications adapted to meet the needs of the field, the nature of the work, and the type of evangelism. In general, new types of Bible studies present the topic in lesson form, and adapted to permanent use in notebook binders. The lesson is left in the home after the Bible study has been given. It is expected that the one who receives instruction will give the lesson further study, and, in some cases, write out answers to a series of test questions. This type, with its modifications, is widely used by Seventh-day Adventist radio evangelists.

3. *Lay evangelism.* Occasionally there are men of real ability who, while they make their living by some trade, business, or profession, feel a burden for saving souls. These men are given training at lay preachers' institutes, and, with the direction and counsel of their conference president and home missionary secretary, they hold meetings in halls, schoolhouses, or churches. Projectors, films, slides, and charts are often purchased by such men and used as an aid in their work. A manual of instructions is published for them, and a small periodical is devoted to the interest of their work. Hundreds of souls have been won through the efforts of such workers, and the field is unlimited for those who feel the burden and have the ability.

These workers are found not only in the cities, but their ministry carries them into isolated communities where honest seekers for truth reside. They need not be experienced evangelists, but

must always be devoted, sincere Christians. Wherever they live, they can be gospel pioneers, pushing back the frontier of light into the homes of those struggling in darkness. Farmers, carpenters, teachers, merchants, masons, physicians, electricians, and others have many times demonstrated their resourcefulness as preachers of the message. While they lived from their daily income, they won souls to Christ.

Not all men are fitted by nature or experience to have the same degree of success at such work. Primary among the requisites are: a heart sincere, tender, and full of love for those away from God; a mind fresh, alert, and open to truth; and a personality aggressive, winning, and tactful. In addition to these personal characteristics, the lay worker needs an acquaintance with the Bible that makes him ready with an answer for every man who asks him the reason for his own hope. He needs to be intelligent concerning the course of human events, and interested always in a better preparation for his church work.

— 4. *Dorcas work.* From the earliest times home missionary work has included ministering to the body as well as the soul. Most Seventh-day Adventist churches have a women's organization of some sort—frequently called a Dorcas Society—the purpose of which is to help those in need. Its members endeavor to reach individuals who need food, clothing, fuel, or encouragement. Their work is closely akin to that of the Master, who went about doing good. Often the Dorcas Societies assist in other worthy church activities, such as raising money for building projects and repairs, but the primary aim of the organization is to help the needy.

— 5. *Missionary campaigns.* These include such activities as Big Week or Mission Extension; taking subscriptions for missionary periodicals; sponsoring special offerings such as Midsummer Offering, Week of Sacrifice, and Annual Offering; and the Ingathering campaign. The purpose of these campaigns is to promote and finance missionary endeavors at home and abroad. They give each person a definite part in the support of the missionary enterprise. The most outstanding of these is the Ingathering campaign. During the thirty-four years from 1908 to 1941 it brought into the foreign mission treasury from North America alone \$17,030,752.55. For the whole world field during the same period, the grand total was \$25,118,004.

How did the Ingathering originate? The man who set the

pattern for the work was a brick manufacturer and dealer in Iowa by the name of Jasper Wayne. In his own story as he related it shortly before his death (1920), he said: "In the year 1903 a small company of believers lived in Sac City, Iowa. Our hearts were filled with an earnest desire to do what we could to advance the message in our neighborhood, and in the fall of that year a special issue of the *Signs of the Times* appeared, known as the "Capital and Labor" number. I ordered fifty copies of this paper and considered the disposing of this number quite an undertaking. On receiving the papers at the post office, I unwrapped them and began to hand them out to the people standing in the lobby of the post office, stating that the money received would go to the cause of foreign missions. To my surprise and delight, in a very short time all my papers were gone except three, and I had over four dollars in money for missions."

This brother relates how a few days later he received, apparently by mistake, a duplicate order of papers. When he ascertained that the publishers had no record of the second shipment and no claim on the papers, he decided to dispose of them from house to house as he drove into the country on business, and to give each person upon whom he called an opportunity to make a gift for missions. The first donation was fourteen cents, but some ranged as high as a dollar. In this way he collected twenty-six dollars for missions. Thrilled by these results, the next year he ordered a hundred *Signs*, for which he received sixty dollars for missions.

Organization. The various phases of missionary activity are sponsored by the pastor or elder of the local church, assisted by the missionary leader and his associates, the missionary secretary and the leaders of missionary bands. Each conference, union conference, and division has a home missionary secretary; these in turn are under the guidance of the General Conference Home Missionary Department, organized in 1913.

REFERENCES.

1. M. E. Andross, *Story of the Advent Message*, 162-166.
2. Emma E. Howell, *The Great Advent Movement*, 74, 75.
3. M. E. Olsen, *Origin and Progress of Seventh-day Adventists*, 713-715.
4. Ellen G. White, *Ministry of Healing*, 147.
5. Ellen G. White, *Testimonies for the Church*, IX, 38, 117.

54. RELIGIOUS LIBERTY.

Particularly since the rejection of the Miller movement in 1844, there has been apparent in the Protestant churches the spirit of carelessness and worldliness. This has been manifested, irrespective of church affiliation, in the two main divisions, Modernism and Fundamentalism. An atmosphere of indifference has been in evidence through the loss of a real gospel message that can transform sinners into saints, in the failure to preach the great themes of the Reformation that shook the religious world in its day, and in the substitution of a social and political gospel designed to meet the needs of a material world, but having little power to regenerate the lives of men. These conditions will become worse until a world apostasy arises of so great proportions that it will deny the inherent and constitutional rights of men, and will attempt the destruction of all righteousness.

It has been the work of the Seventh-day Adventist Church for nearly a hundred years to uphold the principles of the gospel. Man was created a free moral agent with the right of choice. It is the duty of civil authorities to protect the individual in the exercise of this right so long as he does not interfere with the rights of others. In case of a conflict between the laws of God and the laws of civil authorities, the state must yield to the commands of God.

Subversive influences have been at work to undermine the principles of democracy and religious liberty in America. They may manifest themselves in the interest of some harmless Christian principles. In particular, however, they have worked in the interest of Sunday legislation. It is felt by these forces that America should be a Christian nation, that this should be so stated in the Constitution, the fundamental law of the land, and that Sunday should be the legal and religious day of rest.

The Seventh-day Adventist Church has consistently opposed such enactments. This has been accomplished by the distribution of literature upholding the true principles of liberty, by securing signatures to petitions protesting against these actions, and by direct, personal contact with legislators and judges. The Seventh-day Adventist Church has co-operated with any individuals or institutions that uphold these principles. It has used every legal

and persuasive means to secure and maintain these rights. This was illustrated over half a century ago when intolerance was manifested in the Southern States.

Persecution of Seventh-day Adventists began in Tennessee for violation of a Sunday law. Three members of the church were imprisoned for a period of two months. During this time they were allowed to attend a camp meeting session under the custody of the sheriff. However, they were returned to jail for the night. At one meeting a leading Seventh-day Adventist preacher had occasion to speak on the United States in prophecy. He made the service very effective and impressive by pointing to the officer and his three prisoners as evidences of a growing intolerance in religious matters.

Some who were arrested and held in jail were impressed into the chain gang to do heavy manual labor, and they were also threatened with having to work on the Sabbath. However, a reaction against this intolerance became evident, and the courts finally failed to convict those who were guilty of violating the religious enactments. Leading newspapers took up the defense of the Seventh-day Adventists and the principles of religious liberty. Some of this good will may have been the result of several hundred thousand pages of literature distributed by the church.

The National Religious Liberty Association was organized (1889) "for the purpose of combating anything and everything that has a tendency toward uniting church and state."¹ Its principles were not new to the Seventh-day Adventist people. The church merely recognized the need of protecting its liberties and privileges. This organization later developed into the Religious Liberty Department.

The Blair Sunday Bill (1888) aroused a great deal of interest. Its title read: "Bill to secure to the people the enjoyment of the first day of the week, commonly known as the Lord's day, as a day of rest, and to promote its observance as a day of religious worship."¹ In a hearing on the bill those favoring it occupied most of the time. A Seventh-day Baptist weakened his cause, merely asking for an exemption, and admitting the right of Congress to legislate on principles of religion. The Seventh-day Adventist representative "made it very clear that Adventists were not seeking an exemption clause, that they would oppose the bill just as much with as without such a clause, because they regarded the principle of legislation in behalf of a religious institution as in itself fundamentally wrong. Senator Blair, who presided at the hearing,

interrupted the speaker again and again, but finally admitted that the argument presented was logical and sound throughout.”¹

The Religious Liberty Department was organized in connection with the General Conference of 1901. It was a real help to the cause of religious liberty when the denominational headquarters were transferred from Battle Creek, Michigan, to the seat of the national government at Washington. During the intervening years many friends in Congress have been won to the cause of liberty.

One name should be mentioned as a consistent defender of the rights of the church as well as those of any person or institution whose liberties have been endangered. For about thirty years C. S. Longacre was the secretary of the Religious Liberty Department and the editor of the *Liberty* magazine.

In recent years the Religious Liberty Department has not only had to oppose the enactment of drastic Sunday laws before Congress, the State legislatures, and city municipalities, but it has had to defend many Sunday-law prosecution cases before the State supreme courts, and county and police courts. In practically all cases its representatives have been successful in winning cases before the higher tribunals which have been lost before the lower courts.

Another question which has come to the front in recent years is State control of private and church schools and the teaching of religion in the public schools. In three States referendums were held aiming to close all private and church schools of the primary grades, compelling all children in those grades to attend the public schools. In Michigan and Washington the people voted against the proposal, but in Oregon the proposal prevailed by a State-wide referendum. The Catholics and the Seventh-day Adventists finally appealed the issue of closing their church schools to the Supreme Court of the United States and the highest court declared the Oregon school-closing law unconstitutional, null, and void.

During two World Wars the duties of the Religious Liberty Department have been greatly multiplied. Seventh-day Adventists employed by the governments which were at war often had difficulty in obtaining the right to have the Sabbath off during the war emergency. The Religious Liberty Department also cooperated with the War Service Commission in securing recognition of the rights of Seventh-day Adventist young men who were drafted into the Army for the duration of the war. Where gross

injustices were inflicted through misunderstandings, the Religious Liberty Department was usually successful in bringing relief to those who were unjustly oppressed or mistreated on account of refusal to work on the Sabbath or through a denial of their non-combatant rights under the Selective Service laws. One reason the Religious Liberty Department leaders were so successful with public officials was that the Medical Cadet Training Course when first instituted was promoted, fostered, and brought to the attention of the public officials of the War Department by the Religious Liberty Department.

Calendar reform. The foes of religious liberty have been many and often wealthy and deeply entrenched in commercial, religious, and political influence. In the second quarter of the twentieth century the Seventh-day Adventist Church was called upon to defend its rights before the League of Nations in one of its sessions. The question under discussion was that of the calendar reform.

This calendar-reform plan advocated a year of equal three-month periods, with the first day of the year and the first day of each period falling on Sunday. Easter would then always come on the same day and at the same time of the year. This plan appealed to some commercial interests in that it furnished for comparison definite periods of equal length in months and quarters; and it appealed to religious prejudices in that it placed emphasis on Sunday and on Easter. But it left one extra day each year and two days in leap years that were not counted in the calendar. They were extra Saturdays, or world holidays. This plan would break the continuity of the week and would make the true Sabbath a roving day, that might fall on any day of the week, depending upon the year.

The Seventh-day Adventist Church met the challenge and took a major part in defeating the calendar-reform plan. But the idea is not dead, and may reappear soon.

The Religious Liberty Department of the Southern European Division has had some real problems to face in Greek and Roman Catholic strongholds. A real crisis developed in Rumania a few years ago, when the government closed all the Seventh-day Adventist churches. This problem was faced through a day of prayer and fasting by all the Seventh-day Adventist churches. God worked marvelously for His people, and the churches were soon opened again

The day will come when the Seventh-day Adventist Church will lose its liberties. (Rev. 13:11-17.) "By the decree enforcing the institution of the Papacy in violation of the law of God, our nation will disconnect herself fully from righteousness. When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with Spiritualism, when, under the influences of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan, and that the end is near." 3

The *Liberty* magazine, official organ of the Religious Liberty Department, is recognized as an authority in its peculiar field, and writers of national reputation are regular contributors to its pages. Statesmen, judges, lawyers, editors, and leading clergymen, as a result of reading the *Liberty* magazine, are now coming to the front, championing the rights of minority groups. The national, as well as the State, lawmakers who are reading our religious-liberty literature, are convinced that Seventh-day Adventists have a unique message of hope and of freedom that is sorely needed in the world in these times of apostasy from fundamental principles.

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2. Ellen G. White, *The Great Controversy*, 587-589.
3. Ellen G. White, *Testimonies to the Church*, V, 451.

55. EDUCATIONAL TRENDS

The training of the Seventh-day Adventist youth is of primary importance. Upon them depends the future of the church. Those who have been entrusted with the responsibility of training the youth must ever bear in mind that the Seventh-day Adventist system of education has been designed to meet the needs of the youth. The problems of the future, so far as they can be anticipated, must be met with the right solutions. These problems are greater and more serious today than they have ever been before.

The Seventh-day Adventist system of education must be elastic, capable of expansion in various directions. So long as the church is living in a changing world, it is to be expected that certain objectives may change with the needs of the hour. Sometimes the schools have failed to adapt themselves to these needs, with resulting losses to the church. The youth of the advent movement have a right to the best that the church has to offer, and the best is none too good for them in this crisis hour.

Emphasis must be laid upon the fundamentals of reading, writing, spelling, and arithmetic. Without these basic skills the educational process becomes an empty shell. The student should master the principles of one language before he begins the rudiments of another. These first principles must never be neglected in the interest of an enlarged and enriched course of study.

The schools of the world can perhaps afford a large number of courses, but the limited resources of the Christian school confine its work to the essentials. Better buildings and better equipment may be secured by the public schools. But these facilities cannot obtain for them the better moral and spiritual attainments of the Christian schools. In these days of transition which began early in the twentieth century, it is not mental attainments that count so much as moral integrity and stability. It has been said that modern civilization is a race between education and catastrophe.

The principle upon which the Seventh-day Adventist system of education is built and upon which it must rest is a comprehensive understanding of God, His love, man's sinful nature, and man's need of a divine Saviour. A personal responsibility to

God must be acknowledged; the importance of truth as a barrier against evil must be recognized; and a proper appreciation of the real values of life must be carefully fostered. The principles of a Christian home and how to maintain one must be taught. Citizenship must be recognized as being more than a public demonstration of enthusiasm in a political issue or a crisis. It is a fuller understanding of the foundation principles of life based upon real convictions of right and wrong.

The student must understand that the Christian life is a life of service given in loyal devotion to God and to the church. He must know that recreation is more than amusement for its own sake. Recreation involves the strengthening and rebuilding of the moral, spiritual, and physical forces of life in such a way as to develop a character in harmony with the principles of God. He should know the principles of health, and he should understand how to preserve his body as a fit temple for the abiding place of the Holy Spirit. He must have a strong body as well as a strong mind.

The standard of education is being lifted higher and higher. Someone has truly said, "Not failure, but low aim, is crime." Consequently, a strong emphasis must be placed on scholarship and hard work. While the teacher must recognize that the school exists for the benefit of the student, the student, on the other hand, must recognize that he benefits neither himself nor others unless he develops his latent abilities to their highest extent.

The elementary education of the child should begin in the home. The parents should be his first teachers. There should be a church school even though there may be only a few homes to support it. Special attention is now being given to the content of the course of study. Whereas in times past this material may have been of interest only to the adult and the teacher, it is now centered and built around the interests and needs of the child. It deals with things he likes to see and do, and is something that is within his comprehension.

The teacher. A real effort is made to secure well-trained teachers for these schools. First the teacher is selected on the basis of her aptitude to teach and her love for the child. The Department of Education is working with the object in mind of securing college-trained teachers with some experience in practice teaching under the supervision of trained instructors. This training is very helpful to the prospective teacher, for it helps her to try

herself as a teacher under classroom conditions. Opportunities for further training are offered in summer schools, liberally subsidized by the conferences.

Special efforts are being exerted to make teachers' wages equal to those received for other kinds of work requiring the same educational qualifications. Plans are under way to lengthen the period of the teacher's employment to forty weeks. This includes vacation days, attendance at educational institutes, and time to prepare for the opening of school, to grade the final examination papers and record the grades, and to check and report on the needs of the school for the coming year.

The board, which should include the treasurer of the church and some parents with children in the school, has general supervision. It is to them that the teacher brings her problems, and they become responsible for the financial stability of the school. Usually they work out a budget for the year, which includes the salary of the teacher or teachers, and the estimated expenditures incidental to the operation of the school. Operating funds are secured from the church as a whole as well as from patrons who have children in the school.

The secondary schools. There has been a general attempt to increase the efficiency of the secondary school. Better methods of teaching have been adopted, and better equipment and facilities have been provided. The secretary of the General Conference Department of Education in the secondary field and the union conference educational secretary make an annual inspection of each school. A careful study is made of the needs of the school, the condition of the physical plant, the library and its facilities, and the teaching methods and scholarly attainments of each teacher. This has had the very wholesome effect of coordinating the efforts of the schools in general and of raising the standards of the schools in particular.

Many of the teachers in the academies avail themselves of the opportunity to attend graduate schools in the summer. It is necessary for them to increase their fund of knowledge and to keep themselves informed of any new advance in their field of study. This is definitely encouraged by the Department of Education, and is looked upon with favor by the school boards.

A very noticeable trend in the secondary field of education is the emphasis placed upon vocational training. The principle is not as new as is the emphasis. Many years ago the Spirit of prophecy called attention to the work done in the schools of the

prophets. "The pupils of these schools sustained themselves by their own labor in tilling the soil or in some mechanical employment. In Israel this was not thought strange or degrading; indeed, it was regarded a crime to allow children to grow up in ignorance of useful labor. By the command of God, every child was taught some trade, even though he was to be educated for holy office. Many of the religious teachers supported themselves by manual labor. Even so late as the time of the apostles, Paul and Aquila were no less honored because they earned a livelihood by their trade of tentmaking."¹

The cost of providing and equipping a school to teach the industrial arts is more than that for a school that offers the average academic subjects, such as geometry or history. It has been assumed, unjustly, that the industrial-arts teacher and student are inferior to the academic teacher and student. These problems have made it very difficult for the schools to secure teachers capable of teaching the vocational classes, and to find students willing to receive instruction in the industrial arts. This is true despite the fact that many youth attending Seventh-day Adventist schools will need to make a livelihood in industrial and agricultural fields. This is becoming more evident as the church is entering the critical times of the last days.

The industrial work has become a real asset to the schools where it is given careful supervision by competent instructors. It provides the student with work sufficient to help him defray a part of his expenses in securing an education. If there is a proper balance between work and study, scholarship need not suffer. In some cases it shows an actual improvement. It has been found that when the industrial work is heavy, the student had better take a little longer to secure his education than to sacrifice scholarship and the social advantages of the extracurricular activities.

In the mountains and the foothills of the Southland, a type of education has developed that is peculiarly its own. It is industrial and self-sustaining. Often the educational and medical branches are under one management. These schools have as their objective the training of self-supporting workers to labor for the needy people of that section.

Advanced education. Most of the senior and junior colleges are as industrial as the academies, and often more so. In some cases the industry is a means to the end of securing an education, and in other cases training is offered with the object in mind of making it a life's work. There has been a trend, particularly in

the colleges, toward securing the approval of the State universities and accrediting associations. This has required more and better equipment, and in nearly every case better library facilities. These associations have checked the objectives of the Christian school with its facilities and resources and the work done by its teachers and students.

One school of advanced training, now offering the degree of Master of Arts in Religion, is the Seventh-day Adventist Theological Seminary. The purpose of this institution is to teach and train the different kinds of workers, especially Bible teachers, in better methods of scholarship and research. This school draws students from all parts of the world, and accomplishes a useful task in unifying workers in thought and action.

Recent emphasis in education has been placed on the individual student with his own particular personality, capabilities, and future needs. Subject matter has taken a secondary place, being adjusted to the student rather than vice versa. This change has brought extensive adjustments in the curriculum in order to fit study to life. One immediate demand is that the school fit the student for life by fitting him for a job.

It would require a seer to tell what the form of the future will be, but dilapidated ideas, methods, and practices must be discarded. The purpose and contribution of every course should be rechecked with the master pattern. What's ahead for the Christian school depends partly on the vision of its leaders and teachers, but much on the character and purposes of its students. The maximum of its service has not yet been reached. Brighter days are ahead, days of broader, keener vision, days of more accurate measurement of students' needs and capacities, days of training fitted more exactly to the work they are to do, whether in shop, office, or mission field.

REFERENCE.

1. Ellen G. White, *Patriarchs and Prophets*, 593.

56. THE MEDICAL WORK

Battle Creek will ever remain a name linked with medical training and the sanitarium idea. From this parent institution, if such it might be called, has developed a system of medical missionary enterprises of great magnitude. The opening of the Health Reform Institute (1866) might well be chosen for the discussion of a work covering three quarters of a century. Publicity was given to the aims of the Institute by the monthly magazine the *Health Reformer*, which was later changed to *Good Health*.

Dr. H. S. Lay, who was chosen as the first head physician, had been well qualified through his years of experience in an Eastern institution that advocated the hydrotherapy method of treatment. God had providentially directed persons of varying talents to study and to put into practice principles of medical advancement and healthful living as they discovered them to be of benefit. Heeding the additional and much more complete counsel given by the messenger of God has brought into existence for Seventh-day Adventists a chain of medical missionary institutions second to none throughout the world.

Dr. John H. Kellogg, son of an early believer in Michigan, joined (1876) the medical interests at Battle Creek. In the course of years this distinguished physician, surgeon, and writer developed the medical work to a high degree. During his administration the name Battle Creek Sanitarium was adopted. He also became president of the American Medical Missionary College, a unique denominational school of medicine for the training of doctors. The course covered four years of time, part of it in Battle Creek, the remainder in Chicago.

Doctor Kellogg's confidence in Mrs. White was maintained for many years. At a General Conference session (1897) he accepted the following statement as his own: "It certainly must be regarded as a thing remarkable, and evincing unmistakable evidence of divine insight and direction, that in the midst of confused and conflicting teachings . . . a person making no claims to scientific knowledge or erudition should have been able to organize, from the confused and error-tainted mass of ideas advanced by a few

writers and thinkers on health subjects, a body of hygienic principles so harmonious, so consistent, and so genuine that the discussions, the researches, the discoveries, and the experience of a quarter of a century have not resulted in the overthrow of a single principle, but have only served to establish the doctrines taught.”
—*General Conference Daily Bulletin, March 5, 1897, 309, 310.*

Dr. Kate Lindsay, on the staff as an early colleague of Doctor Kellögg, took an active part in the founding of the school of nursing (1884). This was one of the first organized anywhere in the United States. “Doctor Kate,” as she was known, had taken two years’ preliminary training in a physical-therapy institution. In her reading she had been deeply impressed with the work of Florence Nightingale. She traveled widely, advocating the principles to which her noble life was dedicated. Her personal influence played a leading part in exalting the nursing profession. After the American Medical Missionary College had operated as such for fifteen years, it ceased functioning; yet within these few brief years it sent nearly two hundred qualified physicians from its doors.

More than human counsel was revealed in the plans for the establishment of sanitariums in different parts of the country, particularly in Southern California. Ellen G. White had aptly stated: “Our sanitariums in all their departments should be memorials for God, His instrumentalities for sowing the seeds of truth in human hearts. This they will be if rightly conducted.”³

During the critical years in the permanent founding of medical institutions she had given much instruction in promoting medical missionary work along the lines of sanitarium, cafeteria, and health food enterprises. This too came at a time when the original Battle Creek Sanitarium had been destroyed by fire and another edifice was being built to take its place. Only a short period of time passed until the new organization passed from the control of the denomination. Dangers have attended centralizing the institutions of the church, and under wise counsel the headquarters of the denomination were moved to Washington, D. C., and the educational institution to Berrien Springs, Michigan.

The second sanitarium established by Seventh-day Adventists was erected in the beautiful Napa Valley near St. Helena, California. Throughout its decades of service it has indeed been a place of quiet retreat, and it still active in health service and in the training of nurses.

Mrs. White had been quite aware of the possibilities in sanitarium work in the West. While visiting a school that had been established at San Fernando, California, she went farther south to look over a property near the city of San Diego. The buildings had originally been intended for a sanitarium. There was some hesitancy on the part of some of those who accompanied her, for the prospects did not look at all bright. There was a conviction, however, in her mind that God was leading, and in faith it was purchased. The Paradise Valley Sanitarium holds a prominent place in community life at the present time.

Within a short time further instruction relating to securing other properties was given. In a letter Mrs. White urged the establishment of institutions that would give the light of truth. A site within reach of Los Angeles, especially suggested in another letter, was acquired for a very modest sum. The growth of the Glendale Sanitarium, which is one of the largest, has been phenomenal, and the sanitarium is exerting an influence comparable to any in the chain of institutions around the world.

A name well known in the founding of Loma Linda is that of John A. Burden. Southern California had experienced in the eighties an unparalleled land boom following the completion of the Santa Fe transcontinental railroad. When the real-estate bubble burst, numerous tourist hotels and health resorts closed their doors. Among these was the place now familiarly called Loma Linda. Mr. Burden had been urged by Mrs. White to find suitable sanitarium sites from among these boom-day enterprises. There have been many providential openings in the acquisition of valuable property for this cause, and Loma Linda was no exception.

Time and again the way looked dark for obtaining the money to make the payments for Loma Linda. There was great perplexity when the second installment of five thousand dollars was due. Many opposed the plans for a sanitarium and predicted its failure. In that very crisis the mail was opened and one letter contained a draft for five thousand dollars. One of the most critical spoke up and said, "It seems that the Lord is in this matter." Just as remarkable was the marvelous leading of God in securing further payments. The counsel of the Spirit of prophecy—that the Lord would open the way if the leaders moved forward in faith—was confirmed.

John A. Burden was a leader with vision and foresight, and the consistent growth of the College of Evangelists (later, Medical Evangelists) from its founding (1909) to the present is a glow-

ing tribute to the pioneer leaders. It had been revealed that "Loma Linda [was] to be not only a sanitarium, but an educational center. . . . A school [was] to be established here for the training of gospel medical missionary evangelists."²

The first two years of medicine and the schools of dietetics and nursing have been conducted at Loma Linda. The clinical and advanced divisions of the medical college are in Los Angeles. Graduates of the college serve in practically all the main mission fields of the world. This is the only institution in the world operated for the purpose of training medical evangelists.

Other sanitariums have been established in Washington, Oregon, Colorado, Illinois, Iowa, Florida, Maryland, Massachusetts, Tennessee, and Canada, and are dotted here and there in the great continents of the earth.

The story of sanitariums must always include the work of Dr. David Paulson. He was an example of superb courage and faith as he struggled through his medical training in the early days at Battle Creek. He devoted many years to the leadership of the Hinsdale Sanitarium and to the work for the unfortunate classes in Chicago. He prayed his way through seemingly insurmountable obstacles, and patterned an unselfish career after the example of the Great Physician.

The organization of the American Health and Temperance Association (1879) proved to be a strong factor in supporting health principles. Mrs. White had written, "Of all who claim to be numbered among the friends of temperance, Seventh-day Adventists should stand in the front ranks. . . . Years ago we regarded the spread of temperance principles as one of our most important duties. It should be so today."¹

A more recent organization, The American Temperance Society of Seventh-day Adventists, has undertaken a well-defined program for the aggressive promotion of vital issues. Up-to-the-minute literature is a means to this end. The disastrous and polluting evils of intemperance are a stirring challenge to every loyal youth. Every ardent believer should use his voice and influence against them. Members of this denomination must stay in the front ranks of temperance.

"Medical missionary work brings to humanity the gospel of release from suffering. It is the pioneer work of the gospel. It is the gospel practiced, the compassion of Christ revealed. Of this work there is great need, and the world is open for it."² This branch of missionary endeavor is the "entering wedge" of the gospel. Dispensary and treatment rooms and the introduc-

tion of health-food products serve to break down prejudice and prepare hearts for the reception of the message. Seventh-day Adventists have been among the pioneers in the advocacy of health foods, and have been especially successful in Australia in building up a work of high public repute. Other phases of denominational work in that continent have prospered because of the substantial support offered by the health-food interests.

The book *Ministry of Healing* was written many years ago, but its truths remain substantiated today, and its advice for the home and individual unexcelled. Compilations of health literature also include such E. G. White books as *Counsels on Diet and Foods*, *Counsels on Health*, and *Medical Ministry*.

Health publications are making their contribution felt in the molding of public opinion. The *Pacific Health Journal* first appeared in California, but is at present published at Takoma Park, Washington, D. C., under the title *Life and Health*. It enjoys the largest circulation of all the health journals of its kind. Another attractive magazine, *Health*, recently (1934) made its appearance on the West Coast. These periodicals are an educational factor in promoting better health and the prevention of disease. As such they have a part to play in unfolding to the world the grand principles of better health and of medical missionary endeavor.

If the medical ministry was to occupy a place in the denominational work comparable to the right arm of the body, there must be a guiding force. If it was to function properly, to supply certain needs, to assist and protect the body, and yet not assume the place of the body itself, there must be a central mind to give it directing principles. Through the instruction and counsel of Mrs. White, and their support by the world conference leaders, these necessities were provided.

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57. THE PUBLISHING WORK

Period of organization. The second chief phase of the development of the publishing work rightly begins in 1855. That was the year James and Ellen White attended a conference at Battle Creek and were invited to move their printing offices from Rochester, New York, to the Midwestern city. A small two-story wooden building was erected, and the printing of the *Advent Review and Sabbath Herald* proceeded.

At a conference session in Battle Creek (1857) Mrs. White read a personal testimony. The publishing work was not to be neglected. As a result of her instruction, a power press was bought and steps were taken to merge the various interests connected with successful publishing. An editorial committee was appointed. For this year book sales were first reported. The total value of all published literature was insignificant, but it was at least a beginning. The present output of the various publishing houses is nothing short of miraculous. The entire value of the literature distributed then in a decade was less than twenty thousand dollars, while now it is reckoned in millions.

Progress was manifest when the Review and Herald Publishing Association was organized just six years after work had started in Battle Creek. The printing offices were moved to a commodious brick building, but it was difficult in the years following for facilities to keep pace with the increased demands for the printed page. Already there was a marked contrast with the early days when Mrs. White wrote: "From this small beginning it was shown to me to be like streams of light that went clear round the world."¹

It was in the ensuing decades that John G. Matteson was able to persuade the Review and Herald to print literature for the Scandinavian people. From this modest start provision for expansion of the publishing work saw advancement, not only in the United States, but in other countries as well. As a result of circulating periodicals and books among the peoples of Scandinavia, calls for a minister came, and (1877) Matteson, the preacher and printer, was on his way to Europe to initiate a similar work. The popular appeal for tracts as a silent means of giving the message led to the rapid development of tract societies and the con-

sequent demand for presses to turn out this soul-winning literature.

Uriah Smith. The prosperity attending the publishing activities at Battle Creek was due in no small degree to Uriah Smith. He had been reared in the State of New Hampshire, and was but a lad when the great disappointment of 1844 came. The experience of the advent people made an impression on him which was never effaced. After being graduated from Exeter Academy, he took up public-school teaching. Within a few years he was deeply convicted of the Sabbath truth, and accepted the doctrines of the third angel's message. When the press was moved from Rochester to Battle Creek, his name first appears as editor of the *Advent Review and Sabbath Herald*.

Besides the work of editor there were many additional burdens. He was a member of the General Conference Committee, and secretary of the organization for many years. He served capably as Bible instructor of the Battle Creek College for a long term of service. As minister and editor, he traveled to camp meeting appointments extending from Maine to California. His greatest service was no doubt that of writing the book *Thoughts on Daniel and the Revelation*. His utterances by voice and pen have won him recognition as one of the pioneers of this movement.

Divine instruction had come at a needed time in the seventies. Few seemed to have a comprehension of the vast scope of the publishing work that was envisioned for the future. Said the messenger of God: "If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures."²

Subscription books. George A. King attended a conference at Battle Creek not long after this testimony was given. He had already been successful in taking subscriptions for the magazine the *Health Reformer*, and confidently suggested in his enthusiastic way that the books *Thoughts on Daniel* and *Thoughts on the Revelation*, if properly bound together as one, could be sold under a subscription plan. He was later seen going from one person to another with his two little black muslin-bound books, endeavoring to arouse their interest in a project that he felt was in harmony with divine direction. He finally gained the support of J. N. Loughborough and W. C. White, and guaranteed to sell the entire edition of five hundred copies which the Review and Herald office decided to print. The venture was a success, and

improved editions followed. The publishing work was now to take its place in the denomination's evangelistic program.

When the book *The Great Controversy* reached the homes of Seventh-day Adventists (1884) it was recognized as being suitable for presentation to the general public. A subscription edition was published, and was so enthusiastically received that eight more editions were crowded through the presses during the next two years. A number of the later E. G. White books were written for both the general public and the church.

Through the years denominational publications have fallen into two general classes—"subscription" literature, intended primarily for the general public, and "trade" literature, principally for Seventh-day Adventists. Making up no small section of this latter class are the E. G. White books with their messages of counsel and instruction. Many of the leading books which fall into both classifications are issued in "subscription" and "trade" editions, the difference being in the weight of paper used, illustrations, and binding.

The literature of the church has greatly increased in volume. A wide selection of papers and books is now available to children, youth, and adults. The continuous, challenging needs of a world hungry for spiritual food, have been met by an increasing number of able writers.

Colporteur work in the early days was not at all popular, even among Seventh-day Adventists. Very few thought that books could be sold except by special inducements. But counsel had been given that "canvassing work, properly conducted, is missionary work of the highest order." The God of heaven had placed His seal upon it as "the very work the Lord would have His people do at this time."⁸

Canvassers, as they were known in those pioneer days, carried several books with them. If the presentation of one book was not successful, another and still another was presented in an effort to make a sale. Very little instruction was at first given these canvassers. More than that, the "State agents," now known as field missionary secretaries, did not think it necessary to provide training to any extent.

During a General Conference session held at Battle Creek the leaders of the book work met for the first time in a convention planned solely in their interests. The benefit of that meeting materially aided the organization of this branch of the church's work. Speaking of the far-reaching importance of this work the messenger of God declared, "In a large degree through our publish-

ing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."* The truth of this statement was never more apparent than at the present.

Publishing houses. Both the Pacific Press and the Review and Herald publishing house began their work in modest headquarters. Today the Pacific Press Publishing Association has a large, modern plant using all its equipment and resources to print the literature of the message. The Review and Herald Publishing Association, located at Takoma Park, Washington, D. C., keeps its large printing presses busy publishing the good news of salvation.

James Edson White started the publishing work in the Southern States. The printing of the little paper, *The Gospel Herald*, was a very meager beginning, but from that has developed the Southern Publishing Association. The guiding hand of the Spirit of prophecy is clearly seen in the work of publishing the truth in the Southern States. When everything looked unpromising, instruction came to keep on printing. Great advancement in the publishing work has been made in the South.

A chain of publishing houses stretches around the world, issuing publications in over two hundred languages. It is difficult to estimate the far-reaching influences emanating from the printed word scattered by thousands of devoted colporteurs. These carriers of truth have penetrated the frozen lands of the north, the almost impenetrable regions of the South Seas, and countries steeped in superstitions and religious prejudices. They travel by every mode of conveyance, and enter the hamlet and the great metropolitan centers, the hovel as well as the mansion. By their truth-filled literature they have been instrumental in winning literally thousands to the message of God.

The Missions Extension campaign is a fruitful source of income for spreading the message. The use of gospel literature plays an important part in obtaining funds to carry on the gospel work. Small books, low in cost, have been offered for a number of years to the public. This up-to-date literature on current prophetic interpretations and subjects of vital interest finds its way into numerous homes, and large sums of money flow into the treasury to be disbursed to needy missions. Frequently and gratuitously the publishing houses provide funds to start new projects.

Another way to stimulate the sale of books is the scholarship plan. The educational institutions have co-operated financially

with conferences to enable young men and young women to earn their way through school by this means. In addition to the colporteur's regular commissions, the publishers, the Book and Bible House, and the school make a combined, substantial gift to him as a reward for his industry and faithfulness. Lessons of self-reliance and implicit trust in God may be effectively learned. A large percentage of the ministers of this denomination received their primary field training in the colporteur work. Leaders in the cause have been quick to recognize changing times, and to devise new ways of meeting world conditions. The publishing work is indeed a progressive one, and measures up to the situation confronting a needy world.

In the thickly populated urban sections of this country new sales records have been reached by the consecrated colporteur. It has been observed that books can be sold readily on the installment plan. As the colporteur returns to his territory to collect the payments, he talks with the customers again, finds out their interests, becomes better acquainted with them, and frequently sells them other books. The colporteur of this type is often pastor of a small local church. In such a capacity he is helped by the conference in whose territory he is working. This arrangement assures a reasonable income to the efficient salesman-church worker, who is thus able to reach a large number with the third angel's message.

The task begun under most unpromising circumstances by a man with a great conviction and a definite purpose, and his wife with a constantly sustaining inspiration, has through the decades outgrown the fondest hopes of its founders. Men have given their lives to share with others their hope. They have gone to the peoples of the world to obey the great commission and to realize Mrs. White's suggestion that these "publications, printed in many different languages, are to be scattered abroad like the leaves of autumn."²

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58. SABBATH SCHOOLS

The importance of systematic plans for drilling the children of the church in Bible lessons was recognized by Luther. He prepared simple catechisms for them and had them taught in Sunday schools (1529). The children, grouped in classes, memorized the doctrines of the church and such passages of Scripture as the Lord's prayer, the twenty-third psalm, and the ten commandments. Later Reformers followed the same method, and these weekly Bible schools did much to establish on a firm basis the principles of Protestantism.

Robert Raikes is recognized as the father of the modern Sunday school. He gathered a number of ignorant and lawless youth of the community in which he lived in England, and hired a number of godly young women as teachers, at twenty-five cents a Sunday (1780). At first the classes met in private homes, but later at church. The idea spread, and within four years more than a quarter of a million children were attending Sunday schools in the United Kingdom. The movement spread to the United States, where after a time uniform lessons were prepared and adopted by Protestant denominations. These are now prepared for world-wide use, and are called the International Sunday School Lessons.

The first Sabbath school of which record is found was organized by a devout Seventh Day Baptist in Pennsylvania (1739). The school continued without interruption for nearly forty years, until the house where it had been held was used as a hospital after one of the battles of the Revolutionary War. In this school originated the plan of using cards on which were printed texts of Scripture, the forerunner of the Memory Verse Cards.

The pioneers of the Seventh-day Adventist movement early gave evidence of their interest in the youth and children. "For some time," wrote James White, "we have been impressed that we had a more special work to do for the youth, but have not been able to commence it until the present time."—*Youth's Instructor*, Aug., 1852. So ran the introductory sentence in the first *Youth's Instructor*. With faith and courage James White

added, "We now feel like taking hold of this work in good earnest. And we expect that God will add His blessing, and a good and glorious work will be seen among the youth." Thus was launched a journal for Sabbathkeeping youth that has through the years vitally influenced many lives.

Sabbath school lessons for four weeks are found in this first issue of the *Youth's Instructor*. The children were admonished to "read them over many times, so as to be able to answer all the questions." These are found on the last page. Parents were urged to co-operate in this effort to train the children in Bible study by establishing Sabbath schools, "even where there are but two or three children in a place." With all his other pressing duties, it was not always easy for James White to find time to prepare the Sabbath school lessons. Some of the early ones were written while he and Mrs. White were traveling from New York to Maine. After they had eaten their lunch, and while waiting for the horse to graze, Elder White prepared lessons, using the lunch basket as a table.

It was several years before plans were stabilized. James White furnished or selected lessons for eight months. Then he expressed regret that he had not time to "give an original lesson for each Sabbath," and asked, "Who will furnish lessons for the *Instructor*?" He appealed for those who had "time for reflection and prayer" to come to the rescue. Despite his appeal, months passed with no lessons. A minister prepared the lessons for the next year; then they were discontinued for four years.

Even when they were prepared, there was but one for all ages, and too frequently this was adapted only to the adult or older youth. Of course, it was the younger children who suffered most from such a plan. In the sixties a two-year series of lessons was prepared for them, telling the Bible story in simple language.

Sabbath schools began to be organized in local churches soon after James White's appeal in the first *Youth's Instructor*. Each school was a law unto itself. In some cases, each scholar selected and prepared his own lesson, reciting it individually to his teacher. After the class recitation, some teacher might rise, ask general questions, and give exhortations to faithfulness and constancy. Great stress was placed on memory work, a record being kept of the number of verses committed in a given time. In some schools, after the children had repeated such memory

verses as they had prepared, they were excused, while the adults remained for the Bible class, which might last for two or three hours!

Professor G. H. Bell, whose name is familiar because of his early work as an educator, prepared (1869) two series of lessons, one for children and one for youth, and eventually developed a set of small books called "Progressive Bible Lessons." These were used for several years, the child passing from one to the other in succession, as in a regular school.

Steps in organization were taken from time to time. During the sixties, superintendents, secretaries, and other officers found their places. Professor Bell, superintendent of the Battle Creek Sabbath school, urged that plans be laid for co-operation and unity in action and system among the groups in the same State. Within a few months State Sabbath School Associations were formed in California and Michigan (1878). The following year, at the General Conference, careful consideration was given to this work, and its importance in establishing the young people in Bible truth was more clearly seen and emphasized. A General Sabbath School Association was formed, and during the following year, twelve State conferences became members of the general organization. The *Instructor*, originally published as a monthly, later as a semimonthly, was now made a weekly paper, with regular lessons for the youth.

A reporting system was put in operation, and at the close of the year (1878), the first official statistical report was rendered, showing the number of schools, the membership, and the attendance, but no offerings. Much discussion preceded the taking of offerings. Some questioned the propriety of it. Mrs. White attended a session of the Conference where the question was being discussed, and pointed out that God did not withhold His bounties on the Sabbath day, and that it would be proper for His people to set apart for Him a freewill offering to be presented on the Sabbath. A penny a week per member was the first goal suggested. Funds from "little tin boxes," fastened on the wall in the homes, began to flow into the treasury. Like the widow's mite, the amount was small, but the sacrifice inspired others to more liberal giving. Later, the boxes were replaced by the contribution envelopes.

The first gifts to missions came from the States of Washington and Oregon, which took the initiative in this important move

(1885). The next year the schools in California followed the worthy lead of their northern neighbors, and raised seven hundred dollars, which was given to the newly opened mission work in Australia. From year to year after this the stream of money sent to the missions overseas steadily increased. Missionary exercises in the Sabbath school did much to foster an interest in their support, but for nearly twenty years, only whatever money, if any, was left over from the weekly offerings after the needs of the school itself were met, was devoted to this purpose. At length (1903) definite action was taken recommending that all the regular offerings should be given to missions, local expenses being met in other ways. This change was adopted gradually, and three years later the Vermont Conference was able to report that all the schools in its territory had given all their offerings to missions. Other conferences swung into line, until today this is the plan adopted the world around. From year to year the stream of money sent to missions overseas has steadily increased. Within twenty-five years a million dollars was thus raised. At the time, that seemed a notable achievement, but more than that is now raised every year. As much as forty per cent of all appropriations to missions is received through the Sabbath school.

The entire church at study is a great objective of the Sabbath school. The emphasis at first placed upon the institution as one primarily for the children has been broadened till it includes everyone—the infant in the cradle roll, the children in the primary and junior departments, the youth, and the adults. Through its home department, it reaches out its beneficent arms to include those who for any reason are unable to attend the regular sessions. Besides the financial and attendance goals, the systematic, daily study of the lesson is considered of great importance. No diploma is issued—for there are no graduates—but recognition of faithfulness in attendance is indicated in the issuance of yearly ribbons. Some have received such ribbons for as many as twenty-five consecutive years.

*Above all other objectives, however, is the winning of souls. It has been well stated that "the Sabbath school should be one of the greatest instrumentalities, and the most effectual, in bringing souls to Christ."*² Many a soul winner for Christ has received his inspiration and found his first opportunity, in taking part as an officer or teacher. Its efficiency as a training school for the development of evangelistic workers is one of its chief values.

Branch organizations are conducted in much the same way as is a regular Sabbath school. Their distinctive feature is that they consist largely of those who are not already Seventh-day Adventists, but who are interested in the study of God's word. Children and adults are encouraged to come together in a friendly way to study, sing, and pray. Such groups have proved effective methods of evangelism in mission fields. The island of Jamaica has taken the lead in promoting branch schools. The mission map of this island is literally dotted with them.

The Sabbath School Department was brought into being at the reorganization of the General Conference (1901). Mrs. L. Flora Plummer served as corresponding secretary of the department for twelve years, then as secretary, until her retirement (1936). "Few of those who have been connected with this cause have left a record of more untiring service, or have built more strongly the structure of which they had responsible charge."¹ To every phase of Sabbath school endeavor she gave deeply spiritual and efficient leadership.

The officers and twenty-one other persons appointed by the General Conference Committee constitute the department. A quorum is located at the headquarters, to be available for counsel, and to act as a lesson committee. In foreign lands, the work is well organized. Experienced secretaries are appointed for each division conference, while union and local secretaries form connecting links between the general department and the many thousands of members, who exceed by more than one hundred thousand the actual membership of the church throughout the world. Seventh-day Adventist Sabbath schools are now found in every land, from farthest north to farthest south, and around the entire circle of the globe.

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59. BUREAU OF HOME MISSIONS

Between the years 1830 and 1930 about thirty-eight million people from almost every country under the sun streamed into America. God had in mind that many of these immigrants should come to this country, receive the truth here, and then carry it back to their own lands, either in person or through the printed page. "Many of these foreigners are here in the providence of God," wrote Mrs. E. G. White, "that they may have the opportunity to hear the truth for this time, and receive a preparation that will fit them to return to their own lands as bearers of precious light shining direct from the throne of God."—*Pacific Union Recorder*, April 21, 1910. Thus even while the church was preparing to go to the ends of the earth to give the advent message, God was sending people from the ends of the earth to America to receive it.

Early foreign believers. The work among the foreign born in America was first started among the French people in Eastern Canada and in the State of Maine by D. T. and A. C. Bourdeau (1855), but it fell to the lot of a little company of Norwegians in southern Wisconsin to form the first church of foreigners organized by Seventh-day Adventists.

During the middle of the nineteenth century a small group of people living in Norway became dissatisfied with the spiritual condition of the state church. They were impressed by the thought that there was new light and spiritual life for them in America. Near that time they also heard about the seventh day's being the Sabbath. About 1850 several families emigrated from Norway and settled on farms near Oakland, Wisconsin. Some of these, mostly through home Bible study, began to keep the Sabbath about Easter time five years later. They did not at that time know about the Seventh-day Adventists. An Adventist minister held some meetings in Oakland (1858), and Andrew Olsen and his wife, both immigrants, were baptized. Later others believed, and the first Seventh-day Adventist foreign-language church was organized (1861). Of the first three families who started to keep the Sabbath in Oakland, eight sons became Adventist ministers. One of these, O. A. Olsen, later served as president of the General Conference.

The church in Oakland prayed earnestly to God that He would raise up ministers who could preach the message in their native tongue. God heard their prayers. In time (1863) the message reached John G. Matteson, who was then a young Danish Baptist minister in the State of Wisconsin. Brother Matteson had become interested mainly through reading some literature on the second coming of Christ and the mortality of the soul. After having accepted the truth, he visited Oakland and became the pioneer worker among the Scandinavians in America. Later he was sent to Europe, and labored with good success, raising up churches in Denmark, Norway, and Sweden.

Swedish believers. The first believers among the Swedish people in America came into the truth by attending Elder Matteson's meetings. The first Swede to work for his own countrymen was Dr. Charles Lee. He was a practicing physician who had embraced the Adventist view in the State of Minnesota. One year later (1873) Doctor Lee reported to the Minnesota Conference fifty Swedish converts.

The work among the Germans started in South Dakota (1875). Large settlements of German-speaking people are found in the cities of America and on the plains of the Midwestern States. These have proved fertile fields of endeavor for the advent cause, and many of these people have been won to the truth. It was a tract put into the hands of South Dakota Germans by a foreign-speaking Seventh-day Adventist, that was instrumental in raising up the first German church. No help was sent to these interested believers until 1881, when L. R. Conradi joined the South Dakota working force as a young preacher. The result of this literature ministry and Elder Conradi's work was the organization of three German churches. When this worker left for Europe, these believers were placed in the charge of Henry Schultz.

This man had had a singular experience. Before the message came to him, he was a class leader in the church of the United Brethren. He did not attend the Seventh-day Adventist meetings. When the neighborhood became stirred over the message at the tent, he promised to make a public defense of Sunday observance. This he tried. After three weeks' study, the work which he thought an easy task proved a very hard one. He first became angry at the Bible because it did not support Sunday observance; then he sought the Lord most earnestly. On the following Sunday he told his fellow church members of his pro-

longed studies and of the struggle, and ended with the words: "You will do as you please, but I and my house have decided to obey God by keeping His commandments." The heads of twelve families joined him in signing the covenant to keep the seventh-day Sabbath.

The Italian work. In a report of 1913, reference was made to "a small beginning among the Italian people in the city of Chicago. Through the labors of faithful workers this group has grown steadily. In New York City the work among the Italians was started about the same time, and two churches were organized. This work has grown until there are now Italian churches in many of the larger cities of America.

In 1906 a German tract, "Which Day and Why," was sent to a Czechoslovakian in New York City. This man became interested and had the tract translated and scattered by the thousands among his nationality. Fifteen accepted the truth, and a church was organized.

Preaching among the Hungarians began to show results about the same time as among the Polish people (1916). Some who accepted the truth in this country began to scatter literature among their neighbors, and some believers came from Hungary who gave added strength and impetus to activities among these people.

About 1900 a Russian, J. A. Litwinenco, accepted the truth in the State of South Dakota. He visited the Russian settlements in North Dakota (1907) and within a year a Russian church was organized in Kief. In the next decade, eight Russian churches were organized in that State. The message also crossed into Canada, and a Russian church was organized (1915) in the province of Saskatchewan. Since then several Russian and Ukrainian churches have been organized in North America.

The work among the millions of Spanish people of the Southwest has gone steadily forward. A number of churches have been organized in the Pacific and Southwestern Unions.

The publishing work for these various languages was first established at the Review and Herald plant in Battle Creek, Michigan. Here Elder Matteson and others of the pioneers labored faithfully, translating and printing tracts and books. Elder Matteson himself set the type for the first foreign tracts. Here he also started (1872) the first foreign paper printed by the Seventh-day

Adventists. After the Battle Creek fire the foreign publishing house was moved to College View, Nebraska. From there it was moved to Brookfield, Illinois, where the message is now being printed in more than twenty-five languages.

It was at the General Conference in 1905 that a separate department was organized for carrying on the foreign work in the United States and Canada. Elder G. A. Irwin was elected head of this department. Plans were laid for definite leadership in the various nationalities, G. F. Haffner being appointed superintendent for the German division, S. Mortenson for the Swedish, and L. H. Christian for the Danish-Norwegian division. At the next General Conference the organization of the various divisions was further perfected. Elder O. A. Olsen was appointed general secretary, and the above-mentioned brethren were continued as secretaries. Strengthened by writings from the pen of Mrs. E. G. White, and also by the hearty co-operation of the officers of the denomination, the work under the able leadership of Elder O. A. Olsen went steadily forward.

During the visit of Ellen White to Europe, her heart was stirred as she saw the great cities, many of them with no representative of present truth. "I am often unable to sleep," she wrote, "for thinking wherein we have neglected to arouse the missionary spirit in those who can labor in German, French, and other languages." And again she wrote of the "thousands of all nations, and tongues, and peoples," declaring that "God's hand was in their coming to America, that they might be under the enlightening influence of the truth revealed in His word, and become partakers of His saving faith." "How many," she asked, "have been stirred with the spirit of the Master to act as missionaries to those brought, as it were, to our very doors?"—*Review and Herald, Oct. 12, 1886, March 1, 1887.*

In 1914 there were nearly nine million people in America either of German birth or of German parentage. In that very year over 1,200,000 foreigners of various nationalities came to "the land of the free." Up to that time America had boasted of being a land of refuge for the oppressed. The war that began then brought great fears and with them some important changes in immigration. Of the immigrants who arrived in that important year, 800,000 came from Italy, Russia, and Austria-Hungary, and 260,000 were illiterates fourteen years of age and over. This change of origin from Northern Europe to its southern and southwestern parts reveals serious economic, social, and religious problems.

To restrict immigration by the less welcome peoples of Europe, national laws were passed by Congress. By the law of 1924, the number of any nationality who might enter America in any one year was restricted to two per cent of the number of the people from that country who were in the United States at the time of the 1890 census. It was further "provided that after July 1, 1927, only 150,000 immigrants should be admitted annually, divided among the several countries in proportion to the numbers of their nationals here according to the census of 1920. . . . The foreign-born population of 13,225,000 in 1920 increased only 0.6 per cent in the next decade. "The doors of the United States as the historic haven of the oppressed in all lands were now closed." " 1

The foreign-born residents, and in many cases their children, present a problem that the Seventh-day Adventist Church must solve. It does not involve those of Northern Europe so much as those from the east and south of that continent and from Asia. "We have a large task yet ahead of us in bringing the gospel message to the people among us who speak the languages of Italy, Hungary, Czechoslovakia, Bulgaria, Rumania, Spain, Russia, Poland, Portugal, China, and Japan. Because of the religious, racial, and national backgrounds of their experience, they may be more difficult to reach with the message than are those from Protestant countries. But being away from their homeland environment, they are more ready to accept changes than they would have been in their home countries. Their presence in America presents a genuine call to us to do our utmost for them, for through them we may reach other hundreds and thousands of their relatives and friends in the lands from which they came." —*General Conference Bulletin, 1941, 135.*

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60. THE AMERICAN NEGRO WORK

By the close of the fifteenth century a struggle was in progress that has extended over three centuries. The contact of European civilizations with Africa and the consequent partitioning of the great continent, have had a profound effect on the Negro race. The migration of slaves to America, with no consent of their own, introduced problems during colonial times which have not been easy of solution.

For centuries the Negro of Central Africa had been separated by geographical barriers from the rest of the world. The Sahara Desert to the north, the rugged coast with few suitable harbors, and malaria-infested coastal regions, made the country unsuitable for colonization. Thus the natives were prevented from entering into prolonged relation with any life-giving civilization. The lack of a system of writing prevented the diffusion of any discoveries that might tend to enrich the life. The nature of the climate and the soil enabled the people to obtain the necessities of life without the stimulus of exacting labor or study.

Most serious of all handicaps to progress was the almost universal belief in witchcraft. If a man dared to know more than his fellows, to accumulate property, or to prosper above his neighbors, he was in danger of being accused by envious persons of sorcery, and perhaps to pay with his life for the "crime" of improving his condition and that of those around him.

From such a background came the slave chattels of the early American colonists. Whatever characteristic native cultures they had possessed in their environment—and they had not been altogether without such—largely disappeared in their new environment of enforced servitude. Through increase in population and new migrations, the Negro element in America grew, till by the time of the Declaration of Independence, a large part of the Old South was economically dependent upon slave labor. At the last census (1940) about one tenth of the population of the United States was of the Negro race.

It is true that the emancipation during the Civil War swept away the legal status of slavery, but, owing to the trying conditions of the reconstruction period following the war, it left, for the most part, perplexities which time has not yet fully solved. The

Negro people were to a large extent thrown on their own resources with no preparation for freedom. They had been left in inferior economic circumstances, and it was but natural that such conditions should tend to keep the race isolated from general social progress. The institution of slavery had frowned upon education. Ideas and forms in religious worship were based somewhat on the Bible, for that was one book most easily accessible to them. The Negroes in colonial times were not in possession of the tools of learning that would have enabled them to express attitudes and viewpoints in a new America. Their cautious masters restricted them in mind as well as in body.

The Negro has made his foremost contribution in the gift of labor, but his service in the field of invention alone has too often been overlooked. His gifts to American life have been substantial and varied. He has enriched music, both in the spirituals and in other folk songs, which are distinctly American. There have been some gifts in literature and art. Withal he has maintained a spirit of loyalty and patriotism.

The World War brought a tremendous shifting of the Negroes to the Northern States when they left rural living for the great-urban centers, with their better wages and increased social contacts. A kindred problem of economic adjustment must be sympathetically met in the conditions aggravated by continued world conflicts. Both white and colored Americans are today faced with new racial problems. Better understandings and appreciations are developing. There is a general impression that the Negroes are a religious people; yet nearly half the entire number in the country are not identified with any church organization. That in itself presents a challenge to evangelical forces.

The proclamation of the third angel's message in so vast a mission field within America presents a task of the first magnitude. Respecting the duty of such endeavor, Ellen White wrote (1907): "Thousands of colored people in the South may now be uplifted, and become human agents to help their own race, if they can receive the help God is calling upon us to give them."²

During the seventies the Seventh-day Adventists did their pioneer work among the colored people of the South. The work spread from Kentucky to Tennessee, and soon the first church was organized (1883) at Edgefield Junction, Tennessee. The members were won by a colored believer who accepted the message by reading the *Signs of the Times*. This group of believers raised the money to build their place of worship.

James Edson White, son of James and Ellen White, had been impressed with calls for work in the South. In fact, a friend had brought to his attention a testimony relating to this very needy field. He conceived the plan of a "floating mission of the South," built on the plan of a typical river steamer, with a stern paddle. Originally the boat was seventy-two feet over all, with a one-cabin deck. When ready for service, the "Morning Star" was piloted by way of a canal to the Illinois River, thence down the Mississippi to Vicksburg.

Funds for the construction of the steamer were procured largely from the sale of the illustrated children's book, the *Gospel Primer*. A number of young men were connected with the mission adventure, and the boat stopped at the principal river points to enable them to carry on their unique colporteur work. In this manner they reached Vicksburg.

The following year Edson White's partner was called to other work. The sole owner then proceeded to enlarge the steamer to make it more commodious and suitable for mission service. One of the rooms contained two steam power presses, and another the chapel, which was indispensable for their work.

Within a few years an organization known as the Southern Missionary Society was perfected by the workers. The value of house-to-house labor, where the worker would go to the homes of the people, holding studies and helping them in ways of living, was early recognized as most important. The work at Vicksburg developed to the extent that a missionary chapel was erected. Plans were arranged also to start the work in Yazoo City farther north in the State. It was in this latter place that the *Gospel Herald*, a monthly periodical, was published for a time. This same paper was printed later at Battle Creek, but was finally transferred to Nashville, Tennessee.

The object of the *Gospel Herald* was threefold: educational, industrial, and evangelical; and it served this balanced purpose very well. Through its pages funds were solicited for several mission chapels in the South.

Opposition was stirred up against the message while some of the leading brethren were visiting Edson White and his workers. A mob gathered and came down to the river to dynamite the "Morning Star," but God intervened, and no harm came to the vessel. Mrs. White herself had written to her son: "If you knew

how many times the Lord had interposed to save your life, you would never be discouraged again.”¹

Climatic conditions had been very trying for the workers from the North, and when they had succeeded in establishing the work in a number of Southern cities, they left it in charge of colored preachers and instructors. The activities of the Southern Missionary Society were moved to Nashville, Tennessee (1900). Within a short time the society ceased functioning, for the local conferences were now in a position to assume added responsibilities in caring for the needs of the Negro work. Nashville is the present headquarters of the publishing work in the South.

Half a century has passed since Seventh-day Adventists began advanced education work for the Negroes in the South. The site chosen was near Huntsville, Alabama. From a very humble beginning the Oakwood Junior College keeps adding to its campus and equipment. From its doors have gone forth a large number who have entered ministerial and other lines of work. Oakwood is dedicated to the training of youth for the duties of citizenship and for the preaching of the third angel's message. It was originally established as an industrial school, and throughout its history has endeavored to maintain that early viewpoint, keeping before the students the education of the hand, heart, and head.

One of the most inspiring gatherings ever held for colored youth convened (1934) on the campus of Oakwood Junior College. Over a thousand, from widely scattered areas, attended this helpful Youth's Congress. Academies and intermediate schools, in addition to many church schools, are training colored youth for their part in living and proclaiming the truths of Seventh-day Adventists.

During the session of the General Conference of 1901, Ellen White spoke particularly of the work in the Southern States: "We need schools in the South. They must be established away from the city, in the country. There must be industrial and educational schools where the colored people can teach colored people, and schools where the white people can teach the white people."—*General Conference Bulletin, April 25, 1901, 483*. Oakwood has set a good example, but there must be a greatly expanded work.

As late as 1894 there were only about fifty colored Seventh-day Adventist believers in the United States. During the next fifteen years, as a result of the earnest efforts of the Southern Missionary Society and the Southern Union Conference, there was an

encouraging increase, but the number of adherents was still below a thousand. As the great task of getting the message before the colored people was carefully considered by church leaders, it was the general opinion that it ought to become a part of the regular organized program of the General Conference. Accordingly, at the session held in 1909, the work for the Negroes in North America was organized into a department.

This was the beginning of a strong, systematic effort on behalf of the Negro race. Tent efforts were held in nearly every State in which there were large numbers of Negroes. A fund was raised for the better equipment of the Oakwood College. Bible workers and ministers were trained quickly, and after but four years the secretary was able to report a membership more than double what it was when the department was organized. (*General Conference Bulletin*, 1913, 70.) Corresponding gains have been reported since that time.

Colporteur work has been a most valuable means of promoting the message among the Negroes. Many thousands of both large and small books as well as magazines are being sold by the faithful messengers. The *Message Magazine* has been instrumental in reaching out in numerous ways to introduce the prophetic truths of this time. This periodical is well illustrated and attractively written, and will have much to do with increasing the influence of the church. Special numbers of the *Message Magazine* have appeared for the promotion of the ingathering for missions.

A growing evangelism is being carried on in the great cities. Ministerial institutes are conducted to study ways and means of reaching the masses of colored people with the gospel. The task ahead is stupendous. There is wise counsel in the words of Ellen White: "Let us follow the course of wisdom. Let us do . . . nothing that will hinder the proclamation of the gospel message."²

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61. THE SEVENTH-DAY ADVENTIST MINISTRY

A twofold work. The gospel ministry has a twofold objective. Its first purpose is to respond to the gospel commission: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." Matt. 28:18-20. This work is commonly known as evangelism. It preaches the gospel to the unsaved, and persuades them to prepare for the coming of Jesus.

The second purpose of the gospel ministry is to "feed the flock of God." 1 Peter 5:2. When men and women accept the gospel and join the church, they need instruction in spiritual things, guidance in practical Christian living, and direction in Christian work. To provide this is part of the responsibility of the ministry.

Most ministers of the Seventh-day Adventist Church carry out both objectives in their ministry—they seek the lost, and they feed those who are in the fold. Some ministers are especially gifted as evangelists, and spend the greater part of their time in winning new converts. Others, who are especially gifted as pastors, teachers, or executives, devote the greater part of their time to strengthening the church. Paul wrote, "And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers." Eph. 4:11. God has ordained that the different gifts of differing human beings can all be used "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4:12.

Evangelism has always been an outstanding feature of the work of the Seventh-day Adventist Church. In the early days of the cause, it was comparatively simple. A large proportion of the people of that day believed in the Bible and in Jesus; and the Seventh-day Adventist preacher merely presented the second advent, the true Sabbath, the state of the dead, and a few other kindred truths. Those who saw that these doctrines were Biblical, simply gave them their rightful place together with the fundamental truths they already held, and became Seventh-day Adventists.

In the earliest days, the camp meeting was a great evangelizing agency. It was held largely as a means of reaching the public. In time, the camp meeting became more and more a convocation for church members only, which made necessary the fuller use of other methods of evangelism. One of these which was used for many years, and with great effectiveness, was the tent effort. In fact, the first tent was used for evangelistic meetings in 1854, fourteen years before the first Seventh-day Adventist camp meeting was held. Hundreds of these brief evangelistic meetings were held under canvas in rural districts and small cities—and sometimes in larger ones—and they served to acquaint many people with Seventh-day Adventist teaching.

Advertising in early days was simple. A veteran minister tells of how one of the early evangelists began his work in a community. He loaded his tent and other equipment on a wagon and timed his journey so as to arrive in the town selected for the services sometime during the day on which the meeting was to begin. On arriving at the edge of the town he urged his team along, running them down the main street at top speed. The loaded wagon created a commotion and much interest as it rared through the town. Crowds followed it to its destination, a vacant lot near by. The tent was quickly pitched and seated. Word soon spread around the town, and a crowd of curious people greeted the evangelist at his opening meeting.

Times have changed. The evangelistic tent has largely given way to tabernacles and halls. Newspapers, radios, and handbills are used for advertising. Series of meetings must be longer than in the past, as the average modern person has more adjustments to make before he will accept Adventist teachings. In recent years greater and greater stress has been laid on evangelizing the large cities of the world. Such work is difficult, expensive, and pressing, for no one knows how long work can be carried on in the large centers of population. Mrs. White urged strongly that such work be done, and efforts are being made to follow this counsel. The future will doubtless show greater accomplishments in that direction than the past.

Regarding the importance of evangelism to the church today, one of the successful Seventh-day Adventist evangelists makes the following thought-provoking propositions:

1. Evangelism is the most important work in the world.
2. Evangelism is the supreme mission of the church, the primary business of every disciple.
3. Evangelism is the only business the gains of which will survive

the impending wreck of the world and actually pay eternal dividends to the investor.

4. Evangelism, public and personal, is God's appointed way of reaching people with His saving truth.

5. The fruition of our hope depends on evangelism.

6. The triumph of the advent movement will come in connection with the greatest evangelistic activity that the world has ever known.

7. The Seventh-day Adventist Church succeeds or fails over the issue of evangelism.⁵

Bible work. Especially in the large city efforts the Bible worker plays a great part. The duty of this helper is to get acquainted with those who attend the meetings, and, whenever possible, to study with them in their homes. Much of the success of these meetings is due to the personal work of these evangelistic helpers. The idea of giving Bible readings originated (1882) at a California camp meeting. A severe storm broke while S. N. Haskell was preaching. "During the heavy downpour of rain, it was impossible to make the audience hear; so the speaker gathered a group of people around him and gave out Bible references and asked questions about the texts read. The Lord sent His Spirit to bless in a special way during this study. Hearts were touched; and Elder Haskell concluded that the method he had been impressed to use because of the storm, was really a most excellent way of presenting the truth in families and to small groups. The next day Mrs. E. G. White told Elder Haskell that the plan of giving Bible studies was in harmony with light she had received from heaven. She said further that in vision she had seen many young people going from house to house with their Bibles, teaching people the beautiful truths of God's word by giving just such studies."¹

The radio is proving to be a great aid to modern Seventh-day Adventist evangelism. Many local stations are utilized by local evangelists and pastors. A nation-wide hookup has been used under the title of "The Voice of Prophecy." Individuals who indicate their interest in these radio programs are approached by workers in the district in which they reside. Thus many persons are reached who would never attend a series of evangelistic meetings.

Pastoral work. The pastoral phase of the ministry also deserves attention. It falls upon the pastor to conserve and develop the

new members brought in through evangelism. The pastor must lead in the missionary endeavors of the church. He must work for the young people of the church. Above all, and including all, he must "feed the flock." His work must also be in a sense evangelistic. He must hold public efforts at times, give Bible studies to interested people, and save the youth for the church. He is fundamentally an evangelist, but doing his work in a different way from that of the full-time evangelist. The pastor, working with the church council, has charge of the fundamental unit of denominational organization—the local church. In this work he has the privilege of working very close to its members. He knows their problems and needs, and he provides guidance for them. His work is of utmost importance.

This pastoral group also includes conference executives, departmental secretaries, and Bible instructors in denominational schools, all of whom make a definite contribution to both the evangelistic and the pastoral work of the church. Church school teachers, educational workers in the entire school system, and institutional workers, although not necessarily ordained ministers, add their efforts in the great work of soulsaving. Colporteurs, as well, make a definite contribution to the completion of this task. All of these regularly employed workers are helped in their efforts by the laymen of the church, who support the work financially, and many of whom take a personal interest in soul-saving efforts as well as in local church work.

A challenge. The work of the ministry in all its phases presents a great challenge to the young people today. The need for consecrated, efficient ministers and Bible workers is great. Sometimes young people ask the question, "How may we know that we are called to the ministry?" A veteran Adventist minister offers the following points in answer to this question:

1. There ought to be an overwhelming conviction on the part of every man who enters the gospel ministry that God would have him preach.
2. The person who feels called should make the matter a subject of earnest prayer.
3. He should study the providences of God in connection with his life to see if they indicate the ministry as his lifework.
4. He should examine his motives to be sure there is no selfishness involved.
5. He should seek counsel of the brethren.²

There is no work that provides greater satisfaction to the one who is called to it than that of the gospel ministry.

Qualifications. It is more than a profession or occupation, and it cannot be limited by hours. Directly or indirectly, it calls for the whole time, energy, and talents of the individual. Everywhere he meets men and women who will be influenced for life or death by what he is and by what he preaches and does. His is the task of pointing out to others the way to personal salvation from sin. Only he who himself has found that way, and is himself walking in it, can successfully guide others. He must live what he preaches. An inconsistent life, a failure to practice what he preaches, will not only discredit his own efforts, but will bring the church itself into disrepute. It is of prime importance that he know for himself that he has entered into the experience to which he is commissioned to call others. He must also possess or acquire a pleasing, winning, attractive personality. This outranks any other single quality or attainment. Lacking it, eloquence, learning, correct social usage, a good speaking voice, musical ability—all of which are important—will often fail of winning a soul for Christ. And above all else, there must be in his soul such a burden for the lost that, with Paul, he may say, "Woe is me if I preach not the gospel."

The Ministerial Association of the denomination was formed in 1922. "Its object is the self-improvement of the workers, to enlarge their vision and abilities for service in giving the advent message."³ This department promotes the Ministerial Reading Course, a plan of directed reading for ministers. It publishes the *Ministry*, a magazine devoted to ministers' problems. This department also carries on extensive research in lines that will strengthen the work of the preachers. Special attention is given to evangelism, Bible workers' problems, and the needs of students preparing for the ministry.

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62. PRESENT ORGANIZATION

The unity of the New Testament church gave it strength for its great mission. The Saviour ordained the twelve who formed its nucleus. It was His purpose that His people should be a channel of light to the world. Christ is the head of the church, and under the leadership of the Holy Spirit the body of members has developed principles of organization that have unified its operation. "God has invested His church with special authority and power, which no one can be justified in disregarding and despising; for he who does this despises the voice of God."³

The messenger of God in the organizing session of the General Conference (1863), and again at the time of the reorganization (1901), admonished the church to become effective for service. The wisdom of following that counsel is manifest as the details of present organization are studied. It was at the later session (1901) that the plan of organizing union conferences was devised. In this way several local conferences were united under the supervision of the new and larger administrative unit, the union conference. Emphasis was thus placed on a division of responsibility.

With the expanding work in a world field came the need of closer and quicker supervision of the activities of the church. This need had been foreseen by the General Conference president (1893) when he said to the assembled delegates of a conference: "Our work is extending in foreign lands with wonderful rapidity. It will soon be impractical to attempt to get delegates together from all the fields in foreign lands. Groups of conferences in distant fields must be formed for the purpose of holding district conferences, which conferences can elect delegates to the General Conference. At such conferences there can be representatives from the General Conference, and the work can be made to blend in all parts of the world."¹

The organization of the union conferences and union mission fields relieved this situation for only a short while. Steps were taken (1903) to meet the requirements of the larger world divisions by the selection of vice-presidents for North America and Europe. These men were authorized in connection with their

union conference representatives to supervise the growing work in those two fields. Six years later the Asiatic Division was established.

The European Division presented (1912) a memorial to the General Conference Committee requesting a restudy of their needs and calling attention to the facts that their problems required a reorganization of their division. They felt that the European workers themselves should have periods of consultation and counsel on matters pertaining to their immediate and peculiar situations. They added: "Europe's needs today will be the needs of South America, Asia, and other parts of the world tomorrow. It can be only a matter of time until the world, as such, will have to be comprised fully in this divisional organization."¹ This memorial was presented to the General Conference in a session fifty years to the very day, from the time when the General Conference was organized (May 21, 1863).

The General Conference, with its headquarters at Washington, D. C., supervises the work of Seventh-day Adventists in all the world. The leaders of the division conferences outside North America direct the work of this message in their respective sections of the world, but are directly responsible to the General Conference. The North American Division, staffed only with a vice-president, is directed from the General Conference headquarters. The divisions are twelve: Australasian, Central European, China, Far Eastern, Inter-American, North American, Northern European, South American, Southern African, Southern Asia, Southern European, and Union of Soviet Socialist Republics.

Geography teaches place relationships. The marvels of modern transportation and communication have brought the world into a very small compass. International conflicts have impelled men to scrutinize the changing boundaries of the nations. A knowledge of the political map of the globe is essential to a better understanding of the complicated events in history. The student must study anew the mission map of the world to envision the proclamation of the third angel's message in every land. The Saviour's words in the great prophecy of Matthew 24 must remain the supreme denominational objective: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

General Conference officers include the president, the general vice-presidents, the presidents of the divisions (who are vice-presidents of the General Conference), the secretary, the associate

secretaries, the treasurer, the undertreasurer, and the assistant treasurer. The executive committee of the General Conference includes these officers, the departmental secretaries and their associates, the presidents of the union conferences, the superintendents of union missions, and twenty additional representative persons.

Union conferences are so organized that they meet quadrennially for the election of their officers. There is a similarity in the work of the departments in the local, the union, and the General conferences. Each has its place in the machinery of the organization.

Local conferences follow the plan of electing their officers biennially, although the familiar camp meeting is usually held each year. The churches may be thought of as units comprising the local conference organization which in turn has its departments of endeavor. Tithes and offerings received in the local church may be traced clear through to the General Conference offices, from which point they are distributed to the world field. A large proportion of the tithe is retained by the local conference for its own work.

The representative method used in the selection of delegates for various meetings is described in the following summary: "Every member of the church has a voice in choosing officers of the church. The church chooses the officers of the State [or local] conferences. Delegates chosen by the State conferences choose the officers of the union conferences; and delegates chosen by the union conferences choose the officers of the General Conference. By this arrangement, every conference, every institution, every church, and every individual, either directly or through representatives, has a voice in the election of the men who bear the chief responsibilities in the General Conference."⁴

Much publicity has been given to the sessions of the General Conference. In normal times these convocations are held quadrennially and have been a mighty factor in promoting the truths cherished by Seventh-day Adventists. It is a thrilling experience to learn of the advancement of the cause of God around the world. The colorful garb of the workers gathered as delegates from the far-flung mission lands is an unforgettable part of a world conference. It is an inspiration to hear the departmental reports presented to the hundreds of delegates and the thousands of believers who crowd into these large assemblies. At this time men are selected to fill the various General Conference positions. Plans for greater evangelism and mission advance have been a keynote in these conventions.

The Autumn Council is one of the most important meetings of the General Conference Committee. The place of this annual session varies from year to year. Before the Council are brought the most pressing problems of the organization. An expanding work calls for new enterprises, for entrance into new countries, for new institutions to be established, and for new methods of evangelizing the great metropolitan centers. It is in the autumn of each year that a study is made of the budget for the world field. As far as possible, reports by the division leaders are given, then estimates for the year ahead are presented, and appropriations allotted. The leaders of the various world divisions present their appeals for a generous share of the funds which must be apportioned by the budget to meet the particular needs of their fields. Operating policies and working plans are considered at the Council. Although not members of the General Conference Committee, the presidents of the local conferences are in attendance and share in the activities.

At the end of the first decade of the organization, James White wrote: "The history of our cause bears a decided testimony in favor of our system of organization. The men who framed it, and introduced it, felt the importance of their work. The Guiding Hand was with them, which is the reason why the lapse of more than ten years has not revealed defects demanding changes. We unhesitatingly express our firm convictions that organization with us was by the direct providence of God."¹

Twenty years later Mrs. White wrote an appreciation of the plan. "We engaged in the work of organization, and marked prosperity attended this advance movement. As the development of the work called us to engage in new enterprises, we were prepared to enter upon them. . . . We have moved under the order of the Captain of our salvation. God has blessed our united efforts. The truth has spread and flourished. Institutions have multiplied. . . . The body has been 'compacted by that which every joint supplieth.' Eph. 4:16."—*General Conference Bulletin, 1893, 24.*

The leaders of the church who developed a simple organization (1863) did not yet see the world field as a part of it. That was to come in the expansion beginning with J. N. Andrews' work in Europe (1874-1883), and never to be fully completed until the second coming of Jesus.

Elements of growth were in the plan when it was first designed. It was easily adjusted to fit a work as extensive as the gospel commission itself. Into it "every nation, and kindred, and tongue,

and people" could fit, with ample provision for their shepherding and growth, and for a place themselves in the gospel task. It has required men of vision, faith, and courage to follow God's leadership into His opening provisions for an expanding, finishing work.

As essential as organization is to the church today, it could mean or accomplish nothing apart from the individuals composing its membership. It is the personal response to the appeals for substantial support of the mission program, and to the opportunities to share the burdens as well as the privileges of the church, that has made progress, expansion, and development possible. The willingness of every member to yield his life and resources of time, money, and influence to the world undertaking, that is the measure of his part in the program. Because there have been response and willingness, the message of the imminent return of Jesus has been widely proclaimed.

The test of organization is what it makes possible and what is accomplished under it. In eighty years the body has grown from a few thousand to over half a million. Institutions have flourished, and the concerted resources, activities, and prayers of a zealous people have concentrated on the early completion of a stupendous world task. Every individual has his place and work, and his efforts are utilized as essentials of the great program. All parts are bound closely together, assuring thereby strength, influence, and economy. Evangelism is being carried to an ever-widening circle in the homeland and to a rapidly increasing number of peoples abroad.

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63. A GROWING CHURCH

The Seventh-day Adventist Church was never intended to be merely another religious denomination. It has never been content to continue its existence, with a few hundred thousand members. Its members believe that God entrusted it with a message to be preached to the world. This belief has resulted in continual growth and development, and has given vigor and power to the movement.

The story of the growth of the church from the year of the General Conference organization (1863) to the present time is a thrilling one. As this process of development is studied, it must not be felt that all that God has expected has been accomplished. Doubtless the number of believers could be much larger than it is now if each member had been as faithful to God as he might have been. Neither should the impression be given that numbers alone are a sure evidence of the blessing of God. The church must not trust in the size of its membership, its wealth, or its institutions, for the Laodicean message warns against that mistake. It is proper, however, to survey humbly the way that God has blessed in the past, and to dedicate all resources to the giving of the gospel to the world.

Membership. When the denomination was organized, the membership was listed at three thousand five hundred. This group represented the fruits of the labors of pioneers such as James White, Joseph Bates, and J. N. Andrews. The membership was to be found largely in Michigan, New York, and the New England States. One hundred twenty-five churches existed at that time in a territory which was divided into six conferences.

The growth at first was slow. By the end of the year when Europe was entered (1874), the church had exactly doubled in membership. The beginning of the European mission brought a new stimulus that resulted in much growth. In the year of reorganization (1901), with about forty per cent of the total outside the United States, the membership stood at nearly seventy thousand, ten times that of twenty-seven years before. This distribution made very apparent the need of reorganization at that time.

But the greatest years of expansion were ahead. The twentieth century witnessed an increase of membership from seventy thousand to over five hundred thousand. One year alone brought over twenty-six thousand converts to the message. The progress of recent years reflects the results of the great emphasis on evangelism that has swept the denomination. It is interesting to note that the membership has more than doubled in the fifteen years from 1925 to 1940. Sixty-three per cent of the present membership is outside the United States. It is also worthy of notice that in some foreign lands there are many thousands of believers who are not yet church members. These belong to baptismal classes and to the Sabbath school, which is credited with an enrollment twenty per cent greater than the church membership.

Tithes and offerings. The year 1863 showed \$8,000 in tithe, in comparison with more than \$12,000,000 in 1942. This increase is a reflection not only of development, but also of belief in the system of tithing. In the earlier year, the church was not yet unified on its financial system. The tithe that year represented only \$2.29 a member. In the later year, it represented \$22.68 for each member. This amount seems small, but it must be remembered that many thousands of Seventh-day Adventists live in countries in which the average wage is but a few cents a day, and that not all members are wage earners. In North America for the same year, the average tithe per capita was about thirty dollars. The grand total of tithe and offerings from 1863 to 1942 represents a total of more than \$330,100,000. The per capita giving of Seventh-day Adventists has often produced comment from leaders of other faiths because it is so much larger than that of other denominations.

Languages and countries. The Scriptural commission is to give the gospel to "every nation, and kindred, and tongue, and people." Rev. 14:6. How the Seventh-day Adventists have worked toward this goal is a thrilling story. In the first half century they were able to preach the message in about only forty languages; during the second fifty-year period this was extended to considerably more than eight hundred. Bible Societies just a few years ago celebrated their triumph in publishing the Bible in one thousand tongues. At present the advent message is taught in approximately 75 per cent of the languages in which the Bible is printed.

Commenting upon this at the 1941 General Conference, the representative of the American Bible Society said: "I have in my

office, and I carry with me sometimes, a check list of the offices and agencies of the American Bible Society, and this list is checked against the missionary organizations of the Protestant churches of America and of the world. Some of these organizations are represented in only a few places in which we are working, but the Seventh-day Adventists are represented wherever the American Bible Society is at work throughout the world. Therefore I know that in many of your stations your organization and ours go forth together to see that the light may continue to shine, and there may be no blackout of the word of God."—*General Conference Bulletin, 1941, 108.*

These more than eight hundred languages represent peoples and tribes of more than four hundred countries and islands. Mastering these languages has meant tremendous effort. Entering all these places has meant great sacrifice and expense. Yet there remain many more islands and countries and languages that challenge the church.

Institutional progress. It has been the policy of the church to build its institutions in such a way as to touch the largest possible number of people. Rather than a few massive cathedrals, over four thousand four hundred church buildings, many of them very humble ones, dot the globe. The denomination also operates eighty-three publishing houses, ninety sanitariums, and twenty-nine food companies. Light came from God many years ago that the church should not narrow its activities to a few large institutional centers, but should establish churches and institutions in many places. The blessing of God has resulted as this counsel has been followed.

The work in education in North America is done in many schools of various classifications. There are six colleges of long senior standing. Three—La Sierra, Oakwood, and Southern Missionary Colleges—have recently been granted the privilege of working toward full senior college standing. There are three other junior colleges. Besides these, there are three specialized institutions—the Seventh-day Theological Seminary, the College of Medical Evangelists, and a correspondence school called the Home Study Institute. Besides these there are fifty twelve-grade academies, a number of junior academies, and hundreds of elementary schools.

Abroad are similar institutions maintained to provide trained and effectual workers. Every division has one or more centers for the thorough preparation of its future leaders. In some mis-

sion fields anyone interested in accepting the doctrines of the church must first enroll for instruction in a school with a tried and well-informed teacher. All these educational institutions, in the homeland as well as abroad, have been substantially growing in attendance, in resources, and in effective service. No more powerful agency could be devised to fashion the ideals and purposes of the youth and eventually of their leaders.

Of special interest to the youth who are educated and trained in Seventh-day Adventist schools is the opportunity to serve the church in its various lines of work. Approximately one out of every seventeen church members is in denominational employ. The total number of laborers devoting their lives to some branch of the proclamation of the message is about thirty thousand.

The opportunities for direct service as workers in the cause of truth have been increasing steadily. In the years 1935 to 1940 the average growth per year is more than one thousand. But not only in the conference or institution may the youth find employment where he can keep the Sabbath. There are many vocations in which he can earn a livelihood and at the same time be a substantial support to his leaders and fellow believers. (T. W. Steen, *Youth's Instructor*, August 13, 20, September 3, 17, 24, 1940.)

A large percentage of the graduates of Seventh-day Adventist colleges are placed in denominational employment. Frequently great difficulty is experienced in finding suitable persons to fill certain places of responsibility. A growing, ever-expanding movement presents great opportunities to the young people who train themselves to carry responsibility. Each young person should avail himself of every opportunity to prepare himself to fill one of these many openings.

Spiritual growth. It must be remembered that the principal thing in God's sight is spiritual growth. There is no way in which this can be measured. Each church member and denominational worker must individually make sure that his motives are right and that in his experience he is "growing in grace." This type of growth, while it cannot be measured now, will be measured accurately in the judgment. It is absolutely essential that spiritual growth keep pace with statistical growth.

The future. A world crisis affects evangelistic and institutional work in many lands. The experience of the past teaches, however, that God's work often makes marvelous headway in difficult

times. There are evidences in many places of vitality and growth. The native churches in the fields abroad are active and fruitful. Schools are bulging with children and youth accepting as theirs the ideals and program of the church. Better buildings are being erected for larger congregations. Greater devotion and sacrifice are apparent; the times seem propitious for a mighty work to be done.

The ultimate triumph of the gospel of the kingdom is in the hands of God. His people must work zealously and plan, under His guidance, for every emergency. He does not perform miracles to cover up man's carelessness or indolence. He asks service and co-operation, but promises final success if His people but follow Him. God will finish the work in His people and through His people. And the final movements will be rapid ones. When the church is ready, God is ready.

The church is a living and growing institution. While it must never sacrifice principle to expediency, it must adapt itself to the growing needs of the people for whom it is working. If the church fails to meet the challenge of a changing world, it will fail in its mission to serve humanity. The gospel commission will continue to send the messengers of the cross to earth's most remote and inaccessible places. This responsibility will not cease until everyone has heard the good news of salvation and has decided to accept or reject it.

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64. THE CHURCH IN THE MODERN WORLD

Summary of teachings. The Seventh-day Adventist Church has now existed for nearly a century. It was born of two great convictions held by its founders: that Jesus was coming soon and that the fourth commandment was binding on all mankind. As the little group of founders thought and studied, other convictions seized them, among which were these: (1) man is not immortal by nature; (2) the Spirit of prophecy is in the remnant church; (3) tithing is the Bible method of church finance; (4) there is a connection between the ancient sanctuary services and Christ's mediatorial work; (5) there is a relationship between religion and the principles of health.

An age of change. During the past century the changing conditions of a changing world have caused many churches to restudy their creeds. This period has marked the inroads of Modernism—a trend of thought which has robbed many a Christian of his Bible, his hope, his God, and his Saviour. How has the structure, the foundation of which was laid by James and Ellen G. White, Joseph Bates, J. N. Andrews, and others, stood the test of a century in a modern world? They built their work in a day when the whole Bible was generally accepted by all Christians.

The founders of the message could not possibly have anticipated the changes in the religious world during the late nineteenth and early twentieth centuries. Why have these doctrines stood the test of time in an age of rapid movements, when other Christian institutions have been swept away by the rising tide of spiritual declension?

The answer is clear and definite. It was because these founders accepted the Bible as God's word to man, and dug deep into this mine of spiritual truth. They removed the rubbish of false Biblical interpretation, and recovered the old doctrines and the old paths, some of which had been lost for generations. They studied the prophecies, and these were to them as lights shining clearly in a dark world. Moreover the church has had the voluminous and correcting instruction of Ellen G. White to keep it true to the ideals of its founders and on the course mapped out by them.

The coming of Jesus. Some have raised the question, "You Adventists have been looking for Jesus to come for a century and He hasn't come yet; don't you think you are mistaken?" This question has often been answered by the illustration of a ship sailing into a harbor. Imagine a person standing on a pier, watching an approaching ship. First, he sees merely a speck on the horizon. Then slowly, this speck takes form, and he knows that it is a ship. As time slowly passes, he sees the ship approaching, passing landmark after landmark. Finally it comes so near that he can discern the figures of passengers on the deck. Suppose at this point he should give up his vigil because he had waited so long. Of course that would be foolish. So in the long wait for the coming of Jesus, those who look for Him have seen sign after sign during the past century to remind them that His coming is near.

When William Miller began preaching the second advent, the falling of the stars had not yet occurred. Two years later the world was startled by this phenomenon. The faith of many was thus established in Miller's preaching. The pioneer preachers presented "wars and rumors of wars" as a sign of His coming. For the most part they lived in an era of peace. Their contemporaries, even in more recent times, considered them pessimists because of their predictions. Two great world wars—wars such as this earth had never before seen or even imagined—have placed the seal of genuineness on the Adventist interpretation of the prophecies regarding world conditions.

In an age in which the study of the prophecies as well as invention was in its infancy, the preachers of the second advent pointed to the increase in knowledge as a sign of the end. They could scarcely have imagined the magnitude of that which they predicted. When the gospel was struggling against great odds and with limited facilities to enter the closed doors of earth, Adventists used the prophecy of Matthew 24:14 as a sign of His coming. The great mission advance has largely taken place since the founding of the Seventh-day Adventist Church.

Adventists used to talk about an "Eastern question," and tell incredulous listeners of the day when the heathen world should awake and the kings of the East should rouse themselves from their slumber of the centuries. Before their very eyes have these things come to pass. Every year since 1844 has brought new evidence that Adventism has not followed "cunningly devised fables" in making known the coming of Jesus. This doctrine is more convincing today than ever before. It is also more timely because

there never has been a time when the world has so needed its Saviour.

The Sabbath. But how about the teaching of the seventh-day Sabbath? The vindication of this teaching has not been quite so dramatic, but is no less real. The past century has been one of religious apostasy. Men have departed from God. Nearly every church has its Modernist and Fundamentalist divisions, and in many cases the Modernist is the more influential. In a world that is forgetting its Creator, the voice of the Seventh-day Adventist Church rings forth, like a lone voice in the wilderness, calling men to worship the Lord who made heaven and earth, and "rested on the seventh day from all His work which He had made." Thus the Sabbath truth has filled a position which Joseph Bates never could have anticipated—it has become a bulwark against apostasy and a protecting wall against the forces of evil. It has become more than a question of days. It has become fundamentally important to the church.

The nature of man. From its earliest days, this church advocated the unpopular truth of the mortality of the soul. Modern Spiritualists were forming another group about the time of the rise of this denomination. They have become a force to be reckoned with in the present world. When Sir Oliver Lodge visited an American city a few years ago, he was introduced by a Protestant clergyman who professed a "great interest" in the subject which the distinguished visitor had come to present. If this clergyman, as well as millions of other Christian people, knew the Biblical teaching regarding the condition of man in death, it would warn them of such errors, and there would be no temptation to investigate Spiritualism. Thus a Bible truth that may not have seemed very significant has become a bulwark against false doctrine.

The Spirit of prophecy. The early believers accepted Ellen Harmon-White as a servant of God in a special sense when she had seen only a few visions and written only a few pages. Today the church can look back with satisfaction over her seventy years of unsullied service and read with confidence her scores of books and timely counsels.

When discord or variant policies threatened the church, her determining, unifying influence brought in co-operation and assured a brighter prospect. She indicated the way, directed the

faithful in it, and recalled the erring to it. For seventy years her counsel always affected and sometimes shaped the course of the church. Confidence in such leadership increased with the passing years and accounts in large part for the unified strength of the church.

Tithing. The tithing system of church finance has put the church at the front in per capita giving, and has enabled it to accomplish a work out of all proportion to its size. The seemingly impossible task of carrying the message to the world in a generation has been made possible by the use of the Bible system of church finance.

The sanctuary truth has been a unique contribution to the theological thought of the age. It has given increased confidence, for it has established the church in a prophetic setting.

Health. Seventh-day Adventists have gone on record as proponents of healthful living. While various individuals and groups have taught health principles, the idea of a religious denomination's making an issue of such things as vegetarianism and rational treatment of disease was new. Today many principles the church has taught are recognized as correct by authorities of influence and prominence.

Other teachings might be named, and their present-day significance dwelt upon, but the purpose of all this discussion is to indicate that the Seventh-day Adventist Church has a message that has stood the test of a changing century, and that this message is the one the world needs today.

The triumph of the church. A century of growth and development has seen the building of many institutions, the entering of many foreign lands, the publishing of many books, the coming and going of many men. None of the original pioneers remain. The headquarters have been changed; the plans of organization and operation have developed. Yet the fundamental doctrines remain unchanged. In her first vision, Ellen Harmon saw the people of God on a path high above the world. The city of God was at the end of the path, and Jesus was leading. The people of God still walk the same path, the same Jesus still leads, the open gates of the same city still beckon.

No one knows just how much longer the history of the advent people can be written. No human eye can foresee just the ex-

periences that lie ahead, but "we have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."³

A knowledge of the history of the Seventh-day Adventist Church inspires confidence: confidence first of all in the Lord who called a people to prepare for His coming; confidence in the noble men and women who, despite their frailties, have given their best to God's church; and confidence in a bright future when the work of God will be completed in the earth.

Some would call attention only to the struggles ahead, and it is true that a "time of trouble" awaits the church of God; but there is also a time of triumph to come.

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. . . . Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought the sick will be healed, and signs and wonders will follow the believers. . . .

"The message will be carried not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. . . . Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. . . . Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side."²

Such is the triumph of the church on this earth just before the coming of the One who said: "Upon this rock I will build My church." Then shall it be presented to Christ, triumphant, immortal, and shall dwell with Him forever.

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65. THE CHALLENGE OF AN UNFINISHED TASK

The unfinished task is that of giving the gospel to all the world —“to every nation, and kindred, and tongue, and people.” Rev. 14:6. The church must address itself to this responsibility with all the resources at its command. It will mean the full utilization of money, men, and facilities. This responsibility as well as commission was given by the ascending Lord Himself, and it has been the challenge to the church down through the centuries. The church of Paul’s time accepted its challenge and finished its task. The remnant church will accept today’s challenge and finish the world-wide proclamation of the gospel message.

It is a tremendous responsibility as well as a real privilege to be a Seventh-day Adventist today. The church has a great work to do even as it had in the days of the apostles. There may be more people to warn, but the facilities for accomplishing this work are much greater than theirs. They had the men; the church today has both the men and the means.

The task is great, and the difficulties of giving the gospel to the world are many. A new language may be difficult to master, hard to remember, and very barren in expressing the vital principles of the gospel. However ineffective it may be, it is the best that the missionary has, and he must use it to the greatest advantage. The customs are different, may even be shocking and often abhorrent to a stranger. But the missionary must learn to love the people living in heathen darkness. For only as the principle of love works in his own heart can the barriers of heathenism be broken down and the lives of the natives transformed and regenerated.

It may be hard to see the good in others, especially if their virtues be few and their opportunities limited. It is easy to find the weaknesses and vices of the heathen religions and to show their demoralizing effects upon the hearts of their worshipers; but by contrast it is much harder to see any good in their religions and to develop a love of the truth in the hearts of the natives.

The missionary must be able to do this and more, if he expects to plant the Christian graces in the lives of his hearers. He must be able to do what Jesus did, find the good in others and see the infinite possibilities wrapped up in each human soul. The Saviour could see the possibilities in a rough fisherman, in a worldly-minded publican, and in a cold and formal Pharisee. Through the radiating influence of His own life, He transformed the fisherman into a great preacher, the publican into a great gospel writer, and the Pharisee into the world's greatest missionary hero.

The homeland has an unfinished task. Large sections of this country remain untouched by the message. There are thousands of cities and villages in which the truth has never been preached, and there are hundreds of dark counties in America in which no living representative of the advent message is seen. The challenge to finish the task in this country is a work that will tax the resources of the church.

Many are needed to go out as laymen to live and preach the truth. Others are needed to distribute literature, and still others to bring into the homes of the people books with the message. These are days calling for new bearers of the old torch, new "morning stars" of a new reformation, and new repairers of the breach in the wall that has lain desolate for centuries. There is need for guides to the blind, but the guides must first be able to see the way clearly, to understand and to appreciate the truth for themselves.

These are unprecedented days. There have been other times of crisis, periods of peril and of supreme importance, but never since the creation of light on the first day of this earth's checkered career, has there been a time comparable to this day and the immediate future. The success of the Seventh-day Adventist Church depends largely upon the youth of today. They must do what Jesus did, show the justice and love of God, and show that God's law can be kept in an apostate world.

Some saint redeemed from this sinful world will sit at the right hand of Jesus on His heavenly throne. The mother of Zebedee's children requested that honored position for her sons, but Jesus referred that request to God, and said that it was His to give. No one knows; it may be reserved for some young man or woman of the remnant church. It is certain that the Laodicean church will be given a position of special honor. However, between this

glorious achievement and the Seventh-day Adventist youth stands the challenge of an unfinished task.

The first part of the challenge is a definite and distinct call to wholehearted consecration to God and to complete devotion to the high standards of the church. This must be achieved in the home, in the community, and in the school. It is inconsistent, at this late hour, to think of a future service to God and to His church, and then fail to carry out in daily living the principles of the gospel. There is something wrong with the philosophy of the youth who thinks he can follow the people of the world—do as they do and live as they live—and then seek a place of service in an institution the principles of which he has violated. These crisis days demand the purity and chastity of Joseph, the mental faculties and integrity of Daniel, the unreserved devotion of Esther to the needs of the hour, the unselfish attachment of Timothy to a cause, and the vision and foresight of Paul. The call to the youth of today is to follow Christ into the schoolroom—to walk with Him so that He will approve their conduct in the dormitory, in the dining hall, in the workshop, and in the classroom.

The second part of the challenge is a call to a richer and a more fruitful ministry than that of the pioneers of the Seventh-day Adventist Church. Impossible! Why? Look at the present facilities and many opportunities! Count the many handicaps of the pioneers! The youth of today ought to stand head and shoulders above them, for they have many advantages over them. They have a church with its world organization, a chain of doctrines that have stood the test of almost a hundred years, a system of finance that is equitable and just, and a vision of the world and its needs such as no other generation has ever had.

They have the benefits of friendship and fellowship with Christian youth. They have schools comparatively well equipped with the necessary facilities of training. They have Christian teachers and the inspiration of good guidance outside the school activities. In comparison with this, the pioneers from 1844-1874 had nothing of material value. But they did have great faith, and they accomplished superhuman achievements. And that makes it difficult to follow in their footsteps.

If the youth of today can accept the challenge and will avail themselves of every opportunity in prayer bands, in Sabbath schools and Missionary Volunteer groups, the church will recog-

nize their faithfulness. It is from such, when they are sufficiently trained, that the church seeks recruits to fill places of responsibility.

No one knows when probation will close. That is a secret wrapped up in the heart and mind of God. The church must go on planning for a continuous and progressive work. The instruction from the absent Lord is, "Occupy till I come."

Opening providences in connection with world events will need to be carefully watched. The church must be prepared to take advantage of these situations at a moment's notice, for the time and opportunity to work to advantage may not be long. Angels of God have been commissioned to hold the winds of strife until His people are sealed. Foreign fields are open, and missionaries must be sent out to them. New missionaries must be trained to take the places of those who have retired. Some of this training can be given almost as well in the home base as in the foreign field. In that case it will be given in preparation for the day when the great avenues of travel on the high seas may again be open to the missionaries. Until probation closes there will be need of new workers in the various activities of the church. The world is engaged in armed conflict the length of which no one can foretell. Hundreds and thousands of Seventh-day Adventist youth are being drawn into the armed forces of their respective countries. These young people are reaching others who have long been neglected, or have been beyond the reach of the church.

The Medical Cadet Corps has been of real value to the many who have completed its training and who have been inducted into the armed forces of the nation. It is particularly helpful when there has been a corresponding preparation of heart and soul. The cadet must know his Bible, know how to pray so that God hears, and know how to find God and lead others to Him. This is difficult when the opportunities for prayer and private meditation are so few and so hard to get. He must know what he believes and why he believes it, and he must be able to substantiate his convictions with the word of God. Unless he can do that, he will find himself beset with many problems and serious disappointments.

Today, and tomorrow even more so, presents a challenge greater than has ever come to any generation of youth. The supreme test will come somewhere and somehow to everyone. The Sev-

enth-day Adventist youth must be prepared to meet it. He may stand alone, and will need to learn how to depend upon himself and his God. The Lord will strengthen the arms of those who fight His battle, and the church will support them with its prayers.

Victor Hall of England illustrates very well the response of the youth of the Adventist Church to the challenge of the unfinished task. In 1941 he was a mere lad, seventeen years old and recently baptized. He was a helper in a local tent effort, and had aspirations of becoming a Seventh-day Adventist preacher. A great honor came to him and his church on Empire Day when he was chosen, from among the many of England, to sound over a world-wide radio network reaching millions of people the call of the nation and its Dominions to prayer.

And why should not a Seventh-day Adventist youth be qualified to call almost half the world to prayer? That has been the objective of his life and the purpose of his training. An interesting congratulatory message came to him from faraway Canada. "You did your part extremely well, and fully deserve all the congratulations you had. I shall hope to hear of you again someday." —*Youth's Instructor*, Aug. 26, 1941. Yes, the world will hear again, not only from him, but from many other Seventh-day Adventist youth.

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