

# ***SENIOR DENOMINATIONAL HISTORY***

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

"Life Sketches," p. 196.



A drawing of the sculpture of the three angels of Revelation 14 giving their last-day message. The first, calling men to worship the Creator, points upward; the second, announcing Babylon's fall, points down; the third, uttering a final warning, shows in his face the urgency of his message. The 14-foot sculpture in fiberglass, by Alan Collins, A.R.C.A., A.R.B.S., a British Seventh-day Adventist sculptor, is on the headquarters building of the Northern European Division in St. Albans, England.

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## INTRODUCTION

### A. Importance of Study

1. A study of our denominational history is a necessary supplement to the study of the doctrines inasmuch as it confirms our faith in the Lord's leading in the establishment of the church.

2. Some reference to the basic doctrines used by the early leaders of the movement - doctrines such as the Sanctuary, Sabbath, Tithing - are an aid to the proper understanding of the progress of our work. Indeed, one of the important events in the early days of this movement - namely the Great Disappointment, was due primarily to a misunderstanding of the vital sanctuary truth.

3. Another advantage to be gained from the study of the past activities of our movement is a realization that God has worked in remarkable ways in the proclamation of this message.

4. An analysis of history without reference to the people who make that history is superficial, uninteresting and, in the long run, unprofitable. So in denominational history a study of the prominent leaders reveals that God uses all types of men for the spreading of His message. One factor common to all these early workers was their wholehearted consecration and determination to preach the gospel despite what seemed to them insurmountable obstacles.

5. The result of all this study of the growth and development of the work should be to inspire us to greater work for God, so His Spirit is still with us, ready to give us the help received by past workers, if only we will prepare our lives to receive it.

### B. Our Movement in History

1. Throughout time God has provided a means for the proclamation of His message. He has used men of all types to give to the world what was intended. The message has not changed: it is still the progress of a people towards the Promised Land, a kingdom which is being pre-

pared for the faithful.

2. The Second Advent of Christ will be the supreme event of all time. In all ages of this world's history, men have written and talked about the coming Messiah.

3. The movement which will be studied illustrates how God, in the years after the period of the Dark Ages, at the appointed time, raised up and caused to prosper, a movement based on the central theme of a returning Messiah.

### C. The Basis of the Movement

1. The very name of our movement, adopted in 1860, shows the principles upon which our work is founded.

a. Adventist - that is, we look for the second advent or coming of Christ. This was the driving force of the very early work.

b. Seventh-day - it is a movement which recognizes the seventh day of the week as God's Sabbath, contrary to the beliefs of Sunday worshippers.

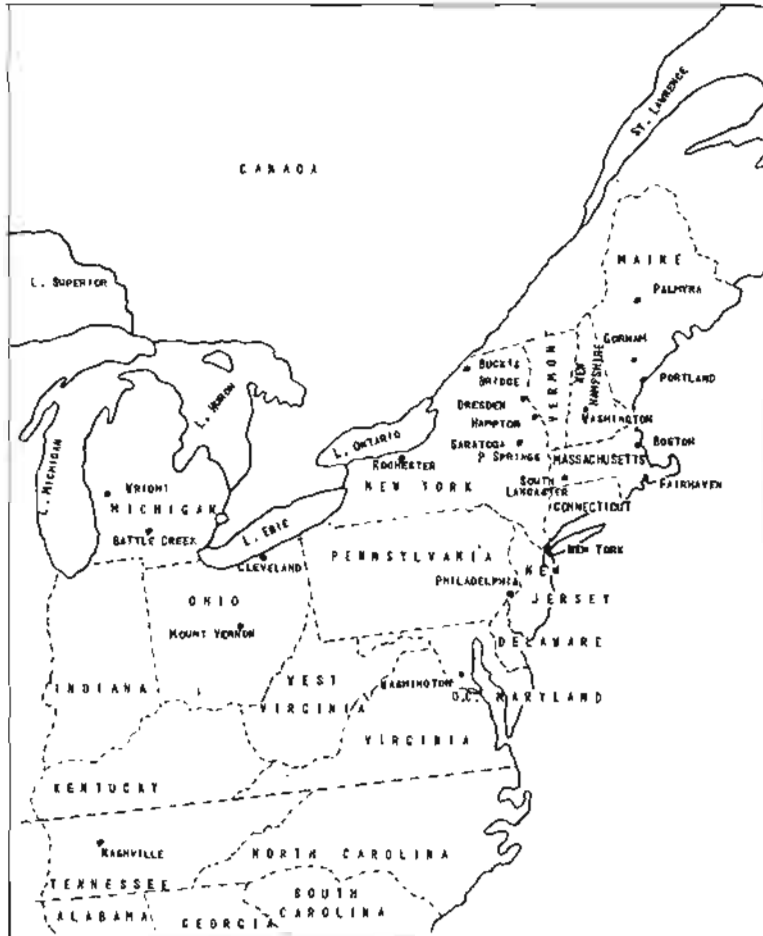
2. The history of our movement is the story of the preaching of this twofold message - with certain other points of doctrine - a message which we are commissioned by Christ in Matthew 28:19, 20 and Matthew 24:14, to give to all the world.

3. The message which God has, in these last days of this world, commissioned us to tell to all the world is that known as the "The Angels' Messages" as found in Revelation 14:6-12. Our movement is centred around the preaching of these three distinct yet composite messages to the people for whom they were meant.

4. Each message was designed for a specific purpose and in the early movement was preached at a particular time.

a. First Angel's Message - to announce the judgment hour; it was the basis of the very early, pre-disappointment work; that is, before 1844.

WHERE THE DENOMINATION HAD ITS BEGINNINGS



- b. Second Angel's Message - to separate from the apostate or false churches; a message preached after the first disappointment.
- c. Third Angel's Message - to direct attention to God's Law and in particular to the Sabbath day, a message which we are preaching today.

5. It would be incorrect to form an idea of these three as separate and distinct, for they are continuous and should be thought of as a whole. Thus, at present we do not preach exclusively the third angel's message, but the whole three, for the first and second are just as important today as they were a century ago.

D. The First Angel's Message

1. This was the hope of the early believers who studied the Scriptures and was the force which started the proclamation of the message.

2. The first angel's message refers to the judgment of God and has special application to the last days, for the Investigative Judgment commenced with Christ's entry into the Most Holy Place of the sanctuary in 1844.

3. Those who studied their Bibles linked this message with other prophecies - in particular that of the cleansing of the Sanctuary - and produced a theory that the Second Advent would occur in 1844. This was the force behind the early movement - "The Advent Movement", as it may be called.

4. This movement and message is sometimes thought to have originated in America and from there to have spread to the rest of the world. While this is true to a degree, it is only a partial explanation of the process. The actual process may be illustrated as follows: When a council employee turns on a central switch, all the lights within a certain area under his control are turned on at once. This is somewhat akin to what happened in the early nineteenth century, for the Spirit of God gave men all over the world the understanding of the Scriptures, and the light of the soon-coming Saviour was revealed to them. It was a world-wide movement then, but it was from America as its centre that it spread, linking the isolated lamps of truth.

## THE EARLY WORK IN AMERICA

### A. William Miller

1. Although for some years prior to the work of Miller learned men had preached the doctrine of the second coming not only in America but also in England and the Continent, the Lord had His plan that the Advent Movement should be given by a humble farmer.
2. William Miller (1782-1849) has been rightly called the "Morning Star" of the Advent Movement because:
  - a. he really commenced the work of preaching the first angel's message.
  - b. he proclaimed the gospel with such vigour and fervour that the early work was known for some years as "Millerism" and its followers were called "Millerites."
3. Being the eldest of a family of sixteen, Miller was not able to receive what is called a good education, but his curiosity and desire for knowledge led him to study for himself. Later, due to his association in political circles with unbelievers he became a deist, although he was not fully converted and still retained some hold on the Bible.
4. Rather miraculously he later changed from deism to a full faith in God and the Bible, but he was challenged by his deist friends as to his unswerving faith in the Bible. In order to vindicate his new faith, he studied for some years during which he discovered the Advent Message.
5. He studied from 1816 to 1831 becoming more and more convinced that he should tell others of his remarkable and important discoveries. But being fifty years old and un-schooled in the art of speaking in public, he resisted. The patient, "still small voice" continued its urgings and a worried Miller finally covenanted with God that he would preach the message if an opportunity came.
6. One Saturday morning in August 1831, while studying in his farmhouse at Low Hampton on the north-eastern

border of New York and Vermont, William Miller was informed by his nephew Irving Guildford that the minister of the Baptist church of nearby Dresden was away and that his father requested Miller to come and preach the Sunday service on the subject of the coming of Christ.

7. From this small beginning William Miller continued to preach in the rural areas around his own home, people coming from all the surrounding districts to hear him and more invitations poured in for him to speak.
8. He spoke of the signs of Christ's coming and referred to the already fulfilled Dark Day of May 19, 1780. His work was aided by the falling of the stars on November 13, 1833, which resulted in a more serious attitude being taken by the people to his message.
9. However, his work at this time was somewhat localized, being confined to the rural areas and was not nearly so influential as it was later. It was his association with Joshua V. Himes of Boston that really began his work on a large scale as he was invited to preach more in the cities. He began preaching in New York itself in 1840 and worked mainly in the middle and eastern states where it is said that he had 50,000 accept his teachings.
10. Miller studied the 2,300 days prophecy of Daniel 8 and 9 and became convinced that the cleansing of the sanctuary was the cleansing of the earth by fire at the second coming of Christ. While he spoke much about the second coming, it was not until late in 1844 that he set a definite date, believing that no one could know this. However, in 1842 he did say that he thought Christ would come between March 1843 and March 1844.
11. William Miller went through the year of the disappointments but these events did not shake his faith and he continued to talk of Christ's soon coming. His public ministry ended in 1845 and he died four years later. Throughout his life, William Miller was a leader in God's work and a keen Bible student who, for some unknown reason, did not see the Sabbath truth. His work received little money reward but his name is inseparable from the Advent Movement, for he was the leader of the movement of which we today form a part.

## B. Joshua V. Himes (1805-1895)

1. He was a young Boston minister who invited William Miller to give his message in that city in December 1839. There were two results of this:

- a. The message now left its rural origins and spread to more people.
- b. Himes was so impressed with the importance of the truth and the urgency of warning the world, that he was impressed to join Miller and persuaded him to launch into evangelistic work in the cities.

2. Himes was not only an ardent preacher as a result of whose untiring efforts the message spread, but he was also a prolific writer whose influence was perhaps greater in this latter capacity.

3. His work as a writer is important.

- a. He warned the world of a soon-coming Messiah.
- b. He did much in comforting the believers after the great disappointment.
- c. In response to Miller's suggestion he undertook the publication of the first Adventist periodical, "The Signs of the Times" which appeared in 1840. This was not the SDA paper of the same name.

4. His career after 1850 is not so striking for he left the movement and served as a minister of the Episcopalian church until his death in the Battle Creek Sanitarium in 1895.

## C. Charles Fitch

1. This man who was the minister of a Boston Congregational church, entered the Message through the work of Miller, who convinced him of the truth of the second advent; and of Josiah Litch, who in 1841 aroused him to action by saying "you need the truth of the coming of Jesus to put with the message you have been preaching."

2. During the period 1838-41 the Spirit of God had been working with Charles Fitch and on one occasion while

he was preaching he was deeply influenced by the words of Habakkuk 2:2, where it says, "Write the vision and make it plain upon tables, that he may run that readeth it." As a result he produced the first prophetic charts which aided the spread of the Message.

3. Charles Fitch contributed in three ways to the Advent Message:

- a. Preacher - he was very popular as a speaker and was loved by all. His work had as its central theme "Prepare to meet thy God."
- b. Writer - he published a paper "The Second Advent of Christ" which had a wide circulation so that many were given the truth who could not attend his meetings.
- c. Hymn Writer - his intense love for the Message is revealed in his hymn, "One precious Boon, O Lord, I seek" (C. H. 338) where he writes,

"To that bright, blest immortal morn,  
By holy prophets long foretold,  
My eager, longing eyes I turn,  
And soon its glories shall behold."

4. It is said of Charles Fitch, "Among all those in America who preached and taught the message of Jesus' coming, perhaps none were so widely and deeply loved as Charles Fitch."

5. Two incidents reveal his sincerity and vigour in preaching the Message of a soon-coming Saviour.

- a. At one meeting where many were responding to the call, one man unfortunately tripped and fell down some steps. The laughter of the audience was swiftly checked by Fitch's words, "Never mind, brother! It's better to stumble into heaven than to walk straight into hell."
- b. In the early winter month of October 1844, Fitch had just baptized a company of people, when several more came requesting baptism. After these he was met by a third group which he baptized also. This experience in wet clothes proved too severe and the chill he received took

a more serious turn. On October 11, 1844, just a few days prior to the great event of October 22, 1844, about which he had preached so fervently, he died.

#### D. Joseph Bates (1792-1872)

1. Joseph Bates was born in Fairhaven, Mass., and as a child was given instructions in Christian principles by his parents. His early career was spent on the sea where he was engaged in merchant shipping. During the Napoleonic wars he was forced to serve the British for five years, returning to America in 1815.

2. Being a man of determination and vigour, he succeeded in working himself up from cabin boy until he finally occupied the position of captain. His conduct, and habits during his sea life were always tempered with moderation, which accounts in a large measure for his activity later in the temperance movement.

3. While still engaged in merchant trading Joseph Bates vowed that he would reform his life, and for a start overcame the desire for liquor and tobacco. Another habit, that of swearing, which went hand-in-hand with the sea life, required a much harder struggle but finally through sheer will-power he was able to emerge victorious.

4. It is of note that at this time Bates was not a professed Christian although in his early life he had received religious instruction from his father. However, his emancipation from such evil habits as mentioned above was merely a step in his progress towards becoming a Christian.

5. On one of his voyages in 1824 his wife placed a New Testament amongst other religious books for him to read and this influenced Bates so much that after a struggle he determined to become a Christian. In 1826 he joined the "Christian Church" (an offshoot from the Baptists), being baptized by immersion. His last voyage was really evidence of a changed life for on his ship there was neither drunkenness nor swearing, and the crew gathered for prayer in the Captain's cabin. As a result, there were many conversions on board, a thing unheard of in those

days.

6. Shortly after, in 1828, he retired from the sea with a comfortable fortune. From 1839 onwards, when he accepted the doctrine of the second coming, he plunged, wholehearted, into the preaching of the Advent Message until the time of the Great Disappointment. This event did not cause his faith to waver and he continued to preach and write.

7. Joseph Bates is rightly called the "Captain of the Pioneers" for he was full of the pioneering spirit.



- a. He was one of the first to accept the Sabbath truth and not only did he preach the doctrine energetically wherever he went, but he wrote the first Sabbath booklet by an S.D.A.
- b. He pioneered the work in the middle western states and in the north east and Canada.
- c. In 1852 he visited Battle Creek, Michigan, where he met the Presbyterian minister, David Hewitt, "The most honest man in town". He told him of the Sabbath truth, and the prophecies and David Hewitt became one of the leaders of the work in Michigan.

8. Joseph Bates was a man of faith. With only a York shilling (12½ cents) he began to write his text on the Sabbath, not knowing how the printing would be financed. As the work progressed he received money, sometimes from persons he had never met. When the books were ready for distribution, the accounts had all been fully paid.

9. Broadly speaking the work of Joseph Bates may be considered in two aspects:

- a. He was an ardent health reformer even before he became a Seventh-day Adventist. His work resulted in the formation of the "Fairhaven Temperance Society." He laid the foundation of the health doctrines of this denomination.

b. He was, however, pre-eminently a preacher of the second advent.

E. James White (1821-1881)

1. The early life of James White parallels somewhat that of William Miller, for he was the fifth member of a family of nine. Due both to weak eyes and the size of the family, his education was limited. Yet his thirst for knowledge was unquenchable, and by doing part-time manual work as well as school teaching, he was able to pursue his studies further.

2. Although he had been baptized at the age of fifteen into the Christian church, the ambition of further education almost completely drove thoughts of religion from his mind. However in 1841 he first heard his parents discussing Miller's doctrine of the second advent, but he rejected it as fanaticism and determined to show his parents their errors. But the more he studied, the more convinced he became that it was he who was in error, and finally accepted the Truth.

3. In 1842 he was convinced of the necessity to preach the doctrine of the second coming but like Miller, put off his initial effort. From his hometown of Palmyra, Maine, he set out in a horse-drawn vehicle and without means of support went forward in faith, lecturing from Miller's books and Fitch's prophetic charts. Although he found hostile audiences at times, he was able to subdue opposition and impress his message upon his hearers.

4. In addition to being a powerful preacher, James White with the rest of his family, possessed the gift of song which was used to a large extent and was very influential in telling of the Advent Message.

5. The Great Disappointment of 1844 was keenly felt by James White but he did not lose his faith in God. With renewed vigour and zeal he continued to preach and search for more light.

6. In 1846 James White married Ellen Gould Harmon and together they laboured faithfully in spreading the Message of the Second Advent, both by the printed page

and by word of mouth. They both devoted all their time to the work, and consequently were not well off financially, yet they went forward in faith, a spirit which bore witness.

7. James White was one of those tireless workers of the Advent Movement whose work (considered later) has a threefold aspect:

- a. He organized the doctrines of the Movement.
- b. He organized the structure of the denomination.
- c. He helped found various institutions in connection with publishing, health and education.

8. While he had notable helpers such as Andrews, Loughborough, Uriah Smith and others, it was James White who faced the task of organizing the work. Annie Smith, an early Advent writer, in referring to him as the warrior on the field, pays him a deep poetic tribute in two hymns found in the Church Hymnal, Nos. 371, verse 2; and No. 665, verse 2.

F. J. N. Andrews (1828-1883)

1. John Nevins Andrews did not occupy a prominent place in the preaching of the First Angel's Message in America for he was only a youth when the Great Disappointment occurred.

2. His family accepted the Sabbath truth in 1845 and after reading T. M. Preble's tract, John, a diligent student, particularly of the Bible, drank in the truths which were discovered. In 1850 he began his labours as a minister of the Advent Movement and travelled much in pioneer work in America.

3. He is noted for several things:

- a. He wrote a great deal in denominational periodicals and wrote a book called "The History of the Sabbath" which is still a most important work on the subject.
- b. He was the first foreign missionary of the Advent Movement, going to Switzerland in 1874.



## THE ADVENT MESSAGE IN OTHER COUNTRIES

### A. England

1. Although the doctrine of the soon-coming Saviour did not give the appearance of definite organization in England as in America, yet its proclamation was nevertheless not without vigour and fervour. There was a definite influence from America, though it was not till the 1830's that this was felt at all and not until 1842 that any definite influence was brought.

#### 2. Prophetic conference at Albury Park:

- a. This was the work of Henry Drummond, a London banker and member of Parliament, who was an active promoter of group Bible study.
- b. Others connected with this conference were Horatius Bonar whose numerous poetic contributions earned for him the name "Hymnist of the Advent", and James Frere, a diligent student of prophecy and a prolific writer who interested Edward Irving in the prophetic truth.

#### 3. Other workers in England were:

- a. Edward Irving. He was a Scottish evangelist who was a brilliant scholar and a distinguished preacher. His interest in prophecy came from his association with Frere and more particularly from his reading and later translation in 1826 of Manuel de Lacunza's book.
- b. Robert Winter. He heard the doctrine of the Second Advent while in America and in 1842 returned to England where he wholeheartedly entered into the work of spreading the gospel.

### B. Other Countries

1. Holland. The keeper of the royal museum, Hentzepeter, as a result of a dream, studied the Second Advent. He wrote several pamphlets in 1830 and 1842 on "Great World Events", in which he explained the light he had

gained quite independently. The knowledge of William Miller's doctrines did not reach him until 1842.

2. Scandinavia. In the early 1840's the Advent Message found its way into Norway and Sweden where its proclamation was carried out in rather a remarkable way. In Sweden the preaching of any doctrine contrary to the accepted church was forbidden and there were laws which forbade any except Lutheran clergy to speak. These ministers rejected the idea of a second coming of Christ. However, this barrier was not insurmountable, for the amazing spectacle of the preaching of the Message by children was seen throughout the country. This work was carried out extensively in Southern Sweden, where a reformation was produced. In one centre 70 distilleries were closed within a fortnight. These children acted normally before speaking, but then as they arose they seemed to be taken wholly by the Spirit of God and spoke, not with childish manner but with the vigour and power of adults. Mrs. White paid a visit to Sweden later and was convinced that this was a manifestation of God's power. The results were tremendous. Large crowds were drawn either to private homes or to forests where great revivals occurred. The authorities did all in their power to prevent these young people from continuing their preaching, but it was of no avail. Charges of insanity and physical disease proved futile also. There were many arrests and some were even beaten in an attempt to force them to remain silent. However, these children revealed that they were gripped by a power that would not allow them to remain silent - they were forced to speak whether or not they wanted to. Two young teenager speakers, Ole Boquist and Erik Walbon, were arrested, accused and beaten and tortured. They defended their faith from the Bible and were finally released due to the intercession of the King. They continued their work until 1844.

3. Chile. Manuel de Lacunza, a Jesuit Priest in Chile, called attention to the prophecies of Daniel and Revelation. He was dissatisfied with the Catholic interpretations of prophecies and went to the Bible to find out for himself. As a result of his study concerning the Millenium, he found the truth of the Second Coming. He spoke concerning the two Advents of Christ and their importance in prophecy and history, and his work awakened an interest in both

Protestants and Catholics alike. In 1791 he placed the results of his investigation which had taken twenty years, in a manuscript entitled "The Coming of the Messiah in Glory and Majesty". However, he was not willing to add his own name, so he wrote under the pen-name of Rabbi Juan Ben-Ezra, a Christian Hebrew. His treatise which was completed in the Vatican after his expulsion from Chile, reached the South American and European countries in manuscript form. Despite laborious hand duplication, it was widely circulated, being translated into Latin and Italian as well as Irving's English translation. Thus Lacunza's work had been made known in the major languages of Europe and had influenced all who read it to investigate further concerning the Second Advent.

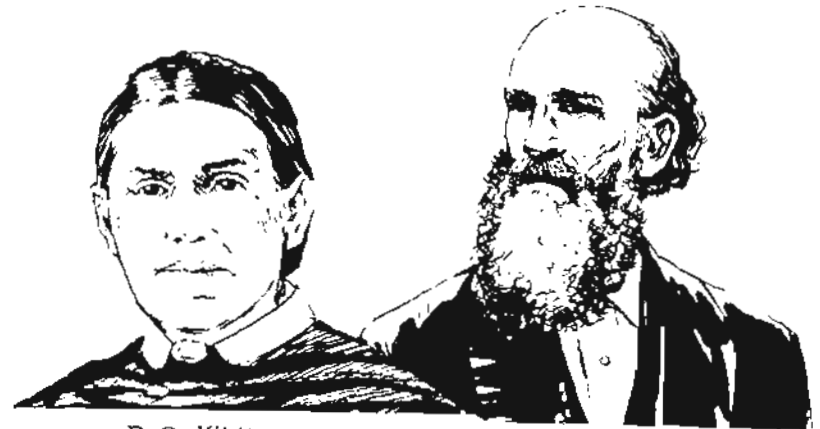
4. Joseph Wolff. "The Missionary to the World".

- a. He was the son of a Jewish rabbi and was early taught the truth of a coming Messiah. Through conversation with Germans where he was living, he read Isaiah 53 and was convinced that Jesus whom the Jews had rejected was the Messiah. He began to study Latin, Greek and Hebrew, and finally decided to become a Christian. His decision resulted in persecution so that he had to leave his home town.
- b. He later became a Catholic, attending a monastery for several years. Finally he went to Rome in 1816 where he became involved in heated arguments when he challenged such doctrines as the infallibility of the Pope. During his stay in Rome he met Henry Drummond and, after banishment from Rome by a papal decree in 1819, he accepted Drummond's invitation to London.
- c. Later he became a member of the Church of England and in 1821 entered Palestine as a missionary being financed by Drummond. From 1821-1826 he visited nearly all the countries in the Near East, preaching the doctrines of a soon-coming Saviour in the strongholds of Islam. From 1826-1830 he travelled widely in Europe, and from 1831-1834 he lectured in Turkey, Persia, Turkestan Bokhara, Afghanistan and Hindustan. From

1835-1838 he travelled in the Mediterranean area and finally in England and the United States where he addressed a Joint Session of Congress.

He continued his work of distribution of literature and discussion of Biblical truths with Jews, Catholics, Mohammedans and Protestants. His belief was that Christ would come in 1847.

He did much writing after this date and at the time of his death was planning another tour. He indeed deserves the title of "The Missionary to the World."



E. G. White

James White



Samuel Snow

William Miller

## THE GREAT DISAPPOINTMENT

### A. Introduction

1. It is necessary to review briefly the sequence of events for this will give a clearer picture of what happened during 1844, the year of disappointment.

2. The whole Movement is divided into three sections:

- a. the first disappointment
- b. the second or Great Disappointment
- c. between these there was in evidence:
  - i. the idea of the tarrying time
  - ii. the midnight cry
  - iii. the preaching of the Second Angel's Message

### B. The First Disappointment

1. The whole Advent Movement was based on the 2,300 day prophecy which the believers had calculated would conclude at the end of the Jewish year, March 21, 1843-March 21, 1844. This prophecy of the cleansing of the sanctuary was considered by Miller and others to refer to the destruction of the earth by fire at the second coming of Christ. The leaders of the Movement preached assiduously and William Miller, although he was almost 62 years of age, undertook a strenuous eight weeks' tour of the country.

2. However, the day passed without the occurrence of the Second Advent, and this resulted in:

- a. some rejecting the Movement and returning to their former beliefs
- b. many accusing the Adventists of fanaticism and there were frequent persecutions for heresy
- c. many still remaining firm to the Advent beliefs, being encouraged by the leaders of the Movement.

### C. The Intervening Period

1. The immediate effects of the First Disappointment were to cause the Adventists to revise their reckoning for the 2,300 day period.

2. This intervening time has been referred to as "the tarrying time" for Miller often said in his lectures "We are in the tarrying time of Matthew 25." He undoubtedly referred to the period of time in the parable of the ten virgins just before the cry went forth, "Behold, the Bridegroom Cometh". This gave rise to the preaching of the "Midnight Cry" whose main doctrine was that Christ would come in October 1844.

3. It was in this period also that the doctrine of the Second Angel's Message was given. Many honest and sincere Christians from other churches, despite persecution, left and joined the Advent Movement. Among these was the Harmon family of which we shall hear more in the work of one daughter, Ellen, who later became Mrs. E. G. White.

4. During this "tarrying time" period one of the main gains by the Adventists was a correct idea of the 2,300 days prophecy. This was due to the work of Samuel Snow, whose calculations from the Jewish calendar revealed that the period would close on October 22, 1844.

5. As a result of the preaching of the October theory people went forward with renewed vigour in spreading the Message. These were not rich people but gave unselfishly to the work. Their souls were so filled with joyous anticipation, that many farmers among them allowed their crops to remain unharvested and joined in personal labour for souls. One farmer remarked, "I am going to let that field of potatoes preach my faith in the Lord's appearing."

### D. The Great Disappointment

1. In those circumstances the message of the Second Advent was being preached before October 1844. This time their faith was unbounded, for William Miller

records that their most frequent expression was "He will come" to which the people replied, "He will not tarry a second time."

2. On the expected day, October 22, 1844, the multitudes gathered in their meeting places awaiting Christ's coming. However, the day passed without the event for which they were looking and "from the heights of happiness and hope they fell to the depths of deepest disappointment." We who live more than a century later may be unable to feel the pangs of utter sorrow and darkness that, as Joseph Bates said, "can be truly realized only by those who experienced them." It must have been sorrow akin to that experienced by the disciples as they beheld their crucified Lord. The souls of the believers back in 1844, it was revealed, were filled not only with sorrow but also with sheer loneliness as, for a short period of time, the work that was organized came to a standstill.

3. One result of the great disappointment experience was that the believers were subjected to an intense campaign of jeering and criticism. Miller said, "It seemed as though all the demons from the bottomless pit were let loose upon us. The same ones and many more who were crying for mercy two days before, were now mixed with the rabble and mocking, scoffing and threatening in a most blasphemous manner."

4. What was the cause of the disappointment?

- a. The First Disappointment was due to a miscalculation. The early Advent believers reckoned that the 2,300 days of Daniel 8:14 would terminate with the Jewish year 1843 which would be March 21 in our year 1844. Further study revealed that the decree of Artaxerxes went into effect in the autumn of 457 B.C. which would mean that the 2,300 years would end, not in March, (the spring), but in October (the autumn) of 1844. Furthermore, the date, October 22, corresponded with the tenth day of the seventh month of the Jewish calendar, the date of the typical Day of Atonement.
- b. The Second Disappointment was due, not to an error in the calculations, but to a misunderstanding as to the event to take place. Every denomination at that

time believed that the judgment day would be introduced by the second coming of Christ. The early Advent people believed that the sanctuary to be cleansed referred to this earth. However, in a cornfield one day after the Second Disappointment, Hiram Edson had a vision that the sanctuary to be cleansed was in heaven. Christ, as High Priest, entered the Most Holy Place of the heavenly sanctuary to commence the work of the investigative judgment.

5. Why did God allow such a sorrowful experience to come upon His people? When we consider the great revival amongst the people in the intervening period between the disappointments, it is possible to understand that only in such a movement could the second angel's message be proclaimed. Had the outcome been known, there would in all probability have not occurred such a revival as was experienced.



## THE SPIRIT OF PROPHECY

### A. Introduction

1. From the very commencement of time God has in various ways kept in contact with His people. His leadership is not always as obvious as the pillar of cloud by day or the pillar of fire by night, yet His people are made aware of His presence.
2. The main channel of communication between God and His people has always been through "His servants the prophets." These messengers have been blessed with a revelation from Him of the situation through which they have passed or will pass.
3. Of the characteristics of the Remnant Church, two mentioned are interesting at this stage. The people belonging to this church would "keep the commandments of God and have the testimony of Jesus Christ" (Rev. 12:17). The "testimony of Jesus" we are told in Rev. 19:10, "Is the spirit of prophecy." Thus it is to the church during the last days - "the time of the end" - that we look for the spirit of prophecy to be manifested.

### B. Early Manifestation

1. It is sometimes thought that Mrs. White was the only person who received visions from God to be given to His people in the last days. However, this is not correct, for there were two men whom God tested and found wanting.
2. These men were William Foy and Hazen Foss, both of whom were well educated and fluent speakers. Each received two visions, later given to Mrs. White.
  - a. The travels of the people of God towards their heavenly home and the glories of the New Jerusalem.
  - b. The three steps vision - they were shown three steps and people advancing up these towards the heavenly city. While the company was on the first, some dropped out of the picture and

where they had been, appeared the word "apostatized." Then the people moved on to the second and third steps where the same things occurred. The third step led through to the kingdom of God. This vision referred to the preaching of the three angels' messages.

3. Both men received several opportunities to speak on what they had seen but both refrained. Later, while in a room near where a meeting was held, Hazen Foss heard Mrs. White relating the vision which he had seen. He spoke with this frail young woman saying, "I believe the visions are taken from me and given to you. Do not refuse to obey God for it will be at the peril of your soul. You are chosen of God, be faithful in doing your work and the crown which I might have had, you will receive."
4. Thus God had tried out more experienced men to spread His message, but these having failed, he turned to "the weakest of the weak" to give His messages to earth.

### C. The Handmaid of the Lord

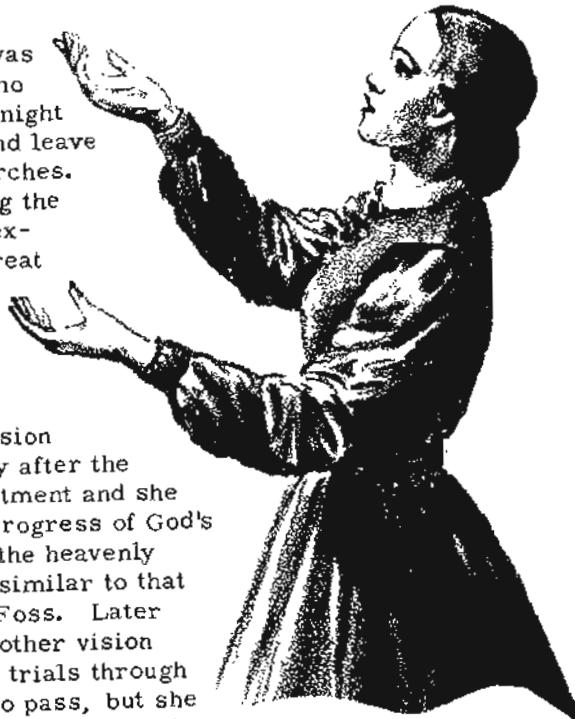
1. Ellen Gould Harmon was born at Gorham near Portland, Maine, on the 26th of November, 1827, and with her twin sister was the youngest of the family of eight. She was a normal, happy child with a pleasant disposition and with a deep sense of the importance of religion which was inherited from her devout Methodist parents.
2. A turning point in her life came when, one day, while returning from school, she received a blow on the face by a stone thrown by another girl. Her nose was broken and her face disfigured somewhat. Moreover, she was unconscious for three weeks and the nervous shock rendered her an invalid for some considerable time. Study was out of the question; and although she endeavoured to attend school again, she finally had to surrender any plans for academic education due to ill health.
3. In 1840 and again in 1842 Ellen Harmon, with her family, listened to William Miller's doctrine of the imminent Advent of Christ. They accepted his teaching while remaining Methodists. However, it was not easy and during this period of time Ellen Harmon went through

a spiritual crisis in making her decision. At a camp meeting in the latter part of 1840, she surrendered her heart to God and immediately her troubled spirit was calm. From that time forward she began a new relationship with the Spirit of God.

4. From 1840-1843 Ellen Harmon was troubled both mentally, by the failure of her plan to resume study, and spiritually by her failure to reconcile the doctrines of the church with her experience of God. In this condition she had two dreams - the first in which she saw people receiving pardon for their sins; and the second in which she was accompanied by a heavenly messenger and introduced to Jesus. His words, "Fear not", were a source of comfort to her.

5. Her family was amongst those who accepted the midnight cry to forsake and leave the apostate churches. They were among the company which experienced the Great Disappointment but who remained firm in the Message.

6. Her first vision occurred shortly after the Great Disappointment and she was shown the progress of God's people towards the heavenly home, a vision similar to that given to Hazen Foss. Later she received another vision showing her the trials through which she was to pass, but she was nevertheless commanded to relate the vision. Yet she was only 17 years of age, physically and mentally ill-prepared for such a great work. When her work as a whole is considered it is remarkable how marvellously she, who outwardly possessed few talents, was used by God.



7. For the next seventy years her work was to receive counsel from God and to give it to His people. She spoke to many audiences, wrote many volumes of books, which had become known as the Spirit of Prophecy, and contributed many articles in the religious publications of Seventh-day Adventists. Perhaps her best known and best loved book is the story of Christ's life, called "The Desire of Ages." She travelled widely, not only in the U.S.A. but in many parts of Europe and out to Australia, where her counsel was used in laying the basis of the work here.

8. The messages she received from God were given in vision form. During these visions there was evidence that she was under control and seemed to be looking intently at some distant object. All her breathing ceased, yet her features did not lose their natural colour, nor did her pulse beat fail. Various testimonials from eye-witnesses, including doctors and spirit mediums, have all attested that the whole procedure was not of this world. F. C. Castle who witnessed a medical examination says, "A lighted candle was held close to her eyes, which were wide open; not a muscle of the eye moved. She was then examined with regard to her pulse and her breathing and there was no respiration. The result was that all were satisfied that it could not be accounted for on natural or scientific principles." This frail woman gave evidence of great strength when in vision, for at one time she held a large, 18-pound Bible in her extended left hand for half an hour.

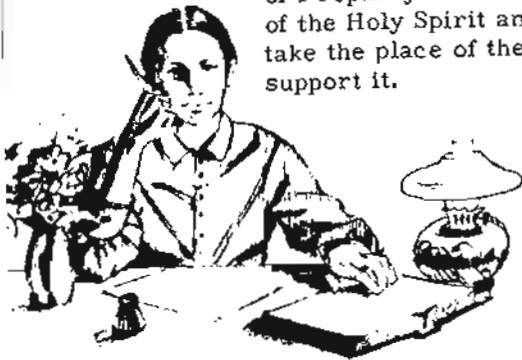
9. Several incidents will serve to illustrate the great work she performed helping this movement:

- a. When the literature work was being commenced in the Scandinavian area, there were several conflicting methods of attack which their respective proponents felt would succeed. Mrs. White revealed the plan God had shown her but the leaders said, "It can't be done." However, the plan was tried and was greatly successful, for in one year more than \$40,000 worth of books was sold from one publishing house alone.

- b. She was instrumental in the setting up of the Avondale College. The site at Cooranbong was low priced but government soil analysts considered the land unsuitable for the purpose of a college which was to be almost self-supporting. She revived fallen spirits by revealing that God had shown her "a flourishing cultivated land, bearing its treasure of fruit and root crops, the school filled with promising students." Thus Avondale was founded and has contributed to the training of labourers for God's work.
- c. In 1904 and again 1909 Mrs. White revealed that in a vision she had been shown a terrible conflict to come upon the earth. History has shown the truth of her prediction in the Great War of 1914-1918.

10. Final Estimate:

- a. She was not an ignorant woman. Under the leadership of the Holy Spirit she progressed in literature, Biblical knowledge, prophetic interpretation and natural science.
- b. She spoke with authority, not arrogance, for her message was definite.
- c. She did not claim to be infallible but merely wrote what God had revealed.
- d. Her books and articles known as the "Spirit of Prophecy" were written under the inspiration of the Holy Spirit and were never designed to take the place of the Bible but to refer to and support it.



A. Introduction

1. Despite the fact that the First and Second Angels' Messages had been preached and the Second Advent had not taken place, God had not left His people suffer their disappointment alone.

- a. He had revealed where their mistake lay in the interpretation of the 2,300 day prophecy.
- b. He had linked up with them through the Spirit of Prophecy.
- c. In addition, He had revealed in the three-steps vision the preaching of the three angels' messages, and the one remaining was the Third.

2. This Third Angel's Message points especially to the Law of God and in particular to the consequences of transgression. There is a definite link between this message and the Sabbath which is the centre of the law. It was in the light given the early believers on the Sabbath truth that God was preparing for the final message.

B. The Early Influence

1. Although Seventh-day Adventism as a denomination is relatively new, there have been Sabbath-keepers since the commencement of time, even during the Dark Ages when it seemed that Papal machinations had obliterated the truth.

2. The Seventh-day Baptists had loyally preserved the truth of the fourth commandment for centuries and it was from them that Adventists first learned the truth. However, it was not at first accepted, for the Adventist paper, "The Midnight Cry" of September 12, 1844, stated, "We feel borne irresistibly to the conclusion that there is no particular portion of time which Christians are required by law to set apart as holy time."

3. During 1844 Mrs. Rachel Preston who was a staunch

Seventh-day Baptist, came to Washington, New Hampshire, and after some time accepted the Adventist doctrines. The result of this was that she was able to interest the Adventists in a closer study of the commandments.

4. Later a number of Adventists took their stand for the Sabbath and the first Seventh-day Adventist church was organized in that town. In March 1844, Frederick Wheeler became the first Seventh-day Adventist minister.

5. Soon after this the Sabbath truth was accepted by a prominent minister of the Adventists, T. M. Preble, who early in 1845 wrote a short article on the subject which was widely circulated and had an important influence.

- a. The attention of Adventists as a whole was turned towards the Sabbath message.
- b. Important believers such as Joseph Bates, the Whites, the Smiths and others read and considered his teachings.

#### C. The Work of Joseph Bates

1. He was one of the early readers of T. M. Preble's essay and readily accepted the truth once he became convinced. He had heard of a Sabbath-keeping group in New Hampshire so he decided to pay a visit to the locality to converse with these believers.
2. As a result of his discussions with Frederick Wheeler he returned home thoroughly converted. He told his friend Mr. Hall who inquired about his good news that "The news is that the seventh day is the Sabbath of the Lord thy God."
3. Joseph Bates continued to preach and write concerning the Sabbath despite his dwindling finances. When he spoke to his wife regarding his proposal to write a booklet on the subject, she queried the wisdom of the move. However, his usual "The Lord will provide" showed his unbounded faith even though at times he did not have enough money to pay postage on letters. On one occasion he felt impressed that there was a letter awaiting him at the post office, and upon opening it found a ten-dollar bill with which he was able to purchase much needed groceries.

4. His pamphlet of 48 pages entitled "The Seventh-day Sabbath, a Perpetual Sign," produced in August 1846, was the first booklet by a Seventh-day Adventist on the subject.

#### D. The Work of Mrs. White

1. Mrs. White and her husband were influenced in their acceptance of the Sabbath truth by:

- a. T. M. Preble's article
- b. The work of Joseph Bates

They had read both these tracts and had listened to Joseph Bates but had not been duly impressed. Their skepticism was due in a large measure to the fact that they were brought up in the Methodist faith and considered that Joseph Bates placed too much stress on the fourth commandment whose Sabbath message belonged to Jews, not Christians.

2. Her position was altered by a vision, known as the "Halo Vision", however, given her by the Lord concerning the heavenly sanctuary. At the start of the vision the ark of God with the mercy seat and the covering angels were shown. Jesus then entered and revealed inside the ark two tables of stone on which the commandments were written. The fourth was seen to have a halo of light surrounding it, and the angel, by way of explanation, said that it was the only one of the ten which refers to the Creator. This vision impressed Mrs. White with the importance of the Sabbath and she with her husband fully accepted it.

3. Mrs. White also received a vision dealing with the Third Angel's Message. She was shown that the third angel of Revelation 14 represents the people who receive the Sabbath truth and diligently preach it to the waiting world - it refers to a commandment-keeping people. This vision was published by Joseph Bates and helped portray the full significance of the Sabbath.

#### E. Others Influenced

1. J. N. Andrews had passed through the Great Disappointment and became a Seventh-day Adventist.



He later published his "History of the Sabbath" in which he traced the Sabbath in its nearly 6,000 years of existence.

2. J. N. Loughborough. Although he had been alive at the time of the Great Disappointment he did not accept the Sabbath truth until 1852. He was a First-day Adventist minister but it is recorded that within a month of hearing the message he changed to a Seventh-day Adventist preacher. His book, "The Great Second Advent Movement," is a very useful first-hand text-book for the study of the early history of the Movement.

3. John Byington. He was a Methodist minister of some repute who, when he heard the truth of the Third Angel's Message said, "Thus saith the Lord," and immediately accepted. Later, he occupied a prominent place in our work being the first president of the organization known as Seventh-day Adventists.

4. J. H. Waggoner was a prominent Baptist publisher who heard lectures on the meaning and significance of the messages of Rev. 14. His diligent study more than ever convinced him of the truth but he considered what others would think of him. Despite the prospect of losing his job and receiving public ridicule, he became a Seventh-day Adventist wholeheartedly, even giving up the use of tobacco to which he had become addicted. He continued writing and preaching until his death in 1889.

5. Annie Smith. Through a dream she received, Annie Smith was drawn into the Seventh-day Adventist faith. She was planning to attend a meeting which Joseph Bates was holding in the town where she was staying. The night before the meeting she had a dream in which she saw a tall pleasant-voiced speaker talking about the 2,300 days prophecy. At the same time Joseph Bates, the speaker, had received a dream in which he saw a lady enter while he was speaking and occupy the only vacant seat in the hall, that near the door. He did not remember the dream until Annie Smith entered and fulfilled his prediction. In addition she recognized him as the speaker. After the meeting he spoke to her and the dreams were related. Annie Smith worked earnestly for the Message until her death in 1855.

6. Uriah Smith. He received the Truth along with his sister and joined the publishing department, where he laboured faithfully and earnestly until his death in 1903. His main task was as editor of the "Review and Herald," and at times he was the sole editor. He is well remembered for his book, "Thoughts on Daniel and the Revelation," dealing with the interpretation of prophecies found in those books.

F. Conclusion. Thus it was that God in the years after the Great Disappointment revealed to His people this most important Sabbath truth which enabled them to go forward and preach the concluding Third Angel's Message. The Sabbath truth is the central feature of the Law and also it is the central doctrine of this denomination. More important to our study, the embracing of this Truth formed the Seventh-day Adventist denomination which we know today.



"The first Seventh-day Adventist campmeeting was in a maple grove at Wright, Michigan."

## THE ORGANIZATION OF THE MOVEMENT

### A. The Early Growth

1. During the period of the Disappointment many people had accepted the call of the Second Angel's Message and had left their former churches. Mrs. White considered that some form of organization was essential for the preservation of the unity of the Movement. However, this view was not shared by some who considered that "the Lord organizes His own church by the strong bonds of love."

2. J. N. Loughborough reveals that it was not until the later 1850's that there came upon our people a realization that some form of organization would be required to facilitate the spreading of the Third Angel's Message.

3. In 1853 deacons were appointed in the Fairhaven church where Joseph Bates was located. Their task was to care for the church and its members during the interval between ministers' visits.

4. Our leaders at this time were ordained ministers of other denominations, yet there were quite a few laymen who took up the call of the preacher and the problem of ordination arose. Previously, preachers had been given a card signed by our leading ministers but James White wrote articles in which he suggested ordination of ministers. In 1861 therefore credentials were given to ordained workers.

### B. Administrative Organization

1. In October 1861 there was a gathering of Michigan workers at Battle Creek where a local conference was organized. This was an historical gathering for it marked the setting up of the first conference of Seventh-day Adventists. This was the first real advance since the Disappointment as far as organization was concerned.

2. James White was wholeheartedly in favour of the Michigan action and wrote continually, endeavouring to influence more organization. A few months later six other conferences followed the lead of Michigan.

3. The Michigan Conference decided also upon the payment of a regular salary to ministers, also to invite other state conferences to a general meeting. This was held in Battle Creek in 1863. This historical gathering marked the setting up of the General Conference with headquarters located at Battle Creek. (In 1903 the headquarters of our world organization were moved to their present location at Takoma Park, Washington D. C.)

4. The General Conference of May, 1863, therefore decided upon:

- a. An organization based on a constitution of 9 articles.
- b. The election of a President. James White declined nomination as he had actively promoted the idea. John Byington was elected.

5. The next change came in 1901 when it was decided to revise the organization somewhat due to the great expansion of foreign missions, education, publishing, medical work and other phases since 1863. At this conference it was decided to arrange the world field into Union Conferences in order to promote the work in local areas. The idea had previously been tried in Australia, where in 1894 under Mrs. White's guidance the Australasian Union Conference had been set up with W. C. White as President.

6. The expansion of the work necessitated further changes whereby the responsibilities of the world work were distributed more equitably, thus relieving the burden of the men at the General Conference. The present pattern of world divisions developed by gradual steps, the 1922 modification making each Division responsible for its respective territories. The work shows a vertical type of organization.

General Conference  
Divisions of the General Conference  
Union Conferences or Union Missions  
Local Conferences

7. The General Conference, which formerly met every

four years for its sessions now meets every five years. Other meetings are held in between. From the world field delegates meet in what is known as the Annual meeting which decides on the allocation of money to the various world divisions and particularly for mission fields.

### C. Other features of organization

#### 1. Tithing

- a. It was clear that the advances of the work would make it most desirable if ministers could devote all their time to the winning of souls. Up till this time ministers had to depend upon believers' donations which were somewhat inadequate for their needs, as well as being irregular and unevenly distributed. Since they had families to support, ministers frequently had to engage in secular work so that no definite time for preaching could be allocated. Thus James White often cut wood to earn money to supply the necessities of his family. In addition, the period of the late 50's in America was one of uncertainty and scarcity of money, so that people could not be expected to aid the minister as much as before.
- b. The leaders realized that some plan must be formulated for the support of the ministry, and in 1858 J. N. Andrews formed a group to study for scriptural advice on the matter. The result was the introduction in 1859 of a plan called "Systematic Benevolence", whereby the people gave a weekly offering as they felt they had been blessed by God. While this method had the disadvantage of geographical inequalities, it was a step in the education of the people towards planned giving for the support of the work.
- c. In 1879 a committee was formed to study the Mosaic system of financial support and as a

result the tithing system was outlined and recommended. George Butler in 1883 prepared a pamphlet on Tithing. Thus the ministry were now supported in their work by the tithes of the members.

#### 2. Ownership of Property

- a. In the early days of the Movement there was very little property belonging to the people of the church. All that was owned was the Publishing House at Battle Creek. However, the growth and expansion of the work made it obvious that in the near future certain property would be required and there was raised the question of the legal ownership of this property.
- b. A conference was called at Battle Creek in September 1860 to consider the matter, for there was opposition by some to legal incorporation as they felt it was linking church and state. James White, in whose name it was held, considered that some legal arrangement was necessary to ensure possession of property by the church on the grounds of the law of inheritance and even the event of apostasy.
- c. J. N. Loughborough presented his plan whereby the church could hold property. His idea called for an association of men to be legal owners of church property. This was a satisfactory suggestion and after some deliberation over a suitable name, it was decided in 1860 to adopt the name "Seventh-day Adventist." In May 1861 the "Seventh-day Adventist Publishing Association" was formed, being the first legal body of the denomination.

#### 3. Camp Meetings

The first gathering together of Seventh-day Adventists as a body in a camp meeting occurred in 1868, when in Wright, Michigan, the first camp meeting was held. Its purpose was to increase the spiritual growth of Seventh-day Adventist believers.

## A. Sabbath School

1. One of the problems which faced the leaders of our work in the early days was the fact that the children and young people seem to have been neglected. The Message was being preached to the adults and it was felt, quite rightly, in some quarters that instruction should be given to the young people and children.

2. James White, a former school teacher, supported this view and considered that some paper should be printed to cater for the needs of the young people. In August 1852 appeared the "Youth's Instructor" which was the young people's paper of the denomination. The last print of this paper was in 1970, and after 116 years of publication, the oldest religious paper in America. "Insight" is published weekly in America as a youth paper for the church.

3. In the "Youth's Instructor" also appeared the first series of Sabbath School Lessons which were compiled by James White in rather unusual circumstances. While travelling north one day in 1852, he was resting for lunch when he received the inspiration to write lessons, so using his lunch basket as a table, he drafted out the first series and printed them in the "Youth's Instructor."

4. From this simple beginning the work spread, and later developments occurred. The first Sabbath School meetings which were organized took place at Rochester and Bucksbridge, where John Byington fostered the work in 1853-4. The lessons studied by all age groups were those which James White prepared. These lessons were the only ones existing at the time. It was not until 1888 that lessons for senior classes appeared, being printed in the familiar Quarterly form.

5. The idea of Sabbath School offerings occurred in 1878 but it was not until 1885 that the first offerings were given for the mission field. In that year the money went to the Australian field, where work had just commenced. Another project made possible by Sabbath School offerings was the construction in 1890 of the Missionary vessel "Pitcairn", which was used extensively in the South Seas.

6. To facilitate the study of the Sabbath School lesson and to promote better organization the periodical "Sabbath

School Worker" appeared in 1885.

## 7. Organization

a. In 1878 with numbers of Sabbath Schools growing there was organized the General Sabbath School Association whose name was later changed to International Sabbath School Association.

b. In 1902 the Sabbath School Department was organized as one of the first General Conference Departments.

## B. Lay Activities

1. Early in the Movement it was recognized that the distribution of literature was an excellent means of winning souls. Accordingly in 1869 there arose the first Adventist Missionary Society known as the "Vigilant Missionary Society."

2. S. N. Haskell realizing the enormous potential of this work, organized the "Tract and Missionary Society" in 1870 which in 1882 became the International and Missionary Society."

3. The Lay Activities Department looks after the Ingathering Campaign. This was organized by Jasper Wayne in 1903 by selling excess "Signs" and donating the proceeds to missions. His idea had Mrs. White's approval.

## C. Publishing

1. In 1840 the first Adventist paper, "The Signs of the Times," appeared but, although various booklets had been produced, it was not until 1849 that James White began to publish a small periodical called "Present Truth", the first S.D.A. periodical. The paper prospered and in 1851 it was called the "Advent Review and Sabbath Herald." This paper is the General or Denominational church periodical for the whole world.

2. The first printing press owned by the denomination was acquired in 1852 and set up in Rochester, New York, where the Whites had settled. Although it was only a hand press it performed yeoman services in the early publishing

work. Shortly after this a call was made for funds to purchase a steam printing press due to the great expansion of the work. Hiram Edson sold his farm, and another farmer sold "Buck" and "Bill", his oxen, and gave the money to help purchase the press.

3. In 1855 money was raised and a two-storey house constructed at Battle Creek, Michigan. This house became the headquarters of the Publishing work until it was moved to Washington D. C. after the Battle Creek fire of December 1902.

4. From that humble beginning the work has grown rapidly until there are printing presses all over the world turning out material to spread the Message.

a. In the U.S.A. the prominent publishing houses are:

- i. The Review and Herald Publishing Association located at Takoma Park, Washington D. C.
- ii. The Pacific Press Publishing Association located at Mountain View, California.
- iii. The Southern Publishing Association located at Nashville, Tennessee.

b. In Australia the main publishing house is the Signs Publishing Company at Warburton, Victoria.

5. In 1861 the Seventh-day Adventist Publishing Association was formed and in 1902 the Publishing Department of the General Conference was organized.

6. The colporteur work which commenced in the early 1880's is connected with the name of George King. Rejected for the ministry, he decided to sell SDA papers and found the response most gratifying. At the 1880 General Conference it was decided to print the two books, "Thoughts on Daniel" and "Thoughts on Revelation" in a single volume, and, with a more attractive presentation, to sell these to the people.

7. In 1881 King commenced his work with the sale of "Thoughts on Daniel and the Revelation," followed by "The Great Controversy." This proved most successful

and other salesmen were recruited and trained by King. One of these was William Arnold, who opened up the work in Australia.

#### 8. Prominent Denominational Periodicals

##### American

The Review and Herald	- Church paper
Insight	- Youth's paper
Guide	- Junior Youth
The Primary Treasure)	- Children's papers
Our Little Friend )	
The Ministry	- Ministerial paper
Life and Health	- Health paper
The Signs of the Times	- Missionary paper

##### Australian

The Australasian Record	- Church paper
Our Little Friend	- Children's paper
Good Health	- Health paper
Alert	- Temperance mag.
The Signs of the Times	- Missionary paper

#### D. Medical Work

1. It was due to the work of Joseph Bates and vision of Mrs. White in 1863 that our health principles were firmly commenced and the gospel of health began to occupy a prominent part of our Message.

2. Acting upon Mrs. White's advice, the Health Reform Institute set up at Battle Creek in 1866 became our first sanitarium, its name later being changed to the Battle Creek Sanitarium.

3. The lead in later years to the medical work was given by Dr. Kellogg, who was influential in medical ventures outside America also. Later, a training school for nurses was set up at Battle Creek and the College of Medical Evangelists was organized at Loma Linda, California, being the only denominational one in the world. The name of College of Medical Evangelists was changed to Loma

Loma Linda University in 1963, where today we operate a large medical training institution. At Loma Linda young people can receive a full medical course which is highly recognized. In addition to the training of doctors, Loma Linda University offers training for dentists, nurses, physiotherapists, occupational therapists and many other courses.

4. The medical work in Australasia was established early in this century.

- a. Sydney Adventist Hospital at Wahroonga, 1903.
- b. Warburton Sanitarium and Hospital in Victoria, 1910.
- c. Auckland Adventist Hospital.
- d. Atoifi Hospital in the Solomons; Aore, New Hebrides; Sopas, Togoba Hansenide Hospital and Hatzfeldhaven Hansenide and T. B. Hospital in Papua New Guinea.

5. The denominational health journal is called "Life and Health", although the Australasian magazine is "Good Health".

6. The denomination now operates 140 hospitals around the world, 172 dispensaries and clinics, with an investment value of almost a quarter of a million dollars; employing 4,653 nurses, 975 doctors, treating about 4 million patients per year, and offers over 7 million dollars of charity work to needy people.



The beginning of the Battle Creek Sanitarium.

## E. Education

1. Although the pioneers in 1856 commenced a small school at Battle Creek it did not function long, being halted by the Civil War. The educational work commenced with the efforts of G. H. Bell. He was a state school teacher who had come for convalescence to the Health Reform Institute. He began helping the White boys with their studies and soon he was asked if he would commence a school. This request was fulfilled when in 1868 Bell opened a private school in one of the rooms in the General Conference at Battle Creek. Four years later the first denominationally controlled school began operation in Battle Creek.

2. There was a great need for some senior school and in 1874 the first college was opened at Battle Creek. In 1901 this was transferred to a more rural setting, where it has become known as Andrews University.

3. In 1882 the need for more schools was satisfied with the opening of the South Lancaster Academy in Massachusetts and the Healdsburg College in California. These are now senior colleges being called Atlantic Union and Pacific Union respectively.

4. In Australasia the senior school is the Avondale College, opened in 1897 and located at Cooranbong, N.S.W. There are two other colleges at a lower level Carmel College at Carmel in West Australia and Longburn College in the North Island of New Zealand. In the mission field there are two colleges - Fulton Missionary College in Fiji and Sonoma Adventist College in Papua New Guinea.

## F. Missionary Volunteer (Youth Department of Missionary Volunteers.)

1. It was recognized early in our Movement that there was a great work to be done for the young people. Youth were important. Furthermore, youthful vigour was important in the carrying out of the gospel commission to all the world, and it was clear that some sort of organization for them was essential.

2. The first Young People's Society was formed by Harry Fenner and Luther Warren at Hazelton in Michigan in 1879. They and their friends met every week and distributed literature which they paid for. Mrs. White gave the first testimony regarding Young People's work in 1892. In that year a society was formed in Adelaide by Pastor A. G. Daniells. Other groups were organized and in 1907 the Young People's Department of Missionary Volunteers was organized for the General Conference. From 1901 until 1907 the work had been under the control of the Sabbath School Department in America. In Australia it was sponsored mainly by the Tract Societies.

3. In Australia the first M. V. Society was organized in Adelaide in 1892 with a membership of 20, being led by Pastor A. G. Daniells.

4. Another feature of the M. V. work is that conducted by JMV Societies for juniors. In 1909 JMV societies were commenced and in 1922 the JMV classes were added to the programme in America. The first JMV Friend classes were introduced in Australia in 1928. The first JMV camp held in America took place in 1926. The first JMV camp in Australia was held at Brisbane in 1930, but a camp for senior boys was held in Victoria as early as 1925.

#### G. Communications Department

- a. This is of recent organization but nevertheless a most successful avenue of service. The Voice of Prophecy work began with isolated broadcasts in the 1920's and it was in 1930 that Pastor H.M.S. Richards' first message was heard over the air in California.
- b. The work in Australia began with isolated broadcasts in the various states. In 1932 Pastor R. E. Hare commenced the first regular broadcast series called "The Advent Radio Church." In 1947 this became an Australia-wide programme being known as the Voice of Prophecy.

- c. The introduction of Bible correspondence courses has been a tremendous aid in reaching people who possibly would never attend an evangelistic meeting.
- d. The Radio and Television Department was organized at the General Conference in 1952 but, with the Bureau of Public Relations, is now known as the Communications Dept., with W. R. L. Scragg as its first Secretary.
- e. The Faith for Today programme was televised in Australia almost as soon as television was introduced here in 1956.
- f. In Australia our broadcast was called "Faith for these Times," later abbreviated "These Times." In addition we have Pastor George Vandeman's "It is Written" programme. The only Australian production is "Focus on Living" - a five-minute documentary programme. Currently we are incorporating the name "Voice of Prophecy" in our radio broadcast to tie in with our world-wide use of that title and it is clearly identified as a Seventh-day Adventist production.

#### Public Relations

- a. As far back as 1884 a scheme was proposed for using the newspapers far more widely for the spread of the Message. However, it was not until 1912 that the General Conference established this Bureau. W. L. Burgan the first secretary, was a recently converted newspaperman.
- b. In the Australasian Division Pastor W. G. Turner was appointed to establish this work. Pastor W. A. Townend launched the Public Relations work in New Zealand, and Pastor Ernest H. J. Steed in Australia. Now each Union and Local Conference had a Public Relations Director. (1959)

- c. The aim of this Department is to assist the church in all its departments in its programme of reaching the multitudes and of co-operating with communication channels (Press, Radio, Television, Exhibits, etc.) so as to influence public opinion in creating a favourable appreciation of the Advent Message and the church's activities.

#### H. Public Affairs and Religious Liberty

- a. The main purpose of this department is to safeguard as far as is possible the people of the Seventh-day Adventist Church from any attempt by governments to introduce legislation in which liberty of conscience may be endangered.
- b. It also endeavours to create an atmosphere in which freedom of conscience is safeguarded, by acquainting government officials and society at large with the inherent rights of the individual conscience.
- c. In America the General Conference had set up a legal-aid bureau and in 1889 the Religious Liberty Association was formed which became a General Conference department in 1903.
- d. In Australia the Religious Liberty Department was set up in 1894 with the organization of the Union Conference. Its functions are to deal with compulsory unionism, military service, religious bills being considered by Parliament, and any other special needs.

#### I. International Temperance Association (Known Externally as Narcotics Education Service.)

- a. This department is organized as a separate society. At the General Conference level it is known as The International Temperance Association. The first effort to organize a Temperance Society by the denomination was January 1879, when the American Health and Temperance Association was formed. In 1946 this work was revived and strengthened. Professor W. A. Scharffenberg was invited to build up this department. Operating now as a Society, it functions under its own constitution.

- b. In most countries around the world today Adventists have established a Temperance Society.
- c. In the South Pacific the Australasian Temperance Society produces its own bimonthly journal, "Alert", and fosters the promotion of Temperance in each Union and conference.
- d. In 1958 the Australasian Temperance Society assisted in establishing the National Committee for the Prevention of Alcoholism in Australia. Ernest H. J. Steed was appointed the first secretary; Hon. President, Premier of Queensland, F. C. R. Nicklin. Institutes of scientific studies are a feature of this Committee's work.
- e. To meet the narcotic problem (tobacco, drugs, etc.) a number of films were produced - "One in 20,000" and "Cancer by the Carton", "LSD, Insight or Insanity," "Because of Lack of Interest Tomorrow is Cancelled", is the first Australasian film produced.
- f. The first Junior Australasian Temperance Society was organized in Australia, known as the JATS. Juniors aged 6-15 participating in essay contests, jingles, poster contests, rallies, etc.

#### J. Ministerial Association

This is an association of ministers and evangelical workers and is designed to promote improved work through the publishing of helpful material and suggestions. The monthly periodical issued by this Association is called "The Ministry".

#### K. National Service Organization

This was established to care for the interests of SDA servicemen.

#### L. Stewardship Department

- 1. The Stewardship Department was organized at the General Conference in 1966 and at the Australasian Division



in 1970, J. H. Wade being its first secretary. By 1973 a Stewardship Department had been formed in each Union Conference, Union Mission and Local Conference.

2. The purpose of this Department is to help churches to formulate a budget which covers the whole operation of the church, thus helping the members to become intelligent as to the financing of their own church.

3. The outcome of the operation of this programme in the Australasian Division has been spiritual revival in the churches where it has been conducted, and a greatly increased flow of funds into the church so that the work of God can be finished.

#### M. Home Study Institute

1. In October 1972 a branch of the Home Study Institute, which has its headquarters in Takoma Park, Washington, was established at Wahroonga.

2. As well as the courses that have been prepared by the head office in Washington, in such church-related topics as Sabbath School Teachers' Course, Lay Elders' Course, etc., the Home Study Institute took over the courses previously administered by the Advent Correspondence School at Avondale.

#### A. Introduction

1. The history of our Movement was confined to the United States for the first three decades as the pioneers believed that the gospel could go to all the world by preaching to the many nationalities found there.

2. However, various factors operated which resulted finally in the expansion of the work past the borders of the U.S.A.

a. Spread of the work in other countries due to the influence of Adventist papers.

b. Continual appeals for help from overseas.

c. The visions and writings of Mrs. White who advised that the local character of the work should give way to a world-wide Movement.

3. Accordingly, during the last decades of the century, there was a movement away from isolation, and the practice began to be adopted of sending missionaries to develop the work overseas. In 1874 J. N. Andrews, the first missionary to leave America, journeyed to Switzerland to spread the gospel in Europe. The work since then has developed to a greater extent than the early pioneers dreamed.

#### B. Europe

1. The first missionary to Europe was J. N. Andrews, who arrived in Switzerland in 1874. His appointment followed a call from a group of Sabbath-keepers in Switzerland who heard the truth from Czechowski, a Polish Catholic priest who had accepted the Message in America but had been sponsored to Europe by another religious body. The Swiss sent James Erzberger to America in 1861 to a meeting of Adventists, where he remained for some time furthering his studies and returned later to his native land.

## 2. Switzerland and France

Andrews organized the Adventist companies in Switzerland and, recognizing the need for the publication of Adventist literature, set up a publishing office from which in 1876 the "Signs of the Times" in French appeared. One of his prominent helpers was D. T. Bordeau who later pioneered the work in France.

## 3. Germany

In this country it is recorded that there were Sabbath-keepers as early as 1844. In 1875 Andrews and Erzberger visited Germany and their work paved the way for later development. At Hamburg in 1889 a publishing house was organized at the headquarters of the work.

4. During the 1890's and early 1900's the Message spread into Belgium, Holland, Portugal, Spain, Italy, Austria, Hungary and the Balkans area. C. E. Rentfro pioneered the work in Portugal while the Bond brothers, Frank and Walter, opened up the work in Spain.

## 5. Scandinavia

The work commenced here when J. G. Matheson arrived in 1877. He was able to build on a firm foundation for he discovered families who had studied literature which they had received from America and who were keeping the Sabbath. Matheson had previously printed tracts in the Danish and Norwegian languages for those nationalities in America and had been able to baptize groups of people. In 1878 he went to Norway where with less opposition than he met in Denmark, the Message spread rapidly.

## 6. England

The Sabbath truth had been preserved in England ever since the days of the reformation by the Seventh Day Baptists who still met when the Adventists arrived with the Message. The pioneer S.D.A. preacher was William Ings, an Englishman who had been converted in America. After working in Switzerland for some months in 1877, he returned to England the following

year. His work was extensive, not so much in sermons but in the distribution of literature. In response to his appeals, J. N. Loughborough arrived at the end of 1878 and commenced meetings in January of the next year. A year later the first baptisms were held. The British Union Conference office is located at Watford, where there is a publishing house, food factory and a school. The College, once at Watford, is now at Bracknell, near Reading.

## 7. Iceland

David Ostlund who left Denmark in 1877 met a group of Icelanders who had embraced the Sabbath in America. These people had heard that a missionary was to be sent to their homeland and they were going back to help him.

## 8. Russia

The Message found its way into Russia by literature of various kinds but no personal effort was commenced until in 1883 Jacob Reisinger, one of the early German Adventists in Dakota (who had originally come from Crimea) travelled to Russia at his own expense. He was restricted by law from preaching the Message in public but through doctrinal discussions with people in market places, concerning the tracts he had, he was able to spread the doctrines. Gerhardt Perk was the first native Russian who accepted the S.D.A. doctrines through reading Adventist literature which had been sent to him. One of the major obstacles to the progress of the work in Russia has been the feeling of the government which was not favourable to Adventists.

## C. South America

1. It was in Argentina that the work of S.D.A.'s commenced in South America. Before our workers entered this area, there were two groups of believers. The first group centred around a French migrant family who in 1886 read a Swiss newspaper report ridiculing an Adventist baptism. They sent to Europe

for literature and accepted the Truth in 1889. The second group were German migrants who came from Kansas and who had accepted the Message there.

2. In 1891 colporteurs worked in Brazil, Uruguay and Argentina but it was not until 1894 that F. H. Westphal came and organized a church of 36 around the family of German converts within three weeks.

3. The River Plate College was founded in 1899 and it was here that Pedro Kalbermatter received his training for later extensive service in this field.

4. In a miraculous way, despite government opposition to preaching anything but Catholic doctrines, the Message spread amongst the native Indians of the Lake Titicaca region of Peru. F. A. Stahl was sent from America in 1911 to care for this work and so outstanding was his work that he justly earned the title, "The Apostle to the Indians."

#### D. China

1. The first Adventist missionary to China was Abram La Rue, a self-appointed missionary who arrived in Hong Kong in 1888. He preached the Message, sold literature and gave away tracts. However, he was unable to reach those who did not speak English until a Chinese friend translated several tracts into Mandarin.

2. In 1902 La Rue's constant plea for help from the General Conference was answered when J. N. Anderson was sent to open up the work in China proper. One of the early workers in China was F. A. Allum, an Australian who arrived in 1906.

3. Despite the interruption of the Second World War and the Japanese occupation of China, Chinese nationals were able to maintain the work. The task of post-war rehabilitation was ably carried out under the leadership of W. H. Branson, who later became General Conference President.

#### E. The Far East

1. This is a large Division which embraces territory from Japan in the north, through the island groups off the China coast, down through the Malay Peninsula, Singapore and the adjacent groups to Irian Jaya.

#### 2. Japan

Following the breakdown of Japanese isolation, migrants from this land settled in San Francisco. Some of these became converted and attended the nearby Healdsburg College. In 1896 one of the graduates, T. H. Okahira, and the former president of the College, W. C. Grainger, commenced work in Tokyo. Their efforts were centred in the educational field where they organized a school to teach English. In this way the Bible was studied and converts were made.

#### 3. Philippines

The first S.D.A. worker in these islands was R. A. Caldwell, a colporteur who had worked on the south-eastern mainland also. His work commenced in 1905, when he sold literature in both English and Spanish. Later J. L. McElhany became the first evangelist to work in the area but his influence was limited since he worked only in English. In 1908 progress was made amongst the native population when L. V. Finster opened up work in the Tagalog language, both with the spoken and printed word. With literature available in both the Filipino and Spanish languages the work increased remarkably.

#### F. Southern Asia

1. While the territories of this Division - India, Pakistan, Burma and Ceylon, are not as widely scattered as the elements of the Far Eastern Division, yet the barrier of castes and creeds is most formidable.

2. In the closing years of the 18th century, William Carey, who had been called "the father of missions," visited India, where his converts paved the way for later missionary efforts. After S. N. Haskell's visit

during a world trip 1889-90, his influence enabled a Bible teacher, Miss Georgia Burrus, to commence self-supporting work in Calcutta in 1895. Her efforts were concentrated mainly in the zenanas, amongst the women.

3. Shortly after, D. A. Robinson came to India and took charge of the work until his death in 1899. Despite this loss, responsibility was shouldered by W. A. Spicer, who came to India in 1898 and produced the Adventist paper for the area, "The Oriental Watchman."

4. The main educational establishment in India is the Spicer Memorial College located at Kirkee, near Poona.

#### G. Africa

1. The Adventist Message first entered Africa in the South where it was accepted by the white population and from there it spread north to the native population. However, even amongst the white people the Message had to be given to the Dutch people as well as the English.

2. Through the avenue of both private study and Adventist literature, two men, Peter Wessels and G. F. Van Druten, became Sabbath keepers. In 1886 they sent a call to the General Conference for aid and this resulted in A. L. Boyd and D. A. Robinson arriving in 1887. Within one month of their arrival a church of 21 members was organized in the Kimberley area.

3. The first mission enterprise in the world amongst the heathen was commenced in 1894 with the establishment of the Solusi Mission in Matabeleland, Rhodesia. Cecil Rhodes who was in control of the area recently acquired from the Matabele tribe, granted the mission 12,000 acres west of Bulawayo. Despite native hostilities, which forced the mission staff to seek British government protection, famine and disease, the leader, W. H. Anderson, successfully continued the work.

4. Nyasaland, now known as Malawi the land of

Livingstone, was entered in 1902 when the Malamulo Mission was bought from the Seventh Day Baptists. The name "Malamulo" means "Commandments."

#### H. Inter-America

1. This Division comprises all the countries between the United States and South America, including the Greater and Lesser Antilles in the West Indies group. The main language spoken is Spanish, although French and English are also used.

2. Our work in this area commenced in rather a remarkable way. In 1883 a ship's captain, with some hesitation, agreed to take a parcel of Adventist literature which he left at Georgetown in British Guiana. Some "Signs of the Times" were read, and a call was made for more literature. In 1887 George King and later William Arnold, canvassed the English-speaking population quite successfully.

3. The work in the Spanish-speaking lands is associated with F. J. Hutchins who was minister, dentist and colporteur to these people. Another prominent worker was G. W. Caviness who came in 1897 and laboured in Mexico for many years.

4. In the southern part of this field where the states of Brazil, British Guiana and Venezuela meet, lies Mount Roraima. It was here that the chief of an Indian tribe received a vision in which he was given details concerning our main beliefs, and at the end of which he was told that a missionary would come. With the passing of time and the death of the chief, the tribe's standards slipped but their request for a missionary was made whenever a white man entered their territory. Eventually, this request reached Georgetown, where our work was centred, and in 1911 O. E. Davis entered the area. Remarkable results followed, Indians being afterwards called "Davis Indians."

## THE COMMENCEMENT OF WORK IN AUSTRALASIA

### A. The Pioneers in Victoria

1. The first efforts by Seventh-day Adventists in Australia were concentrated in Victoria but were preceded by much prayer and planning in America before the pioneers were sent out. In the very year in which J. N. Andrews, the first SDA missionary to foreign lands, left America to labour in Switzerland, Ellen White had a dream in which she saw workers leaving their homeland and journeying overseas to spread the Message. One of the places mentioned during the course of this most interesting dream was Australia. In early January the next year (1875) Ellen White again had a vision in which she saw companies of people coming to Christ as a result of the efforts of the printing press and evangelists. She was unable to recall any of the countries mentioned in this dream with the exception of Australia.

2. However, almost a decade was to elapse before the General Conference was able to translate vision into action. It was at the session held at Battle Creek in November 1884 that a decision was reached concerning the commencement of the work in Australia. The recommendation stated that S. N. Haskell, assisted by J. O. Corliss, M. C. Israel and others was to proceed to Australia to organize a mission. (It is interesting to note that Corliss, who was in the audience, listening to Mrs. White's story, decided that he would go to Australia. Contacting James White, he was informed that when they were ready to commence work in that field, he would be sent for. Corliss was rewarded for his waiting ten years later.)

3. The first offerings to the new Australian field came from the Sabbath School Association of California which had decided to devote all their offerings from the first quarter of 1875 to the project. Their gifts amounted to \$765.

4. The missionaries to the new field of Australia left America on the 10th May 1885 and arrived in

Sydney on 6th June 1885. This group comprising those already chosen included William Arnold, an experienced colporteur who pioneered the work here, and Henry Scott, a qualified printer. With the exception of Pastors Haskell and Israel who remained in Sydney for a time, the group moved on to Melbourne several days later to make their home.

5. The mission staff commenced their work from a house in Richmond, one of the suburbs near Melbourne, shortly after their arrival. Their efforts were confined at first to the literature work where they found a ready response.

6. The first converts as a result of Pastor Haskell's vigorous literature campaign were the Stockton family. They had been contacted as a result of the "Signs of the Times" being sent by a relative in America who had advised Pastor Haskell of the interest before he came to Australia.

7. As in America, and indeed in most pioneer efforts in foreign countries, the literature work formed the basis of SDA missionary activity. It is recorded that in the first year of work, four thousand copies of the "Signs of the Times" were distributed monthly as well as many other tracts, in addition to books which the members were able to sell. The workers did not have an extensive budget on which to operate but somehow the Lord blessed their efforts and donations were received which facilitated the expansion of the literature work.

8. This line of missionary activity was instrumental in leading two young men, W. H. B. Miller and J. H. Woods, into the Message. The cause of this was the finding by a man of a tract on the Sabbath which stimulated a discussion in the church to which these men belonged. This discussion, on the correct day to observe, was quite fruitful, there being fourteen people added to the church. Three families of these early believers were the Wainman, Romero and Faulkhead families.

9. Despite the opposition of the clergy, the workers persevered with personal work such as Bible studies,

using literature extensively. This broke down much prejudice and enabled the work to proceed. The first public evangelistic effort in the form of a tent mission conducted by Corliss in North Fitzroy commenced on 25th September 1885. It was an intensive effort, as meetings were conducted practically every evening for six weeks. As a result, over forty people stated that they were willing to become Sabbath-keepers.

10. Other efforts were held in various places in the Melbourne suburbs and by the end of January 1886 a church of forty-eight members had been organized. The membership had grown so much that Sabbath meetings were now held in the Temperance Hall, Russell Street, Melbourne, and all converts met there. It is recorded that six months after the organization of the first church, the membership had increased to ninety-five. On the 10th April 1886 the first church was organized at North Fitzroy with a membership of twenty.

11. From this early beginning in Victoria the work spread to country districts such as Ballarat, Castlemaine and Wychitella, this latter town being the home of the Stewarts. One member of this family, A. G. Stewart, later spent many years as a pioneer missionary in the South Sea Islands.

#### B. The Opening in Other States

1. The first public evangelistic effort in South Australia was conducted by Pastor Corliss in the Norwood Town Hall, September 5, 1886. Corliss at this time was the editor of the "Bible Echo" in which he recorded the successful progress of the work. At the close of the series of meetings in November, a church of thirty-five members was organized.

2. Seventh-day Adventists first contacted the public of Western Australia in 1893 through the avenue of the colporteurs, F. W. Reekie, J. Hindson and F. Masters. In 1896 a mission was held in February and March by Pastors Corliss and Collins in Perth. Shortly after this, the first church company was organized and by the end of the year there were thirty-five Sabbath-keepers.

3. The first mission in Tasmania was conducted by Pastor Israel at Sandy Bay, Hobart, in February 1888. This was most successful, there being twenty-five Sabbath-keepers as a result. However, part of the credit must go to the early distribution of copies of the "Bible Echo" and to the canvassing activities of Arnold and Wainman. The early families converted were those of Foster and Higgins. From this latter family came Miss Annie Higgins, who worked for many years in the MV Department of the work in Australia. Another early centre of the work in Tasmania was Bismarck, which had so prospered during the early part of 1889 that there were more than thirty Sabbath-keepers in the area.

4. David Steed began work in Sydney in 1890. The Sydney church was organized that same year, the members meeting in various places around Newtown until they built their own place of worship at Stanmore in 1898. In the meantime, churches were built in Parramatta (1892), Kellyville (1893), Prospect (1894) Ashfield (1895). With five churches in Sydney, and one at Avondale, the NSW Conference was organized in 1895 with 321 members.

#### C. The Work in New Zealand

1. The first contact of SDA missionaries with New Zealand occurred when the ship on which Pastor Haskell was travelling called in at Auckland in 1885 enroute to Australia. Haskell was so impressed with the prospects for work in this country that, after the work had commenced satisfactorily in Australia, he decided to go to New Zealand to promote the literature work.

2. In October 1885, Pastor Haskell arrived in New Zealand, his visit being to secure people who would act as agents for the "Bible Echo" which they had anticipated printing. He was guided in his search for a place to stay, to the home of Edward Hare in Auckland. Hare belonged to a sect known as Christians, and to this group Haskell preached the Message of the Sabbath with some success.

3. The Hare family were the first Sabbath-keepers in

New Zealand, Edward Hare engaging in the sale of "Great Controversy" and "Daniel and the Revelation," as well as distribution of literature.

4. Later Haskell visited Edward Hare's father, Joseph Hare, a local lay preacher, who was converted, as was one of the sons, Robert, who accepted the call to become a minister and spent part of 1886 at Healdsburg College in California. In March 1886, Haskell revisited New Zealand and, while visiting the Hares at Kaeo, held several baptisms in which fifteen people went forward. It was here that a church company was organized, and included in the group were forty of the Hare family.

5. On his return to America Haskell gave such an inspiring report of the excellent progress made, that the General Conference commissioned A. G. Daniells to proceed to New Zealand for the purpose of evangelistic work. He arrived in Auckland in November 14, 1886, and visited the Sabbath-keepers who had accepted the Message through Haskell's work.

6. The first tent mission was held at Auckland in December, 1886, and six months later a company of fifty-four Sabbath-keepers had been organized. In August 1887, the first church building in the Australasian Field located at Ponsonby, was erected. At its dedication on October 15 there were sixty-seven members present.

7. Later, evangelistic efforts were conducted in Napier, Gisborne and Palmerston North by Robert Hare with considerable success.

8. In May 1889 the New Zealand Conference was organized with over 150 members, A. G. Daniells being the first President.

#### D. Australasian Conference Organization

1. Due to the growth of numbers (266 church members) and financial standing, it was considered that the time had come for the organization of the work into a conference. At a general meeting of members from Australia and Tasmania, held in August 1888, it was resolved to

organize the Australian Conference. This organization embraced the four churches of Adelaide, Ballarat, Melbourne and Hobart. The first president was G. C. Tenney.

2. The next year it was decided to organize the churches in New Zealand into a conference. The first President was A. G. Daniells.

3. In 1894, with the visit of Mrs. E. G. White and the rapid growth of the work in the various states of Australia, it was decided to organize the Australasian Union Conference with W. C. White as President. Plans were formulated under the guidance of O. A. Olsen, the visiting General Conference President. This took place at the first Australian camp meeting held at Brighton, Victoria. The first camp meeting held by S. D. A.'s in the southern hemisphere took place at Napier, New Zealand, in March 1893.

4. The next important phase of reorganization took place in 1922. By this time various local conferences had been organized, there being nine conferences and 14 missions. Although classed as a division, it still retained the name "Australasian Union Conference" and operated as a Union Conference.

5. In 1949 this field was organized as the Australasian Inter-Union Conference, comprising two Union Conferences and two Union Missions. In 1958 it became the "Australasian Division" and the Bismarck-Solomons Union Mission was separated from the Coral Sea Mission. In 1972 a further re-organization took place and we now have 1. The Central Pacific, 2. The Papua New Guinea, and 3. The Western Pacific Union Missions and 4. The Trans-Commonwealth and 5. Trans-Tasman Union Conferences.

#### E. Phases of work in Australia

##### 1. Publishing

a. The first colporteur was William Arnold who sold "Daniel and the Revelation." Although he had no success for the first six weeks, it is recorded that he sold 4,000 copies in the first four months of work.

- b. Early donations to the publishing work were made by non-Seventh-day Adventists, one of whom gave \$2,000.00, another \$1,000.00, their donations being made specifically for the purpose of setting up a printing establishment.
- c. A more active phase commenced with the installation of the first printing press in a house at Richmond, Victoria. The first printed material, a four-page sheet issued in November 1885, came from a small treadle machine which was operated by Henry Scott in his bedroom. This was not sufficient for the wider needs of the work and it was clear that a larger machine would be necessary.
- d. The first press, whose value was \$300.00 was obtained from money donated by William Arnold from the sale of "Daniel and the Revelation." With this more advanced machinery the workers were able to do their own printing and in January 1886 there appeared the first issue of a 16-page paper, "The Bible Echo and Signs of the Times," which was printed monthly, in premises located at North Fitzroy.
- e. Towards the end of 1888 the first donation of \$1,500.00 was received towards the construction of a publishing house. In May 1889 the new building was completed at North Fitzroy and was called the "Echo Publishing Company." Its periodical, the "Bible Echo," was changed from a monthly to a fortnightly paper.
- f. Another of the early periodicals produced by the Echo Publishing Company was the "Australasian Record." This appeared in February 1898 and was at first a monthly publication. This journal is now published weekly and is regarded as the denominational church paper for the Australasian field.
- g. Until 1906 the Echo Publishing Company rendered yeoman service in the pioneering of our publishing work. However, during that year it was felt that the removal of the publishing work from the influence of the city to the rural environment at

Warburton was most desirable. Warburton is at present the main centre of our publishing work in the Australasian field, the company now being known as the Signs Publishing Company.

## 2. Medical

Although there were various small health establishments located in New South Wales in the late 1890's it was not until 1903 that the first major step was taken in this field. In January of that year the Sydney Sanitarium and Hospital was opened under the control of its medical superintendent, Dr. D. H. Kress. (In 1973 the Sydney Sanitarium & Hospital was renamed the "Sydney Adventist Hospital" after undertaking a rebuilding programme.) The success of this institution paved the way for the opening of another Sanitarium at Warburton in 1910.

## 3. Education

The highest educational institution of S.D.A.'s in Australasia is the Avondale College located at Cooranbong in New South Wales. The foundation and early development of Avondale College is inseparably linked with the name of Mrs. E. G. White. Arriving in December 1891 with her son W. C. White, Mrs. White remained until August 1900, during which time her advice was appreciated in many fields other than education.

A resolution was passed at the Australasian Conference session at the commencement of 1892 that some facilities should be provided for the training of Adventist workers in Australia, the distance to America being too great. During 1892 and 1894 temporary Bible Schools were held for part of the year in Melbourne but it was felt that some larger institution should be provided in the rural areas where both agricultural and industrial pursuits could support students. During 1894 visits were made to an area of about 1500 acres located at Cooranbong. Despite adverse reports from government experts concerning the poor fertility of the soil, the land was purchased. The determining factor was the revelation by Mrs. White of a vision in which she saw evidence both of the prosperity of the land and of the successful functioning of the



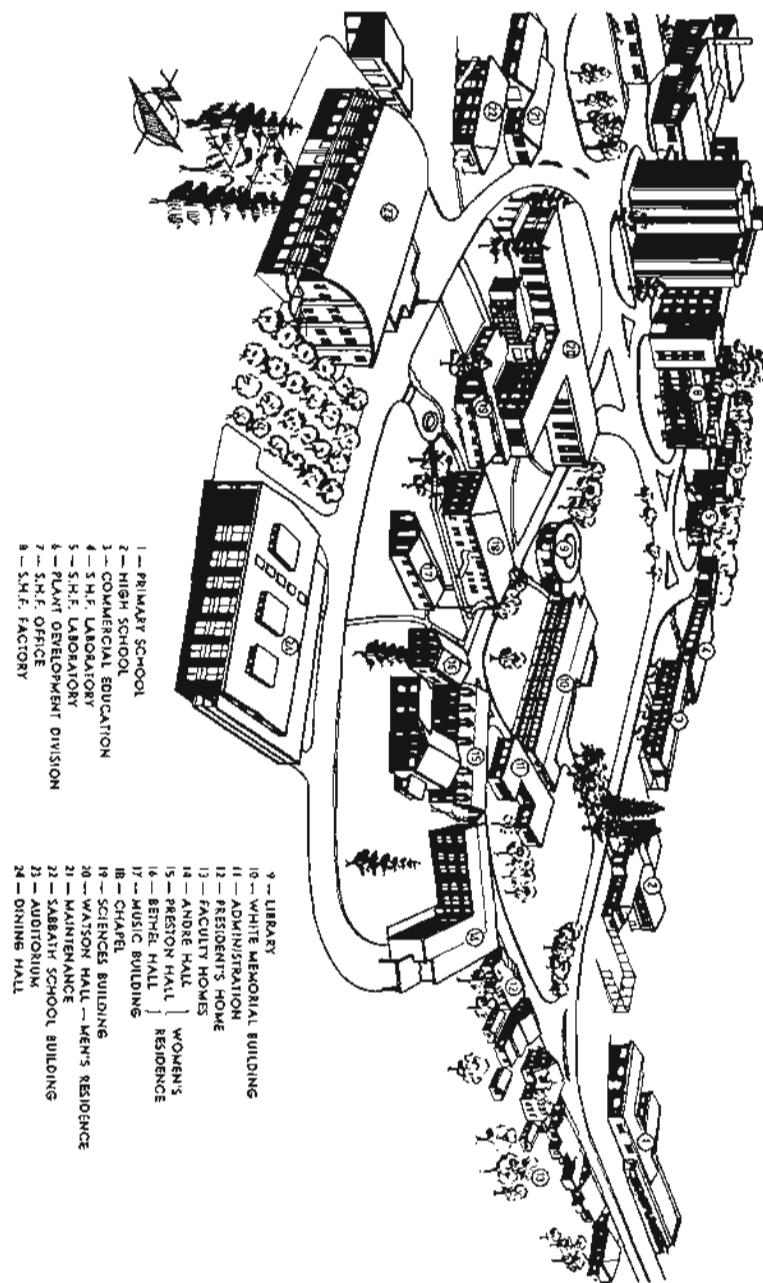
college. Mrs. White manifested more than a passing interest in the progress of Avondale for she purchased in 1895 an area of 66 acres at Avondale known as Sunnyside, from which she could more closely superintend the development of the College.

The problem of finance for the start was overcome by donations from South Africa and the securing by Mrs. White of a loan from a personal friend. In later years when the repayment of the debt had not gone smoothly, Mrs. White proposed to use the "Christ's Object Lessons" campaigns which had been employed successfully in connection with American colleges. Many copies of this book were in this way sold to the public to finance the college building programme. The Avondale school (renamed in 1912 the Australasian Missionary College, and in 1963 Avondale College) opened in 1897, the first principal being C. B. Hughes.

#### Other Colleges

- a. Early in 1907 land was purchased in the North Island of New Zealand, at Cambridge. The Pukekura School was opened here in 1908. Later this property was disposed of, and in 1913 the New Zealand Missionary College was opened at Longburn (Longburn College).
- b. In Western Australia land useful for fruit-growing was practically donated by C. Ashcroft, a church member. Situated at Bickley, the school known as the Western Australian Missionary College commenced operations in 1907.

These two colleges above are regarded as junior establishments from which students move to the senior college at Avondale. The denomination also operates a series of church schools of both primary and secondary standards from which pupils may graduate to the colleges. The first church school was organized in Victoria at North Fitzroy.



#### 4. Sabbath School

Shortly after the first workers to Australia settled in, they organized a Sabbath School in July 1885 at Richmond, Victoria. It was five weeks later that their numbers were swelled by the first converts, the Stockton family.

#### 5. Missionary Volunteer

The first MV Society organized in the Southern Hemisphere was formed in 1892 by Pastor Daniells who was visiting in Adelaide.

#### 6. Work for Indigenes

Not only have Australians taken a keen interest in the welfare of the indigenes of the South Sea Islands, but their attention has also been drawn to the problem of the Australian aboriginal and the New Zealand Maori. Several Maori churches are in existence in the North Island of New Zealand as witness to the progress of this work. Work amongst the Australian aborigines was first commenced in Northern Queensland where in 1913 a station was established known as Mona Mona Mission. There are several mission stations for aborigines, notably Karalundi and Wiluna in Western Australia.

#### 7. Health Food Work

In 1893 Mrs. White spoke at the Brighton camp meeting concerning a vision which she had received about the necessity for drawing attention to more healthful living. The idea was put forward that health foods should be produced, the profits being used as a means of financing mission work. Granola was the first product of the newly opened bakehouse at North Fitzroy in 1898. Later, Avondale was selected as the centre for the industry. From this beginning, the volume and variety of foods have increased, and factories and retail stores are in operation in the capital cities of Australasia. The original aim of supplementing funds for missions has remained unaltered.



*Cooranbong, New South Wales.*

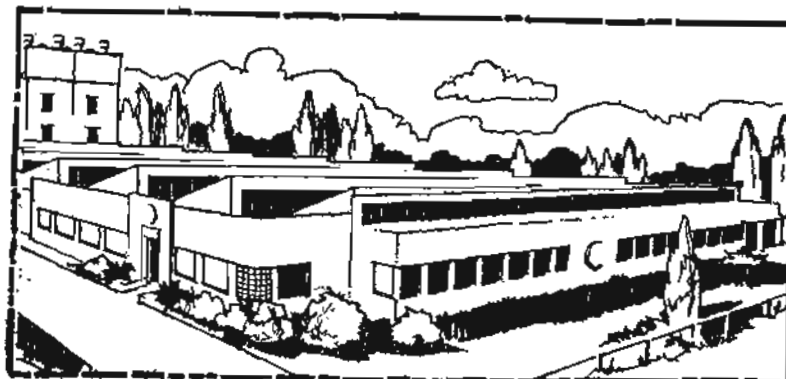
-The Lord desires to have in connection with this institution men and women who love and fear Him. Those who are engaged in the work of preparing health foods are just as much in the service of God as if they were in the dentistry business or in the medical missionary work. As you help to prepare health foods you are doing God's service. - E. G. White letter March 20, 1900.

Voted to employ Brother Daniel to look after the horses at the Sanitarium and canvass for health foods in his spare time. - San Board Min. Dec. 30, 1900.

Voted that we discontinue all lines except Caramel Cereal, Granola & Granose. - San Board Min. Feb. 12, 1901.

Goods sold in the Colonies in last 3 months - £167. - S.H.F. Record Book Feb. 18, 1900.

Assets in Singapore £ 53. - A.U.C. Mins. 1906 Session



*Palmerston North, New Zealand.*

THE COMMENCEMENT OF THE WORK  
IN THE SOUTH SEA ISLANDS

A. Pitcairn and the Opening of the Work

1. The first S.D.A. contact amongst the islands of the South Pacific was made by John Tay, who as a lad had been interested in Pitcairn following his reading of the mutiny of the BOUNTY. He had been connected with ship missionary work in Oakland, California, during the early 1880's and had been impressed, following a conversation with a sea captain, that Pitcairn would present a fertile field for missionary work. It is quite possible that the Captain may have observed the results of a box of literature which James White and John Loughborough sent in 1876.

2. John Tay sailed for Pitcairn, reaching the island in October 1886, where he stayed for several weeks studying Biblical truths with the inhabitants. His work was rewarded when the entire island decided to observe the seventh day as the Sabbath.

3. Upon his return to California, he placed the need before the General Conference, who were most interested, and a ship, the PHOEBE CHAPMAN, was purchased for mission work. However, on its voyage out it was lost at sea.

4. An appeal was subsequently made for funds to build another vessel and this was taken up by the International Sabbath School Association which allocated the offerings of the first six months of 1890 for this purpose. The new ship PITCAIRN was dedicated on September 25, 1890, and sailed a month later for mission work in the Pacific.

5. The expedition was led by a pioneer South Seas missionary, E. H. Gates, with A. J. Read, John Tay and their families. Following a series of meetings held toward the close of 1890 several baptisms were conducted in which 82 people were received into the

fellowship of the newly organized church.

6. Leaving Pitcairn after this experience, the group moved on, visiting other island groups such as Society Islands, Tonga, Samoa, Cook Islands, Norfolk Island and Fiji. Later, John Tay laboured in Fiji until his death in 1892. A. J. Read remained at the Society Islands and E. H. Gates returned to Pitcairn.

7. During the 1890's this sturdy mission vessel made six voyages amongst the South Sea Islands where the work was in its infancy. Yeoman service was rendered in transporting missionaries and supplies in an area where regular transport facilities were inadequate.

8. After completing six round trips from America to the Pacific Islands, it was decided, in the interests of economy and because island transport services had improved, that the vessel would be sold. Thus in 1900 just ten years after the commencement of her work in the Pacific Islands, the PITCAIRN ended her mission service.

9. This was the first stage in the development of the South Pacific Island Mission work and was under the control of the General Conference. However, an important development took place at the 1901 session, for it was decided to hand over the responsibility for this field to the Australasian Union.

B. Pioneers in Fiji

1. Although John Tay was the first S.D.A. missionary to work in Fiji, his efforts were cut short by his death in 1892 after only five months there. The real pioneering work was done by J. E. Fulton, a Canadian from Nova Scotia, who was a graduate of the Healdsburg College in America.

2. In 1894 Fulton was called to work in New Zealand where he remained until moving to Fiji in 1896. Missionaries of other denominations had been working there since 1835, so Fiji was virtually a Christian land when Fulton went there in 1896.

3. He commenced his work of preaching at Suva after a year spent in mastering the native tongue. His next major task was the printing of literature in the tongue of the people. His efforts were rewarded in 1900 when a monthly paper "Ramara", (Light) was produced on a small hand printing press. Later, while in Australia on furlough for health reasons, Fulton translated in abridged form "The Great Controversy."

4. As a result of this literature and evangelistic work it was not long before Fulton was able to open the first church at Suva Vou. Native workers rendered valuable assistance, the two main ones being Pauliasi Bunoa and a native chief, Ratu Ambrose. Another prominent worker of this early period was Ratu Meli, a chief whose father was a Wesleyan lay preacher. Shortly before his death he told Ratu Meli that the church which observed the seventh day as the Sabbath would come to Fiji. Copies of "Ramara" were sent to Ratu Meli later, after he had contacted Adventists at Levuka. In response to his request, Fulton sent Pauliasi Bunoa. Ratu Meli became converted, preaching the gospel for many years.

5. Fulton stayed on Fiji for almost ten years and during that time his work in both literature and native training was so successful and significant that he has been called "The Adventist Apostle to the Fiji Islands."

6. With the object of training native workers, a school known as the Fiji Training School was opened in 1904 at Buresala with an Avondale graduate, S. W. Carr, as its first principal. This was the first Adventist native training school in the South Pacific and was later transferred and renamed the Fulton Missionary College in 1940, a tribute to the pioneer missionary.

7. Fulton shouldered the work alone until he was joined in 1903 by C. H. Parker who took control when Fulton returned to Australia in 1905.

8. Amongst the Indian population of Fiji the work did not progress with such rapidity. The first S.D.A. missionary working with these people was Mrs. Ellen Meyers, who arrived in October 1912. Her experiences

in India gave her adequate knowledge of both the language and customs of the Hindus.

### C. The Work of G. F. Jones

1. Born in Wales in 1864, Jones left home after a thorough Christian training and commenced his career at sea, qualifying at the age of 26 as a Master Mariner.

2. He was converted later in rather a miraculous way through picking up an issue of "Present Truth" on the deck of his ship. His interest was aroused and, on returning to London, he contacted an S.D.A. colporteur from whom he received more literature. Returning from the next voyage during which he read "Thoughts on Daniel and the Revelation" he picked up another copy of "Present Truth" and finally resolved to give up the sea and become a colporteur.

3. After his marriage he entered an American academy. Upon graduating in 1901 he received a request to go to the Society Islands as a missionary.

4. In 1902 Jones was asked by the British Consul at Tahiti to take a small vessel to Pitcairn to help the islanders trade. He readily consented and was able to carry out mission work on that island.

5. His work next took him to the Cook Islands where in 1903 he relieved A. H. Piper who had been there for some years. It was at this time that he was ordained by Pastor Gates.

6. From 1904 to 1912 Jones laboured in Singapore, where he was most successful. However, the Pacific Islands called once more and in 1914 he left for the Solomon Islands, this time sailing in a new mission vessel, ADVENT HERALD. His first mission station was established at Viru where O. V. Hellestrand was left in charge, Jones moving further afield to establish more stations in the area. Kata Rangoso, the son of a chief in the area, later became a tireless mission worker for God, taking charge of the work during the

second World War, when the missionaries were forced to leave the islands.

7. In 1916 Jones was given charge of the Melanesian Mission which then comprised the New Hebrides, Solomon Islands and Papua. A mission vessel, the MELANESIAN, was placed at his disposal in 1917, being built with funds subscribed through the MV Department.

8. His next field of labour was in Papua at Bisiatabu, where he arrived in 1921. He continued to enlarge the work in that area and in 1923 Pastor Peacock commenced work there.

9. In 1925 Jones was transferred to the Loyalty Islands where he commenced work at Noumea on the island of New Caledonia. His efforts drove in the opening wedge in a successful evangelization of this area, and Miss Guiot, a French national, was later left in charge of the work there.

10. After an eighteen-months furlough in England, Jones was appointed to the Mandated Territory of New Guinea, their headquarters being Rabaul in New Britain. He was ably assisted in the pioneering work by two Solomon Islands workers, Oti and Salau. Later, A. S. Atkins was appointed to supervise the area.

11. Jones' missionary activities were extensive for he was a pioneer worker in the South Seas. He died in 1940, aged 76.

#### D. The Work Opened in Other Areas

1. New Hebrides. In 1913 the island of Atchin was opened up to mission work under Pastor C. H. Parker. He was followed in 1916 by A. G. Stewart who laboured there until 1923. Another pioneer missionary who gave his life in the area was Norman Wiles, who died in 1920 from Blackwater Fever while visiting the Big Nambus tribes on Malekula.

2. Papua. The pioneer missionary to Papua was S. W. Carr, who, in 1908, assisted by Bennie Tavadi, established a mission at Bisiatabu near Port Moresby.

Other pioneer workers in this area were A. N. Lawson, G. Peacock, W. N. Lock, C. J. and L. I. Howell. The interior of Papua was entered by G. F. Jones in 1921, when he pioneered the work on the now famous Kokoda Trail.

3. New Guinea. New Guinea was first entered by R. H. Tutty who established a mission on the southern tip of Bougainville in 1924. Other early workers on Bougainville were D. Gray and A. J. Campbell. In 1929 G. F. Jones made his headquarters at Matupi. Oti and Salau, Solomon Island missionaries were taken by Captain McLaren to Mussau and Emirau in 1930. They did a magnificent job there. Captain McLaren took up land in Kainantu in the Eastern Highlands in 1934. Some early missionaries who followed on in inland New Guinea were W. W. Petrie, S. H. Gander and A. J. Campbell. The work spread westward after the war, pioneered in this rugged land by such men as C. Stafford, D. Brennan, L. Gilmore, F. Maberly, L. Greive, L. Barnard, etc. The work has advanced right up the Sepik and to the Irian Jaya border.

#### IMPORTANT DATES IN SEVENTH-DAY ADVENTIST

##### CHURCH HISTORY

- 1780 May 19, The Dark Day  
1833 November 13, Falling Stars  
1844 The Great Disappointment  
The seventh-day Sabbath first brought to the attention of Adventists.  
First Seventh-day Adventist church formed, Washington, N. H.  
1848 First general meeting of Sabbath-keepers, Rocky Hill, Conn.  
1849 First paper published by Seventh-day Adventists, "Present Truth"  
1850 First number of the "Second Advent Review and Sabbath Herald"  
1852 "Youth's Instructor" first published  
First Sabbath School lessons written by James White  
1853 First labourers sent out at expense of the SDA Church

- First Sabbath Schools organized at Rochester and Buck's Bridge, N. Y.
- 1854 First tent purchased for gospel work. Meetings conducted by J. N. Loughborough and M. E. Cornell at Battle Creek, Michigan, June
- 1855 Seventh-day Adventist headquarters moved to Battle Creek, Michigan,  
First publishing house built at Battle Creek
- 1860 Name Seventh-day Adventist adopted for the denomination October 1
- 1861 Review and Herald Publishing Association organized. Seventh-day Adventist churches formally organized. Michigan organized as our first State Conference
- 1863 General Conference of S.D.A.'s organized and its first meeting held
- 1866 First denominational health journal published - the "Health Reformer"  
Health Reform Institute (Battle Creek Sanitarium) opened for patients
- 1868 First general S.D.A. camp meetings held at Wright, Michigan, Sept. 1-7
- 1869 "The Vigilant Missionary Society" organized in South Lancaster, Mass.
- 1870 First conference tract society formed
- 1874 First denominational college opened at Battle Creek, Michigan  
J. N. Andrews, our first foreign missionary, sent to Switzerland  
Seventh-day Adventist Educational Society incorporated
- 1877 First State School Association organized
- 1878 First Sabbath School contribution given for local work. General Conference Sabbath School Association organized
- 1879 First Young People's Society organized at Hazelton, Michigan
- 1882 International Tract Society organized
- 1884 First nurses' training school opened at Battle Creek Sanitarium
- 1885 Sabbath School made first gift to missions (to Australasian Div.)
- 1889 National Religious Liberty Association
- 1890 "Pitcairn," our first missionary ship, built
- 1898 Southern Missionary Society organized (for American

- Negroes)
- 1901 Organization of departments in the General Conference begun  
Young People's work organized in connection with the Sabbath School Department
- 1903 Headquarters of General Conference moved to Washington D. C.
- 1905 Bureau of Home Missions organized
- 1907 Young People's Department of MV's created at Gland, Switzerland
- 1909 Junior MV Society work begun
- 1912 Sabbath Schools began giving all donations to missions  
Press Bureau established
- 1913 General Conference organized into divisions. Home Missionary Department of the General Conference organized
- 1915 Mrs. E. G. White died, July 16, at St. Helena, California
- 1919 First definite step in organization of the Home Commission
- 1922 Ministerial Association organized.  
Junior MV Class work commenced
- 1926 First JMV Camp held, Michigan
- 1942 Nationwide broadcast of the Voice of Prophecy programme

IMPORTANT DATES IN AUSTRALIAN  
DENOMINATIONAL HISTORY

- 1885 S. N. Haskell and party sailed for Australia. Visited New Zealand
- 1886 Pitcairn Island visited.
- 1891 Sister White came to Australia
- 1893 Sister White visited first New Zealand camp meeting
- 1894 First camp meeting in Australia.  
Land bought for Avondale School
- 1897 Avondale School opened (Later, Australasian Missionary College, now Avondale College)
- 1903 Sydney Sanitarium opened

RECOMMENDED READING

EMMA E. HOWELL - "The Great Advent Movement"

## FINISHING THE WORK

The work of Seventh-day Adventists is world-wide. From small beginnings it now reaches into almost every country. This is in harmony with the Scriptures: "Go ye therefore and teach all nations." Matt. 28:19. "This gospel of the kingdom shall be preached in all the world." Matt. 24:14.

The history of the denomination is not finished yet. It will not be finished until the work is done. It is being made every day by God's people everywhere, and we can all have a part in it. Every week, in the "Review and Herald," "Record" and "World Mission Report," reports come to us of the progress of the work. In order to appreciate the significance of these reports it is well for us to understand the organization of the world divisions as they now are. There are thirteen of these as listed below, together with the countries comprising them.

### NORTH AMERICAN DIVISION

United States, Canada and Bermuda.

### AFRO-MIDEAST DIVISION

Aden, Bahrain, Cyprus, Ethiopia, Iran, Iraq, Jordan, Kuwait, Lebanon, Libya, Muscat and Oman, Qatar, Kenya, Saudi-Arabia, Seychelles Is., Somalia, Sudan, Syria, Tanzania, Trucial Oman, Turkey, Uganda, United Arab Republic, Yemen.

### AUSTRALASIAN DIVISION

Australia, New Zealand, Papua New Guinea, Fiji, British Solomon Islands, New Hebrides, New Caledonia, Tonga, French Polynesia, Samoan Islands, Cook Islands, Pitcairn Island.

### EURO-AFRICA DIVISION

Albania, Andorra, Austria, Belgium, Bulgaria, Czechoslovakia, France, Germany, Greece, Hungary, Israel, Italy, Liechtenstein, Luxembourg, Monaco, Portugal, Romania, Switzerland, Spain, Yugoslavia, Algeria, Angola, Central Africa Republic, Chad.

Congo Republic, Equatorial Guinea, Cameroon, Gabon, Guinea, Madagascar, Mali, Maurilania, Mauritius, Morocco, Mozambique, Niger, Senegal, Spanish Sahara, Tunisia plus Mediterranean and Atlantic Islands.

### FAR EASTERN DIVISION

Borneo, Brunei, Cambodia, Hong Kong, Indonesia, Japan, Korea, Laos, Macao, Malaya, Pescadores Islands, Philippines, Portuguese Timor, Sarawak, Singapore, Taiwan, Thailand, Vietnam, Northwest Pacific Islands.

### INTER-AMERICAN DIVISION

West Indies, Antilles, Caribbean Islands, Mexico, Guatemala, Honduras, Nicaragua, Costa Rica, Panama, Cuba, Haiti, Colombia, Venezuela, Guyam, Guyana, Surinam, French Guiana.

### NORTHERN EUROPE-WEST AFRICA DIVISION

British Isles, Dahomey, Denmark, Eire, Faroe Islands, Finland, Gambia, Ghana, Greenland, Iceland, Ivory Coast, Liberia, Netherlands, Nigeria, Norway, Poland, Sierra Leone, Sweden, Togoland, Upper Volta.

### SOUTH AMERICAN DIVISION

Argentina, Bolivia, Brazil, Chile, Ecuador, Paraguay, Peru, Uruguay.

### SOUTHERN ASIA DIVISION

Afghanistan, Bangladesh, Bhutan, Burma, Sri-Langka, India, Nepal, Pakistan, Sikkim Islands off the coast of India.

### TRANS-AFRICA DIVISION

Botswana, Burundi, Lesotho, Malawi, South Africa, Rhodesia, Rwanda, South West Africa, Swaziland, Zaire, Zambia, Islands off the African Coast.

### CHINA DIVISION

China and its Possessions

UNION OF SOCIALIST SOVIET REPUBLICS

Soviet Russia Proper, Armenia, Azerbaijan, White Russia, Estonia, Georgia, Karelo-Finnish Republic, Kazakh, Kirghiz, Latvia, Lithuania, Moldavia, Tadjikistan, Turkman, Ukraine, Azbek.

**Worldwide Organization of the Seventh-day Adventist Church**

