

Church Heritage Manual



E.G. White sitting 3rd from the right at a campmeeting in Moss, Norway (June 1887)

A course in Church History highlighting significant details of interest to the youth of the Seventh-day Adventist Church

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Scenes at a campmeeting at Eagle Lake, Wisconsin

Introduction

Two Purposes in One Manual

This manual covers the information needed for the courses in Church Heritage for the Master Guide and Senior Youth Leadership, in addition to serving as a reference source for pertinent requirements in the Pathfinder classes.

Master Guide/Senior Youth Leadership candidates need to study all sections in the Church Heritage course. The passages in the course that are underlined or marked with an asterisk (*) are of particular importance.

Reference Books

Although this manual covers all material in the examinations, some students will also want to refer to reference books. Many such books have been authored through the years and may be available. A partial listing of these follow. Instructors for this course should certainly secure at least one or more of these and study them carefully in preparation for teaching this course.

<i>The Great Advent Movement</i>	Emma Howell Cooper
<i>Light Bearers to the Remnant</i>	Richard Schwarz
<i>Origin and History of Seventh-day Adventists</i>	Arthur W. Spalding
<i>Tell It to the World</i>	C. Mervyn Maxwell
<i>Movement of Destiny</i>	LeRoy Edwin Froom
<i>Anticipating the Advent</i>	George R. Knight
<i>Seventh-day Adventist Encyclopedia</i> (revised edition)	

For Instructors

Church Heritage instructors should thoroughly master the subject before attempting to teach this important course.

In the introductory lessons the teachers should give an overall view of Church Heritage, so that when members are studying detail they can see how it relates to the whole course of Church Heritage.

Instructors should prepare charts depicting various phases of Church Heritage and also have maps available for students to locate places that are unknown to them.

Church Heritage should be an interesting class where the students receive inspiration as well as information. Do not simply “read the book” to the class members, pausing only to say, “Learn this.” Make the history come alive, and the students will be eager to learn.

For Students

All who study the Church Heritage course should first of all study the table of contents to get the overall picture of the book. Students will note that this Church Heritage Manual follows a chronological order, and each section deals with a particular number of years. A comprehensive year-by-year summary of events is to be found under Section 15.

Special instructions for Master Guide and Senior Youth Leadership candidates:

1. Read this Church Heritage Manual section by section and master all the facts, people and places that are underlined or marked with an asterisk (*).
2. As you come to a date underlined, mark it on the year-by-year summary in Section 15.
3. When studying subsections on the history of the church in your division, you need to study in detail only the beginning of the work in your country or division. (Check with your youth director to see if there is any supplementary material available from them on your area of the world).
4. You will need to be able to supply a basic set of facts on all departments, divisions and several General Conference presidents.

Note: All Master Guide and Senior Youth Leadership candidates need a score of at least 75% to pass this course.

Examination papers have been prepared by the General Conference Youth Department and are supplied upon request to local conferences. All persons who have purchased this Church Heritage Manual are entitled to one free examination paper when they have completed this course. There will be two different examinations available for candidates wishing to take the test. These tests are to be completed under examination conditions and returned to the local conference or field office youth department for grading. The examination papers are not to be returned to individuals and are not to be used for study purposes.

All papers are short-answer and most are divided into sections as follows:

Church Heritage Examination sample questions:

- Part 1.** True or False No major changes have been made in the Seventh-day Adventist organization since the drafting of the original nine articles.
- Part 2.** Multiple Choice The apostle to the Indians in South America was
(a) Pedro Kalbermatter (b) F. H. Westphall
(c) Abram La Rue (d) F. A. Stahl
- Part 3.** Fill in the Blanks The Personal Ministries Department began with an organization known as the _____ Society.
- Part 4.** Matching Missionaries and their field of labor; authors and their books; institutions and their addresses; dates and significant events.

Section 1

The Christian Church Through the Ages

a. **The Church of the Old Testament**

God's church stretches from Eden to Eden. Those who have obeyed God have been called by various names, such as "the sons of God," "the seed of Abraham," "the children of Israel," "Christians." They all have the same fundamental beliefs.

The church of the Old Testament accepted the law of God as its rule of life. The Ten-Commandment law is unchangeable because it is an expression of God's character, which is universal, eternal, unchangeable. Long before the commandments were given to Moses on Mount Sinai the people of God were keeping them. God said, "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws" (**Genesis 26:5**).

God has had only one method of salvation, one standard of righteousness, all through the ages.

We read in Psalm 105:8-11 that He made a covenant with Abraham, Isaac, Jacob and the children of Israel "for an everlasting covenant." God declares that the covenant was made forever, "the word which He commanded to a thousand generations." It is not correct to say that in the Old Testament times people were under law and in New Testament times people were under grace. God has always maintained a harmony of law and grace. We are saved by faith in the Lord Jesus Christ, and when we have experienced this salvation and have entered into a saving relationship with Him, we delight to do His will.

The members of the Old Testament church showed their faith in the plan of salvation by offering a sacrifice. By faith they accepted God's plan, for the sacrifice was a symbol of the Lamb of God, who would take away the sins of the world. They became free men and women, new creatures through faith in the coming Messiah. The hope of the ages has always been the coming of the Lord.

God instructed the church members in Old Testament times through prophets. Moses was the *first writer* whom God used to record permanent instructions for His church and to preserve the people's experiences for future generations. These inspired writings were read to the congregations on the seventh-day Sabbath and on other special occasions. These writings are known to us as the Old Testament.

b. **The Church of the New Testament**

The church of the New Testament received its fundamental beliefs from the Old Testament church. It accepted the law of God as a rule of life. The Lord Jesus knew that some people would think that He came to replace the teachings of the Old Testament church and the law, so He said, “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill ” (**Matthew 5:17**).

Like the Old Testament church, the New Testament church loved and cherished the law of God. Paul declared, “I delight in the law of God after the inward man” (**Romans 7:22**).

The Church of the New Testament was privileged to have the Lord of glory come to them in human form. Unfortunately, the members of the church, even though they studied the Scriptures, were so bound by walls of tradition that they missed accepting Jesus as the Saviour of the world. The apostles continued to preach, “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (**Acts 4:12**).

The apostolic church was organized after the ascension of Christ, and James became the first general president. The church had a strong evangelistic program. In addition to the twelve, we read of Paul, perhaps the greatest evangelist of all time, and of Barnabas, Silas, John Mark, Apollos, Timothy and Titus. The deacons were also elected as officers of the early church.

It seems that the headquarters of the early church was at Jerusalem, but the apostles and teachers were commissioned to go “into all the world, and preach the gospel to every creature” (Mark 16:15).

Officers and members of the early Christian church wrote Gospels and Epistles, not only for the early church, but also for the Christian church in later centuries.

Only a few weeks after their Lord ascended to heaven, the members of the New Testament church suffered persecution. The disciples were put in prison for preaching, and Stephen became the first martyr. As Christianity spread through the Roman Empire, the church came in contact with paganism, and the followers of Jesus were imprisoned, tortured and put to death. The darkest hours of persecution were from about A.D. 100 to 300. When the sword did not end the Christian church, the enemy of souls tried another method of attack. He attempted to make the church popular with the state and bring pagan rites and ceremonies into the Christian religion.

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

The Bible was not placed in the hands of the church members, partly because only handwritten copies were available in those times, but mainly because the leaders of the church were afraid to let

the people study the Holy Scriptures lest they discover that some church doctrines– such as the immortality of the soul, the worship of the saints, purgatory and the observance of Sunday– were not taught by the Lord Jesus Christ.

The Church of Rome states that it changed the day of worship from the seventh to the first day of the week. History and the Bible show that the observance of Sunday as a Christian institution came from paganism.

Despite the compromise and apostasy that crept into the church, there was always a faithful remnant who had the faith of Jesus and kept the commandments of God.

c. **The Church of the Dark Ages**

By the sixth century, the bishops of Rome held power over most of the Christian churches. This strong leadership was known as the papacy, with the pope as the head. In 538 the papal power became supreme and ruled for a period of 1260 years, as was predicted by Daniel and John in their prophetic books. This period of papal supremacy ended in 1798, when the pope of Rome was taken prisoner.

By means of secular authority the church forced the followers of Jesus to choose either to accept the false doctrines and pagan ceremonies of Catholicism or to suffer imprisonment and perhaps death by the sword or by burning at the stake. This long period of history has been called the Dark Ages. As one historian stated, “The noon of the papacy was the midnight of the world.” (J. A. Wylie, quoted in GC 60).

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

d. **The Church of the Reformation**

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

“But of those who resisted the encroachments of the papal power, the Waldenses stood foremost. In the very land where popery had fixed its seat, there its falsehood and corruption were most steadfastly resisted...”

The Waldenses were among the first of the peoples of Europe to obtain a translation of the Holy Scriptures... Behind the lofty bulwarks of the mountains– in all ages the refuge of the persecuted and oppressed– the Waldenses found a hiding place. Here the light of truth was kept burning amid the darkness of the Middle Ages. Here, for a thousand years, witnesses for the truth maintained the ancient faith...

“John Wycliffe was the herald of reform, not for England alone, but for all Christendom. The great protest against Rome which it was permitted him to utter was never to be silenced.... When Wycliffe’s attention was directed to the Scriptures, he entered upon their investigation with the same thoroughness which had enabled him to master the learning of the schools...

“God had appointed to Wycliffe his work. He had put the word of truth in his mouth, and He set a guard about him that this word might come to the people. His life was protected, and his labors were prolonged, until a foundation was laid for the great work of the Reformation...Wycliffe was one the greatest of the reformers” (GC 63-66, 80, 81, 92-94).

John Huss was one of the members of the church of the Reformation who read and believed the writings of John Wycliffe. When he became a priest he exposed unscriptural teachings of the church, and his preaching aroused the interest of the hundreds of students from all parts of Bohemia and Germany. Huss was burned at the stake, as eventually was Jerome, his companion and supporter.

The greatest impetus to the church of the Reformation period came from the courage and faith of Martin Luther. At the age of 21, Luther was already an accomplished scholar. He read the Latin Bible, the first Bible he had ever seen, and memorized portions of Scripture. Dramatically, he came to the realization “The just shall live by faith.”

On October 31, 1517, Luther nailed to the heavy wooden door of the Wittenberg Castle Church a list of ninety-five theses, or statements, of doctrine. These were later printed and sent all over Europe. When asked to retract these statements, he answered, “I cannot and I will not retract, for it is unsafe for a Christian to speak against his conscience. Here I stand, I can do no other; may God help me. Amen.”

The church of the Reformation expanded due to the translation of the Bible into German by Martin Luther.

Philip Melancthon was a close friend of Luther and also a teacher at Wittenberg. He helped draft the Augsburg Confession, a high point of the Protestant Reformation.

John Calvin, a Frenchman, strengthened the Huguenots. From Geneva, Switzerland, many of his students went to Spain, England and other countries, where they supported the Reformation. One of his most enthusiastic students was John Knox, whose preaching shook the foundation of apostasy in Scotland.

Ulrich Zwingli was a reformer in Switzerland during the time of Luther. Zwingli was pastor of the Cathedral of Zurich. Switzerland became a model of peace and order as a Protestant nation and center.

In Scandinavia, the Reformation prospered. The *Petri brothers* translated the Bible into Swedish, and Sweden became a Protestant country. John Tausen preached the Reformation in Denmark, and through his work and translation of the Bible into Danish by Pedersen, Denmark became Protestant. The church of the Reformation was helped by further translations of the Bible into other languages.

William Tyndale and the printing press gave the common people of England the Bible in their own language, and the Bible set men in many countries free. Darkness was dispelled by the Word of God; ignorance was replaced by the Scriptures. Later reformers like Wesley would bring the gospel truths into even more prominence.

e. **The Church of the Pilgrim Fathers**

On September 16, 1620, approximately one hundred pilgrims, men and women of iron-will religious fervor, set sail on the *Mayflower* for what is now known as the United States of America. Their journey of faith was undertaken because they wanted religious liberty. Their journey led the way for later freedom lovers such as Roger Williams. Williams became the founder of the colony of Rhode Island, the first settlement in America with a republican form of government and full religious freedom.

f. **The Church of the First Missionaries**

The father of modern missions was William Carey of England (1761-1834). As a young man he repaired shoes, and above his workbench he had a large map of the world on the wall. The shoemaker was inspired to sail to foreign lands by the reports of Captain Cook's voyages.

A sermon he preached to a group of ministers resulted in the formation of the first missionary society, and Carey sailed as pioneer missionary to India. Despite many reverses, he translated portions of the Scriptures and laid the foundation for modern missions.

As the nineteenth century dawned, the Protestant churches became mission-conscious; societies for the support of missions began to develop in many lands. No less than seven societies were established in England and America during the quarter of a century following the founding of the Church Missionary Society in 1799. The era of modern missions had begun. Among those who suffered privation and loss to extend the gospel boundaries are the following:

<i>William Carey</i>	First missionary to India.
<i>Robert Morrison</i>	Prepared English/Chinese dictionary and published the Bible.

<i>Adoniram Judson</i>	Translated Bible into Burmese; also served in India.
<i>David Livingstone</i>	Opened Africa for Christianity.
<i>Robert Moffat</i>	Pioneer worker in Africa.
<i>John Williams*</i>	Pioneered with boat, <i>The Messenger of Peace</i> , in South Pacific.
<i>John G. Paton</i>	Life threatened by cannibals fifty-three times in South Pacific Islands

g. **The Church of the Adventists**

The great apostolic doctrine of Christ's second coming, the revival of interest in this event by the reformers and the signs that indicated its nearness formed background for the preaching of the second advent early in the nineteenth century. The work of William Miller was of first importance in this movement. Men in various lands arose preaching the second coming of the Lord Jesus.

His coming to earth a second time, as King of Kings, was foretold by the prophets of the Old Testament church, and this became a recurring theme in the New Testament church. Through centuries of persecution and martyrdom, the hope of Christ's return strengthened the Christians in the church of the Dark Ages. The reformers believed the prophecies of this event and recorded their assurance that time would not be long before Jesus returned. Now we see that His second advent becomes the dominant theme in many parts of the Christian church and is responsible for a great religious awakening. This exciting section of church history will be dealt with further in the next section of the Church Heritage course.

h. **The Church of the Remnant**

The term *remnant* is a Bible word to describe the church in the last period of earth's history. Just as a remnant piece of material is the last piece of a roll of cloth, so the remnant church is the last of the church through the ages. The remnant piece of cloth is identical to the cloth at the beginning of the bolt; so the remnant church is the same true church God has had in the world all through the ages.

*In the book of Revelation, John gives many characteristics of the remnant church. (Memorize these texts and their references.)

- keep the commandments of God (12:17)
- have the testimony of Jesus Christ, or the spirit of prophecy (12:17; 19:10)
- proclaim the three angels' messages to every nation, kindred, tongue and people (14:6-12)
- call attention to the judgment hour of God (14:7)
- announce that spiritual Babylon is fallen (14:8)
- warn men and women against receiving the mark of the beast (14:9, 10)
- have the patience of the saints (14:12)
- have the faith of Jesus (14:12)

The remnant church is to “contend for the faith which was once delivered unto the saints” (Jude 3). In other words, the church is to continue the work of the Protestant Reformation. It is to put the “protest” back in protestant and lead men and women to protest against substituting tradition for Bible truth. It is to announce reforms outlined in the Word of God, so that people will walk in the light of God’s Word rather than in the teachings of man.

In God’s plan He has ordained that a movement will preach the everlasting gospel and the third angel’s messages in all the world prior to the second coming of Jesus. Just as John the Baptist was the herald of the first advent of Christ, so the remnant church is to be the herald of His second advent. The Scriptures record that “there was a man sent from God, whose name was John.” (John 1:6). The Bible also indicates there will be a remnant church. It, too, is sent from God.

The teachings of the Seventh-day Adventist Church harmonize with the teachings of the Christian church through the ages. As you study the Bible, you will notice that such truths as salvation by grace through faith, the judgment, the seventh-day Sabbath, baptism by immersion, tithing, the gift of prophecy, the second advent, the unconscious state of man in death and separation from the world were all teachings of the church in other eras. The Lord Jesus Himself, who was our supreme example, was baptized by immersion, kept the Sabbath, taught the sanctity of marriage and the responsibility to pay tithe and warned men of a judgment to come. These are teachings of the Seventh-day Adventist Church today.

God’s people are to be found in all religious persuasions. God’s people are those who are walking in the light of His Word as well as they understand. When the honest in heart understand the three angels’ messages of Revelation 14, they will obey these messages. John says that those who are in spiritual Babylon are to come out. God wants His people to join the remnant church so that they will be a witness to the truth and will be ready and waiting for Jesus to come.

You have the privilege to be a member of the remnant church. You have a lot of light, and thus you have a God- given responsibility to live up to that light. In the next few weeks in this book you can study an outline of the history of the remnant church. As you study these pages you will sense God’s leading in the organization and activities of His remnant church. Determine today that by the grace of the Lord Jesus you will be a true representative of that church and that you can honestly sing “Faith of our fathers! living still.... We will be true to thee till death.”

Section 2

Heralds of the Advent Message

a. Three Spectacular Signs

During this time period, numerous spectacular signs appeared in the natural world, which were interpreted by theologians and secular media alike as portents of grave things to come— maybe even the second coming of Christ. The first of these (1755) is known as the Lisbon Earthquake, due to the massive destruction caused in that city and which is still referred to by its citizenry. It was actually felt as far away as Scandinavia, Greenland and the West Indies, covering a region of more than four million square miles (6.4 million square kilometers). The earthquake was an obvious fulfillment of the prophecy connected to the opening of the sixth seal of **Revelation 6:12, 13**.

Then in 1780, twenty-five years later, the second prophecy-fulfilling event took place as predicted by Jesus and recorded in **Mark 13:24**. The 1260-year period referred to as “those days” ended in 1798, but the persecution was to be cut short before the close of that time prophecy. This happened with the decree of Empress Maria Theresa and the Acts of Toleration from 1773 to 1776. Therefore, the sign would occur after those dates and before 1798. This happened as predicted with the Dark Day of May 19, 1780.

The newspapers of the day reported clearly the most unusual circumstances of this event, which occurred over the northeastern states of America. Noah Webster, years later, wrote, “No satisfactory reason has ever been given to explain the reason for this darkness.” Those describing the darkness of the night of May 19 said, notwithstanding there was a full moon, that “if every luminous body in the universe had been struck out of existence, the darkness could not have been more complete.”

*The third sign given occurred first on November 13, 1833, in the Western Hemisphere then again a few days later on November 25th over Europe—two incredible meteorite showers, “the likes of which have never been seen in the annals of recorded history” (to quote one newspaper of the day). The first shower was witnessed from Hawaii to the mid-Atlantic and from Hudson Bay, Canada, to northern South America and was described as “streams of fire coming down from heaven” and “falling as thick as snowflakes in a snow-storm.” The second was described as “like a rain of fire...making the night so light that the people thought that the houses near them must be on fire.” “Horses were frightened by it and fell to the ground. Many people were made sick through fear.” Thus was fulfilled the prophecy of Revelation 6:13.

These three spectacular signs in the natural world, placed there by God to call people’s attention to the truth, gave great impetus to the preaching of the Advent message.

b. *Three Special Angels

To symbolize the moment in the great clock of historical time for the delivery of the last warning message to a perishing world, God chose three mighty angels. God could have literally sent celestial beings in person to appear on earth in dazzling splendor and have them shout the messages from the

mountaintops, but this was not His plan. The members of the church of God in our time have been entrusted with the messages, and the Holy Spirit gives the power to proclaim these messages to the world.

There are many doctrines contained in the three angels messages but they may be summarized as follows:

_ The first angel's message calls to give allegiance to God, the Creator of the heavens and earth, and warns that the judgment hour has come.

_ The second angel's message declares that spiritual Babylon has fallen.

_ The third angel's message warns men and women living in the time of the remnant church against receiving the mark of the beast.

The books of Daniel and Revelation have special significance for the last period of the world's history and should be studied carefully by those living in these times. The three angels messages of Revelation 14 summarize some of the special teachings of the books of Daniel and Revelation. They are to be heralded by the members of the remnant church so that those living in the last days can decide for truth and not be caught in the deceptions of tradition.

c. **Advent Ambassadors in America**

1. William Miller, 1782-1849

(A biography is given in the book *Herald of the Midnight Cry* by Paul Gordon, Pacific Press, 1990. The complete biography was written by Sylvester Bliss, 1853, *Memoirs of William Miller* and is still available in reprint form).

During the first half of the nineteenth century, the most prominent American preacher of the second coming of Christ was William Miller. The eldest of a family of sixteen, Miller was able to receive what would be termed 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 persuaded and still retained some hold on the Bible. Rather miraculously, he made a change from deism to 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 years and during this time became convinced of the nearness of the Advent.

He studied for fifteen years, from 1816 to 1831, and became more and more convinced that he should tell others of his remarkable and important discoveries. But now, being almost fifty years old and without any schooling in the art of public speaking, he resisted the prompting to declare what he had learned. However, he finally made a covenant with God that he would preach if an opportunity came. That Saturday morning in August of 1831, before he had made this decision with God, his nephew left home sixteen miles away in Dresden on a mission inspired by God. Miller was studying

in his farmhouse in New York, near the border of Vermont, about a half hour after his encounter with God, when his nephew (Irving Guilford) arrived with a request from his father. The minister of the Baptist church was away, and could William come and preach tomorrow on the subject of the second coming? When he arrived back home, there was a request waiting from Poultney, Vermont.

From this beginning, William Miller continued to preach, first in rural areas around his home, then in the larger towns and big cities until more than 100,000 had accepted the message of a soon-coming Saviour.

His earlier messages included the signs of the second coming, specifically the one already fulfilled in 1780– the Dark Day of May 19. Soon, his work was aided by another miraculous sign, the falling of the stars on November 13, 1833. When Joshua V. Himes joined him, Boston was opened up to his ministry. Later, in 1840, he entered New York City.

*Miller studied the 2300-day 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 accepted a definite date. However, in January of 1843, he did say that Christ would come between March of 1843 and March of 1844.

When Miller and his associates began preaching on the prophecies, many ministers saw it as an excellent means of bringing about a revival and filling their churches, but as time progressed a negative reaction set in, until by late 1843 and during 1844 many Advent believers were disfellowshipped from the churches they still loved and longed to help. Among those being asked to leave the church were Robert Harmon and his family. Opposition became stronger, and in 1844 it was generally evident that the popular churches had rejected the first angel's message as given by the Advent preachers.

When 1843 and 1844 passed and Jesus did not come, it did not shake William Miller's faith. He continued to preach the second coming. His public ministry ended in 1845, and he died four years later. Throughout his life Miller was a leader in God's work and a keen Bible student; however, he did not come to see the Sabbath truth.

In ten years of ministry, William Miller gave more than three thousand lectures in nearly a thousand different places. In 1848 the veteran worker became blind. He died the following year, confident in the hope of the Saviour's return. He received little money for his labors, but his name was inseparable from the Advent movement; he was the leader of the movement from which we descend today. Miller has rightly been called the "Morning Star" of the Advent movement because:

- a. He recommended the work of preaching the first angel's message.
- b. He proclaimed the gospel with such vigor and fervor that the early work was known for some years as Millerism and his followers were called Millerites.

2. Joshua V. Himes, (1805-1895)

Fifty-seven-year-old Miller met 35-year-old Himes at Exeter, New Hampshire, in November of 1839. In December, Miller preached at Himes' church in Boston, converting many, including Himes. From that point, Himes became Miller's chief promoter, arranging preaching appointments in most of the large cities of the country.

Joshua Himes was born in Rhode Island. His father wanted him to become an Episcopal minister. However, financial problems made it necessary for Joshua to become an apprentice to a cabinetmaker. His interest in church was strong, however, and at the age of 22 he entered the ministry in Boston. After his encounter with Miller, he wrote "I laid myself, family, society, reputation, all, upon that altar of God, to help him, to the extent of my power, to the end."

*Joshua V. Himes began publishing the *Signs of the Times* at Boston in 1840. A number of other Advent papers were published, including *The Midnight Cry* (1842) with a daily edition of 10,000 copies. This continued for four weeks and then became a weekly publication. Camp meetings attended by thousands did much to spread the message.

Himes was a remarkable character, strong leader, courageous promoter and organizer of the Millerite movement. His contribution in producing the first periodical on the second coming of Christ was a major force in heralding the Advent in America. His career after 1850 is not striking, for he did not join the Seventh-day Adventist group after the Disappointment. However, he kept his interest in the Advent message until his death in 1895.

3. Josiah Litch

Over the course of Miller's preaching, more than 200 ministers and 500 lecturers joined him in spreading the Advent message. One of the first of these was Josiah Litch. He had become a Christian at the age of seventeen, joined the Methodist Church and became a minister. In 1838 he read a small book written by Miller; he was uncertain about Miller's teachings and felt that he could fault them in a few minutes. However, he confessed, "Before concluding the book I became satisfied that the arguments were so clear and that they were so scriptural that it was impossible to disprove the position which Mr. Miller had endeavored to establish."

4. Charles Fitch

Charles Fitch was pastoring a Congregational church in Boston when he studied Miller's printed lectures and began preaching the Advent message.

Fitch contributed to the movement in four ways:

- a. Preacher— His central theme was "Prepare to meet thy God." Of all the preachers in the movement, it was said of him, "perhaps none was so widely loved."
- b. Writer— He published a widely circulated paper titled *Second Advent of Christ*.
- c. Hymn writer— He wrote several hymns, one of which is still found in our old *Church Hymnal* listed as number 338: *One Precious Boon, O Lord, I Seek*, (sung to the tune of Uxbridge by Lowell Mason).

- d. Artist— Perhaps he is most remembered today because of his artistic ability in developing the first prophetic charts (1842) introducing the concept of audiovisuals in public evangelism.

As the weather turned cold in October of 1844, Fitch had just baptized a group of people in the cold waters of the north country when several more stepped forward requesting baptism. After these, yet another group decided to join and requested baptism. The chill he received turned to pneumonia, and on October 14, just eight days prior to the date he preached about so fervently, he died.

5. Among Many Others

Sylvester Bliss wrote the memoirs of William Miller in 1853. S. S. Snow determined that the date for the close of the 2300-day prophesy was in the fall of 1844 and not in the spring, as first thought. James White, at the age of 21, rode horseback for his evangelistic campaign one winter and reported back to the leaders more than a thousand converts in three months of preaching.

d. **Advent Ambassadors in Other Countries**

The Advent movement began at the same time in both Europe and America as men of God were led to study the prophecies of the Bible. It was providential that Christians in various lands studied the Scriptures and arrived at that belief that Jesus was coming soon. We list here only a few of the more prominent ones:

1. Joseph Wolff

From 1821 to 1845 Joseph Wolff traveled in Africa, Syria, Persia, India, the United States— even to the island of St. Helena. He preached to rulers and paupers alike. One of the world's most noted missionary travelers and language students, Joseph Wolff became known as the "missionary to the world." Born in Bavaria, Joseph was the son of a Jewish rabbi. At eleven years of age, he left home seeking an education so that he might become a missionary. He was baptized into the Roman Catholic Church but very soon challenged the authority of the church on doctrine and dogma.

Wolff spoke fourteen languages, which allowed him great ease with dignitaries and common folk alike. His travels in Asia and Africa involved many dangers and narrow escapes. He was beaten, starved and sold into slavery. Three times he received the death penalty. Through it all, he carried his Bible and warned people of the coming reign of the Messiah.

2. Johann A. Bengel

Before Wolff or Miller, during the first two decades of the 1700's the second coming was taught in Germany by Bengel, a Lutheran minister. He believed in religious liberty and trained young men for the ministry. However, his greatest influence was felt through his books about the Second Advent; Wesley drew heavily from his writings, and they were spread even into Russia. "Probably no other continental theologian did so much as he to call attention to the importance of the prophetic portions

of the Word...especially as it relates to the second coming of Christ.”

3. Edward Irving

Next to North America, the proclamation of the Second Advent had its fullest development in Great Britain. As a Scottish evangelist, Edward Irving, who received his M.A. at the age of seventeen, began studying the prophecies, and particularly those with reference to the second coming. His stature (6ft. 4in/ 1 mt. 95 cm.) and his eloquence attracted the upper classes, including the Prime Minister. The churches were so full that tickets needed to be purchased six weeks in advance. A clergyman from Paris heard him preach and lent him a copy of Lacunza's book, *The Coming of the Messiah in Glory and Majesty*. Irving learned Spanish to be able to read it, then translated it into English. He was also a key participant in the Albury Conferences organized by Henry Drummond.

4. Henry Drummond

Henry, an English banker and member of Parliament, devoted his life to Christian service. He arranged a series of five annual prophetic conferences. Some twenty ministers from various church and orthodox communions and countries were present, among them Joseph Wolff. At these conferences the prophecies of the books of Daniel and Revelation were studied. Of these, Irving wrote, “We were so overruled by the one Spirit of truth and love, as to have found our way to harmony and coincidence in the main points of all these questions.”

5. Robert Winter

Mr. Winter heard the doctrine of the Second Advent while attending a camp meeting during a visit to America. In 1842 he returned to England, where he entered into the work of preaching the Advent. In his frequent letters to America he told of his progress. In one letter he said, “I preach about the streets with my chart hoisted up on a pole. Our books are flying about and are making quite a stir in this great city.” God blessed his humble efforts with the baptism of several thousand converts.

6. Manuel de Lacunza

Under the pseudonym of Juan Ben-Ezra, Lacunza, a Jesuit priest, called attention to the prophecies of Daniel and Revelation. Born in Chile, he later lived in exile in Spain and Italy. He was dissatisfied with the Catholic interpretations of prophecy and went to the Bible to find out for himself. His study resulted in the writing of the book *The Coming of the Messiah in Glory and Majesty*. Despite laborious hand-copying, it was widely circulated and was translated from Spanish into Latin, Italian, and English (this one by Irving).

7. H. Heintzperter

The keeper of the Royal Museum in Holland, Heintzperter was given a vision of Christ's soon return. He spoke of it using Bible texts to prove his point, then wrote several pamphlets from about 1830-

1842, in which he explained the light he had received. He first heard of William Miller twelve years after he began to publish.

8. Louis Gaussen

The book *The Great Controversy* nicely sums up the work of Gaussen on pages 364-366. Ellen White tells of his unique style of preaching the good news through a method first used by the reformer William Farel teaching the children. No one could use the excuse that these things were too hard and complicated to understand if children grasped the significance and enjoyed it. The plan worked; adults began to come and listen, high society was reached and foreigners visiting Geneva heard and were convicted, carrying the news to other countries. Eventually he had the lessons published, which only widened the success. Eventually a reaction set in. Even though he was one of the most distinguished and beloved preachers in the French language, he was suspended for the principal offense of using the Bible for instructing the youth instead of the church catechism. Of course, this only meant that he continued his ministry apart from the recognized church.

9. Francisco Ramos Mejia

It is worth taking note of the impact the second coming concept had in other, perhaps lesser known, surroundings. One such example is Argentina. Among the leaders of this country's struggle for independence were several national heroes who were also students and believers in the Advent. Ramos Mejia (who died before Miller began his preaching) had determined that Christ's return was eminent; the Bible and not tradition was the rule of faith; education was of paramount importance (began schools for the Indians); the Ten Commandments were the norm for Christians (he kept the Sabbath); and he established the correct understanding of the relationship between faith and works. Others included Manuel Belgrano, the designer of the national flag, Domingo Sarmiento, first president of Argentina, and many others.

Section 3

The Birth of the Remnant Church 1844-1852

a. ***The Second Angel's Message**

“And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication” (**Rev. 14:8**).

The message of the second angel, which is joined with that of the first angel, may at first glance seem unrelated to it. However, in this section we shall see how the two messages were joined together. The first and second angels' messages were given at the right time, when the hearts of the people would accept them. The work that God planned to accomplish through these two messages was effectively done. The second angel's message was proclaimed mainly during the "tarrying time" between March and October, 1844.

William Miller began his public ministry in 1831, and many voices were heard in other parts of the world announcing the coming of Christ. However, the focal point of Advent teaching was in New England, the northeastern corner of the United States. William Miller worked almost single-handedly for several years. In 1839 and 1840 men of influence and ability as writers and preachers began to accept the teaching and to join Miller in his devoted evangelism.

b. **The Advent Bible Conferences**

From 1840 to 1842 a series of general conferences of Advent believers was held in various cities of New England. William Miller had been unable to attend the previous meetings, but one, in his home town, enabled him to meet with the earnest, scholarly and skillful men who had joined the movement, some through his teachings and some through independent study.

About 200 leaders were associated at these conferences, which unified their thinking and stimulated their preaching. Many of them were ministers of Protestant churches, and they represented most of the popular denominations. They preached the first angel's message in their own pulpits, in other churches, in various public meetings and at camp meetings. There were many Advent papers published, but the nearest to an official organ of the group was the *Signs of the Times*. They formed the Adventist Association without shifting their loyalty from their own congregations or denominations.

The common doctrines discussed at the conferences and then taught to the people are as follows:

- the nature of Christ's coming in the clouds of heaven
- the signs of His coming, as seen in the Dark Day, the meteoric shower and conditions of unrest
- the prophecies in the Revelation, ending with the three woes and their confirmation, observed in the loss of independence of the Ottoman Empire in 1840
- the 1260 years of papal domination, ending with the captivity of the pope in 1798
- other related time prophecies
- the 2300 years of Daniel 8:14

the “premillennial” interpretation of the coming of Christ in “about 1843”

In spite of occasional opposition, particularly to the preaching of the premillennial return of Christ, the Millerites preached and prospered, maintaining friendly relations with the various denominations. Many infidels were converted and the sale of Bibles rose sharply.

Charles Fitch, in the summer of 1843, printed a sermon that he had recently preached, applying Revelation 14:8 and 18:2-4 to the Protestant churches as well as to Roman Catholicism. He said that both branches of Christendom had become Babylon and had fallen by rejecting the messages of Christ’s second coming. There was good reason for this interpretation, for by this time many churches had barred Advent preaching and preachers.

In this same summer ministers were ordained by the Millerite group to preach the Second Advent, and in the *Signs of the Times* believers were advised to separate from their congregations. Members were being asked by their church officers to change their beliefs in premillennialism or withdraw from membership. An example of this is the story of the Harmon family. Ellen White recounts the experience of her family in the book *Life Sketches*, pages 50-53. The concluding paragraph of that story reads, “The next Sunday, at the commencement of the love feast, the presiding elder read off our names, seven in number, as discontinued from the church.”

When some of the Advent preachers applied the term “Babylon” directly to the churches that rejected the doctrine of the judgment and the return of Jesus, the message of the second angel was joined to that of the first. A paper entitled “*Babylon the Great Is Fallen*” was published in Oswego, New York. By the summer of 1844, at least 50,000 believers had separated from the churches to form groups of their own.

c. ***The Midnight Cry**

William Miller and others attempted to find a definite time for the end of the 2300-day prophecy. At first they declared that it was “about 1843.” Later, the limit of time was set at March 21 and then April 18, 1844, the end of the Jewish year 1843. The time passed without any unusual happening. This first disappointment was a heavy blow to the believers and was followed by a period of quietness, the “tarrying time” of the parable of the ten virgins, as the experience was later interpreted. After this disappointment the scholars returned to their books and discovered their error— 2300 years would include the complete years of 457 B.C. and A.D. 1843. Thus, a happening within the year 457 B.C. would be matched in the prophecy at the same date in 1844. This had been pointed out a year before but had not been generally heeded. In the summer of 1844 a new burst of light appeared and illuminated the Advent movement to its dramatic climax in October.

At a camp meeting in New Hampshire in August, Joseph Bates felt that he would receive new light. He invited Samuel S. Snow to give his study on “The Midnight Cry.” The man not only spoke that day but each day afterward until the meetings closed. The people were thrilled, for the parable of the ten virgins seemed to apply to them. Brother Snow explained that the Advent people had

expected the Lord to come in the spring of that year but had been forced to wait. The 2300-day prophecy could not end until the fall of 1844. A closer study of the sanctuary and its services revealed that the cleansing of the sanctuary occurred on the tenth day of the seventh month. This coincided with the idea that the 2300 days would end in the fall, for the tenth day of the seventh month (of the Jewish year) in 1844 was on October 22.

In the parable of the ten virgins the cry was made at midnight. Samuel Snow's midsummer message seemed to correspond to the "midnight cry." The reality of the truth gripped the hearts of the people, and they went from the camp meeting to herald the glad tidings far and wide, "Behold, the bridegroom cometh; go ye out to meet him." The "Midnight cry" was given during the "tarrying time." The 50,000 Advent believers were so impressed that the Lord would come that many of them did not cultivate their fields, because they thought He would have come before another harvest time. They spent their time proclaiming the coming of Jesus.

d. The Great Disappointment

As October 22, 1844, drew near, tension increased among the Adventists. There were thousands who were completely unconcerned or who were watching merely as bystanders. Newspapers had published sensational stories about the Millerites. However, the sober factual reports described the Adventist groups as sincere, devout people who were calm and earnest. There were several classes of people among the Advent believers. Some had joined the group through fear; some rejected the exact date, such as William Miller himself until a few weeks before October 22. Then there were the honest believers, the majority of whom accepted the day; they made consistent preparation to meet Jesus.

The day arrived. The Adventists were in meeting houses or private homes. The believers sang hymns and reviewed evidences that the Lord would come. The day passed and the sun set. Still there was hope: "For ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning" (Mark 13:35). Finally, midnight passed. Prayer was offered, and tears filled the eyes of some of the believers. The believers were grief-stricken and asked one another, "Have the Scriptures failed?" Further diligent study would reveal that the time prophecy was correct, but the event to take place had been incorrectly interpreted.

Hiram Edson said, "There is a God in heaven. He has made Himself known to us in blessing, in forgiving, in redeeming, and He will not fail us now. Sometime soon this mystery will be solved."

Many Millerites drifted away soon after the disappointment, though a substantial group held together for several years. Miller died in December, 1849. Some of his associates continued to set new dates for several years. They became the Evangelical Adventists, believing in consciousness in death and an eternally burning hell. They gradually declined into extinction. Another group, which believed in the unconscious state of the dead but continued to observe Sunday, took the name Advent Christians. Their church still exists. There were several other groups with different ideas, and some went into fanaticism. We are primarily interested in the group including Hiram Edson, Joseph

Bates, James White and Ellen Harmon, who formed the nucleus of the remnant church. (James and Ellen were united in marriage August 30, 1846).

Those who were to form this nucleus shared the bitterness and heartache of the disappointment with the other believers. Most of those gathered at Edson's farmhouse went sorrowfully home on the morning of October 23. Edson and some close friends went to the barn for a season of prayer, which gave them confidence that the Lord would show them the way.

After breakfast Edson said to one of the believers who remained, "Let us go out to comfort the brethren with this assurance." The two men walked through the field where Edson's corn was still in the shocks. They went with meditative hearts, thinking of the disappointment. At about the middle of the field, Edson stopped. * He seemed to see the sanctuary in heaven and Christ as High Priest going from the Holy Place of the sanctuary into the Most Holy. "I saw distinctly and clearly," writes Edson, "that instead of our High Priest coming out of the Most Holy of the heavenly sanctuary to come to this earth on the tenth day of the seventh month, at the end of the 2300 days, He for the first time entered on that day the second apartment of that sanctuary and that He had a work to perform in the Most Holy before coming to this earth." This cleansing of the sanctuary marked the beginning of the investigative judgment.

His companion had gone across the field; but at the fence, he turned. Seeing Edson far behind, he called, "Brother Edson, what are you stopping for?" Edson called, "The Lord was answering our morning prayer." Catching up with his friend, he told him of his new insight.

The cornfield experience led these men and others to intensively study the sanctuary service given to Israel and the significance of the doctrine of the 2300 days. They published their findings in Advent journals, and Hiram Edson called a conference late in 1845.

Now the mystery was resolved and the dates confirmed. The message of the first angel continued as present truth. It was and is a powerful doctrine to turn sinners to Christ in this time of judgment. The second angel's message held significance for the period preceding the disappointment and holds additional significance for the future.

e. **The Third Angel Begins**

The study of the sanctuary was the key that unlocked the mystery of the disappointment. It was also a key to the central doctrine of the ***Third Angel's Message**, which points especially to the law of God and particularly to the consequences of transgressions. There is a definite link between this message and the Sabbath, which is the center of the law. It was in the light given to the early believers on the Sabbath truth that God was preparing for the final message.

During the time of the Midnight Cry in 1844, Mrs. Rachel Oakes (later Preston), a Seventh Day Baptist, came to Washington, New Hampshire, to visit her daughter, who was one of the Advent believers. Mrs. Oakes was an ardent believer in the Bible Sabbath and had brought with her a supply of tracts. Soon she accepted the Advent doctrines, and she also continued to keep the

Sabbath. The tracts she quietly distributed bore fruit. At a Sunday morning service one of the Adventist believers arose and said he was convinced the seventh day was the true Bible Sabbath, and that he, for one, was resolved to keep it. Several others expressed themselves as like-minded, and within a few days practically the entire company of forty became Sabbathkeepers.

Thus began, in a sense, at Washington, New Hampshire, the first Seventh-day Adventist church, although it was years before the Seventh-day Adventist organization was established.

The first Adventist minister to accept the Sabbath was Frederick Wheeler, of the Washington group. He was formerly a Methodist minister and an associate of William Miller.

Adventists as a body were called to the Sabbath question through an essay on the subject by T. M. Preble, published in a paper at Portland, Maine early in 1845. J. B. Cook also wrote an article that appeared in print shortly after Mr. Preble's, in which he showed conclusively that there is no Scriptural evidence for keeping Sunday as the seventh-day Sabbath. A Sabbath movement had begun that could not easily be stopped.

Hearing of the Washington, New Hampshire, company that was keeping the Sabbath, Joseph Bates decided to visit them to see what it all meant. He went to New Hampshire, studied the subject, saw their views were correct and accepted the light. Returning home, he met on the bridge between New Bedford and Fairhaven a Mr. Hall, who greeted him, "Captain Bates, what's the news?" "The news," replied the captain, "is that the seventh day is the Sabbath of the Lord our God." "Well," said Mr. Hall, "I shall go home and read my Bible and see about that." He did so, and when next they met, Mr. Hall had accepted the Sabbath truth and was obeying it (*The Great Advent Movement*, pp. 39, 40).

Although the seventh-day Sabbath truth was highlighted again in 1844, there have been Sabbathkeepers since the commencement of time. Even during the Dark Ages, groups observed the seventh-day Sabbath. The Seventh Day Baptists loyally preserved the truth of the fourth commandment for centuries, and we have seen it is from them that the Adventists first learned of the Sabbath truth.

f. **The Sabbath Conferences**

The doctrine of the seventh-day Sabbath soon became a test for those wishing to join the Sabbathkeeping Adventists. The reading of a single article was sufficient to convince Joseph Bates. Hiram Edson also readily accepted the Sabbath truth. Frederick Wheeler and William Farnsworth needed only the introduction to the subject and a little time to study; soon they were Sabbathkeepers. James and Ellen White were not impressed with the importance of the Sabbath doctrine at first. After their marriage the Whites studied a pamphlet that Bates had published, and they soon accepted the Sabbath.

However, these were difficult days for these leaders, for there was not yet a unity of teaching. In the providence of God several conferences were held about this time. The believers dug deeply into the

Scriptures and compared text with text until they knew the doctrines of the Bible. In all, there were six Bible conferences during 1848. Ellen White played a very important part in these conferences.

g. God's Gift to the Remnant Church

“While in vision on Patmos, the apostle John saw symbols of great eras of world history. As John peered into the future, he caught a glimpse of God’s loyal people near the close of time, and he saw the intensity of the conflict. As the prophet looked closely, he observed that this church was keeping God’s commandments. He saw, too, that it had special divine guidance through the Spirit of Prophecy, ‘for the testimony of Jesus is the Spirit of Prophecy’ ” (*Revelation 19:10*), *The Story of Our Church*, p. 186.

From the very beginning, God has in various ways kept in contact with His church. His leadership is not always as obvious as the pillar of cloud by day or pillar of fire by night, but His people are made aware of His presence. The main channel of communication between God and His people has always been through “His servants the prophets.” As predicted in Revelation 12:17 and 19:10, the remnant church was to have the gift of prophecy.

William Ellis Foy was born in 1818 to Joseph and Elizabeth Foy in Augusta, Maine a free state so consequently, William was born “free” and grew up during a time of racial conflict and divide. His birthplace, however, was far removed from the oppressive conditions of the slaveholding states, as Maine had very few Blacks and virtually no slaves, but was not without racial prejudice.

After growing up in a country setting for a large part of his life, he then married in the middle or late 1830s and moved to Boston, where his skills in farming and carpentry provided him a means by which to live.

In 1835 Foy was converted, under the preaching of Elder Silas Curtis at the Freewill Baptist Church in Augusta, Maine. Here Foy converted to Christianity and began to inquire what he should do to be saved. Shortly thereafter, Foy began receiving visions about the Advent. After he moved to Boston, many witnessed him during times of these visions.

His first vision was concerning the ultimate victory of the saints. Then late one Friday evening he entered into his second vision, which lasted 12½ hours, until early Saturday morning. It was based upon the judgment and the level of preparedness of those in the church. Given the racial tensions of the times, Foy was apprehensive to share the visions. However, he trusted God and shared what he had been given.

After traveling extensively with his message, Foy was given two more visions shortly before the disappointment. New material was presented to him showing three platforms, which indicated a third phase in the message from God for that time. In perplexity he ceased public work but maintained an interest in the Advent movement. He died on November 9, 1893, at the age of 75. (Excerpts taken from *The Unknown Prophet* by Delbert W. Baker)

Hazen Foss, a talented young Adventist of Poland, Maine, was given a vision a few weeks before the great disappointment. The vision included the three platforms shown to Foy. Foss was warned of some of the difficulties he would have to face as a messenger of the Lord and when he related the vision. Due to the ridicule of the people, he refused to do so. The vision was repeated, with a warning that if he still refused, the gift would be withdrawn. Since he still refused, a third vision was given telling him the gift was being given to one of the weakest of the weak. Though he lived until 1893, he never regained an interest in personal religion.

Ellen Harmon was the third person selected by the Lord to be the messenger to the remnant. In December, 1844, two months after the disappointment, when a voice of assurance from heaven was needed for the Advent believers, God gave a vision to Ellen, a young woman of seventeen. In brief, a symbolic representation of the future of the church was portrayed to her. The time covered was from October 22 until the saints would enter the New Jerusalem. She saw that the coming of Jesus was not as near as they had hoped. The glory of the vision of heaven was so real to Ellen that after she came out of vision everything seemed dark about her. She wept as she realized that her experience was only a vision. She was homesick for heaven.

About a week after Ellen's first vision she was given a second revelation. She was told she must go from place to place and relate the divine messages that had been revealed to her. At the same time she was shown the trials she would face.

In her first vision Ellen Harmon saw the same portrayal that was revealed to Foss and Foy. The vision depicted the journeys of the people of God on their way to the kingdom.

In the early Advent church each member had to decide whether or not to believe that Ellen Harmon's messages were from God. In like manner a person who joins the Seventh-day Adventist Church today must determine in their own mind whether she spoke truthfully or not when she declared that God called her to be His messenger. However, we are not left in doubt, because the Bible gives important tests by which we may check the claims of the writings of Ellen White as one of His prophets. *There are four clear tests, and we see that in each case her life and work harmonize with these Bible tests.

1. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isaiah 8:20).

There is no conflict between the statements in the *Testimonies for the Church* and the teachings of the Bible. Ellen White consistently upholds and magnifies the Bible.

2. "By their fruits ye shall know them" (Matthew 7:20).

The Sabbath School, Christian education, healthful living, the publishing work are but a few of the fruits that have come to the church or a result of following counsels of the messenger of the Lord. Over a period of seventy years, Ellen White proved to be a genuine Christian, and a wise and safe leader. She devoted her life to the work of God, never seeking office or

wealth.

3. “When the word of the prophet shall come to pass, then shall the prophet be known” (Jeremiah 28:9).

There are many Bible prophets, and there are people in the Scriptures who are named to be prophets but did not make predictions. However, if a prophet makes predictions, they need to come to pass. In 1848 Ellen White predicted that the publishing work, which would begin with a few papers in a carpetbag, would grow until it would seem “like streams of light that went clear round the world.” Today, the Seventh-day Adventist Church operates about fifty publishing houses. There are many other predictions, such as stating that cancer was a virus and that the world would become involved in international war, with the loss of ships and navies and millions of lives, which confirm her words to be true. One of the most outstanding recent fulfillments can be read about in the first few pages of *Testimonies* volume 9, regarding New York City.

4. “Every spirit that confesseth that Jesus Christ is come in the flesh is of God” (1John 4:2). Books such as *The Desire of Ages*, *Thoughts from the Mount of Blessing*, and *Christ’s Object Lessons* are clear witnesses to the fact that Ellen White confessed that Jesus was God.

Through the years enemies have bitterly assailed Mrs. White and her claims to divine revelations. Their work has been built largely on prejudice, distortion of facts and outright falsehood. Such attacks were to be expected. However, more than sixty volumes and thousands of magazine articles still bear testimony to the divine commission of this remarkable lady. The history of the church is interwoven with the story of guidance by the gift of prophecy. Wherever the church has followed the counsels from the Lord it has, as promised, prospered.

***Listed below are some interesting facts concerning the life and service of Ellen White:**

1. Ellen Gould Harmon was born November 26, 1827, on a farm at Gorham, Maine, about twelve miles west of Portland. With her twin sister she was the youngest of a family of eight. She was a normal, happy child with a pleasant disposition and a deep sense of the importance of religion, which she received from her devout parents.

2. A turning point in her life came when one day as she was crossing a park she received a blow on her face by a stone thrown by another girl. Her nose was broken and her face temporarily disfigured. She was unconscious for three weeks, and the shock rendered her an invalid for some considerable time. Study was out of the question, and although she endeavored to attend school again, she finally had to surrender any plans for academic education due to her 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 teachings while remaining Methodists.

However, it was not easy. During this period Ellen went through a spiritual crisis in making her decision. At a camp meeting in the latter part of 1840 she gave her heart to God, and immediately her troubled spirit was calmed. From that time forward she began a new relationship with the Lord.

4. Her family was among those who accepted the “midnight cry” to forsake and leave the apostate churches. They were among the company that experienced the “Great Disappointment” but remained firm in the Advent message.

5. Her first vision occurred shortly after the great disappointment, and she was shown the progress of God’s people toward the heavenly home. As she thought of her youth (she was just seventeen), her timidity, her poor health and the hardships before her, she prayed earnestly that God would release her from the responsibility to be His messenger. However, the call of duty did not change, and she expressed her willingness to go and do what God wanted her to do.

6. In April, 1847, she was given a vision of the Sabbath. She saw the temple in heaven with Jesus raising the cover of the lid. There she saw the Ten Commandments with a soft halo of light around the fourth and heard an angel confirming its importance. She was shown that if the Sabbath had always been kept, there would not have been an infidel or atheist, and the world would have been prevented from idolatry. This vision opened up to her the relationship of the Sabbath to the third angel’s message. The believers who saw the true importance of the sanctuary, Sabbath and Second Advent doctrines were the forerunners of the Seventh-day Adventist Church (*Life Sketches*, pp. 95, 96).

7. For the next seventy years her work was to receive counsels from God and to give them to his people. She spoke to many audiences, wrote about forty volumes of books (which became known as the “Spirit of Prophecy”) and contributed many articles in Seventh-day Adventist publications. Perhaps her best-known and best-loved book is the story of Christ’s life, *The Desire of Ages*. She traveled widely, not only in North America but to many parts of Europe and out to Australia and New Zealand, where her counsel was used in laying the basis of the work there. She was instrumental in setting up Avondale College in Australia.

8. The messages that Ellen White received from God were usually given to her in vision form. During these visions it was evident that she was under divine control. She looked intensely at some distant object; her breathing ceased but her face did not lose natural color, nor did her pulse fail. Various testimonials from eyewitnesses, including doctors, 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, and 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 they would not be accountable for unnatural scientific principles.” This frail woman gave evidence of great strength while in vision; at one time she held a large eighteen-pound Bible in her extended left hand for half an hour.

9. Seven years after she received her first vision she published her first book, a pamphlet of 64 pages, now the first section of *Early Writings*. The writings of Ellen White are termed “*Spirit of*

Prophecy Writings.” Some of the outstanding books from her pen that you should know about and study are as follows:

1855-1909	<i>Testimonies for the Church</i> (9 volumes)
1882	<i>Early Writings</i>
1888	<i>The Great Controversy</i>
1890	<i>Patriarchs and Prophets</i>
1892	<i>Gospel Workers</i>
1892	<i>Steps to Christ</i>
1896	<i>Thoughts from the Mount of Blessing</i>
1898	<i>The Desire of Ages</i>
1900	<i>Christ’s Object Lessons</i>
1903	<i>Education</i>
1905	<i>The Ministry of Healing</i>
1911	<i>The Acts of the Apostles</i>
1913	<i>Counsels to Parents, Teachers and Students</i>
1916	<i>Prophets and Kings</i>

10. Ellen White fell asleep in Jesus as quietly and peacefully as a weary child goes to rest, at her Elmshaven home on July 16, 1915. She is buried beside her husband and children in Battle Creek.

h. Other Early Pioneers

James White (1821-1881) was a pioneer minister in the Advent movement. In spite of physical defects, he felt that God wanted him to warn the world of its nearing end and went on a preaching tour carrying the first angel’s message to many towns. He was a persuasive speaker and a good singer, but above all he was a leader of men. “James White, intrepid, resourceful, far-seeing, eager leader of the infant Seventh-day Adventist Church, who in the early decades of its history had a chief part: first, in framing the doctrines and bringing out a people to stand upon them; second, in promoting and organizing the ecclesiastical polity; and third, in founding and managing the institutions— corporate church, publishing, health and educational— which make up the pillars of this cause. He was a born leader...All his co-workers felt the dynamic power of his spirit” (Spalding).

*James White served as president of the General Conference for three terms, totaling ten years.

Joseph Bates (1792-1872) had risen from cabin boy to captain and had retired from the sea before the first angel’s message came to him. God had been leading him; always a man of good principles and a lover of right and truth, he had given up the use of alcohol and tobacco while sailing the seas. He was a member of the Christian Church and about fifty years of age when he was called to preach; he organized one of the first temperance societies in America. He poured his money into the work until, at the time of the great disappointment, he had little left; after that, he lived much by faith.

He was the first of leaders who later became Seventh-day Adventist ministers to accept the Sabbath truth and introduce it to other leading workers and believers. He also wrote the first comprehensive Sabbath tract that was printed. He spent much of his time from then on traveling the “unworked

West,” even in the winter snows of Canada and in all parts of eastern America. “He shrank from no hardship in his untiring zeal.” He was older in years than his more youthful associates, the Whites, and they leaned upon his fatherly advice in the pioneering days of the movement. He was active until the end of his life; he died in 1872 and is buried near his home in Michigan.

John Nevins Andrews (1829-1883) was but fifteen years old when he shared in the great disappointment. He began to preach at 21. He was among the first of the leaders to accept the Sabbath truth, was a diligent student, an able writer (*History of the Sabbath*) and a good organizer. He led out in studying God’s plan for gospel finance, from which was developed the tithing system as we know it today. In August, 1860, he suggested publicly that the brethren should meet to discuss church organization; as a result, the Advent Review Publishing Association was formed, and the name “Seventh-day Adventist” was chosen for the church. Partly because he was a good linguist, he was sent to Europe in 1874 as our first official overseas missionary, and he laid a firm foundation for the work there. *J. N. Andrews was the third president of the General Conference.

John Norton Loughborough (1832-1924) preached for the Adventists from the age of sixteen, though he had not heard the Sabbath truth until 1852, when J. N. Andrews explained it so clearly that he accepted it immediately. He worked with M. E. Cornell in the 1850's before ministers received salaries, laboring at any work he could find for four half-days a week, and preaching the rest of the time.

John Byington (1798-1887) is best remembered as the first president of the General Conference. He had been a Methodist minister before the three angels’ messages came to him. One of the first Sabbath schools and the first Adventist elementary school (begun in 1853) were taught in Byington’s home at Buck’s Bridge, New York. The teacher was his daughter Martha. Early Sabbathkeepers gathered at his property, on which he built an Adventist church.

J. H. Waggoner (1820-1889) accepted the Advent message in 1852 and is listed among those who called for a discussion of church organization in 1860; by then he was one of the leaders among Sabbathkeeping Adventists. He worked in the West, chiefly as the editor of the Signs of the Times. Later he served in Europe and died in Switzerland.

Uriah (1832-1903) and **Annie** (1828-1855) **Smith** were two promising young people, brother and sister, who were teaching when the Lord called them to work for Him. Annie Smith responded as a result of a dream about Elder Joseph Bates, whom she heard speak very soon after. She was an ardent worker, best remembered for her poems, many of which were used as hymns. Her life ended prematurely in 1855 as a result of tuberculosis. Uriah Smith accepted the message about the end of 1852, more than a year after his sister, and entered the publishing work. He was an ordained minister of the gospel and spent most of his life as an editor, from 1853 to 1903, the year of his death. He was an editor of the Review and Herald and author. *Thoughts on Daniel and the Revelation* is the work by which he is best remembered. In 1888 he was a leader in the discussions on righteousness by faith, and he was one of the prominent Bible scholars of the denomination.

Frederick Wheeler (1811-1910) was a Methodist-Adventist preacher who lived in New Hampshire

and pastored the church at Washington. He was essentially the first Seventh-day Adventist minister, for he accepted the Sabbath truth brought to him by Mrs. Rachel Oakes in 1844. Among those in his congregation who accepted the third angel's message were the Farnsworth brothers, William and Cyrus.

For further studies on early pioneers, read:

Life Sketches of Ellen G. White, pp. 105-111.

Footprints of the Pioneers, by Arthur W. Spalding

Section 4

The Remnant Church Organized 1853-1863

The Seventh-day Adventist Church did not come out of the 1844 movement with a structure and corporate identity. The scattered believers took nearly twenty years to develop the components that would finally bring about the need for a structured approach to fulfilling its mission. A few of these components, or steps, we list as we follow the move toward organization.

a. **Identity Cards Issued**

*An initial step toward church organization was the need to identify those persons who, as itinerant preachers, would travel around the country preaching to small, scattered groups of believers who often were quite cut off from current happenings. It was decided that identification cards would be issued and signed by the “leading brethren,” thus certifying the validity of the doctrines presented by the carrier. This procedure was introduced in 1853 (the forerunner of credentials). While the preachers received no salary and were thus self-supporting, they traveled and preached with zeal.

b. **Evangelistic Tents and Sabbath Schools**

During the summer of 1853, Elders J. N. Loughborough and M. E. Cornell were sent out at the expense of the Battle Creek church to travel in three adjacent states. They became the first to have a “travel budget.” The following summer they raised the necessary \$200 to purchase a 600-foot circular tent and on June 10, 1854, held the first-ever tent meeting among Seventh-day Adventists. While both these events may appear to us quite insignificant, to a motley group of a few hundred scattered believers these were both momentous risky decisions with little support except faith.

The year 1853 also saw the development of embryonic structure with the formation of regular Sabbath schools in Rochester and Buck’s Bridge, New York. The idea had been introduced the year before with a novel series of *Sabbath school lessons* printed in the new magazine The Youth’s Instructor.

c. **Move to Battle Creek**

The Whites had settled in Rochester, New York, where they had enough room to set up a small print shop to produce the magazines and pamphlets that were rapidly expanding the work of the gospel. However, the primary growth of the movement was following the westward expansion of the nation, and Rochester was getting left behind and out of the way. The print shop was incorporated instead of being under private ownership. Then four laymen offered James White \$1,200 as an interest-free loan to set up the press in Battle Creek. The offer was accepted, and in 1855 the press moved to a two-story 20 x 30-foot (6mt. x 9mt.) house in Michigan. Here the fledgling church established its headquarters, until 1903, when it moved to Washington, D.C. (See *Life Sketches of Ellen White*, pp.

388-393, for interesting further details regarding this latter move.)

In the new location the press was kept busy printing the *Review and Herald*, the *Youth Instructor*, temperance and evangelistic tracts, and an increasing load of all sorts. Uriah Smith, who had joined the movement two years earlier, was appointed editor, and writers included Andrews, White, Waggoner, Cottrell, and Pierce. The first issue (volume 7, number 10) of the *Review* in its new home was dated December 4, 1855.

d. **Early Publications**

In 1849 a group of Sabbathkeeping Adventists had begun to publish a paper called *The Present Truth*. In 1850 they also had published six issues of *The Advent Review*. In November of that year, these two papers had merged under the name *Second Advent Review and Sabbath Herald*, which today is simply the *Adventist Review*. This is the general church paper and contains news of activities of the church around the world as well as devotional and doctrinal articles. There is a weekly edition as well as a monthly edition. It is printed at the Review and Herald Publishing Association in Hagerstown, Maryland.

*The Youth's Instructor, begun in 1852 by James White, has evolved into several age-related magazines to better meet the needs of the youth. Today the church publishes the *Insight, Guide, Primary Treasure, Our Little Friend*, and *Sabbath School Lesson Quarterlies* for all age groups.

e. **Opposition to Organization**

*At first, the mere mention of the word “organization” would bring very strong feelings and vocal negative opinions. The fact that many had been disfellowshipped from their previous churches had turned folk strongly against any formal church structure. However, as the movement grew in numbers and spread out geographically, it became more evident that church organization was becoming essential to safeguard against confusion and fanaticism, keep from becoming a one-leader cult, ensure continuity and focus to mission and resolve problems arising from property ownership legalities.

f. **Early Church Finance**

In the 1850's those who preached the Advent message relied on the generosity of their listeners and worked when and where they could to support themselves. A group, under the leadership of J. N. Andrews, searched the Scriptures to find God's method for the support of the ministry. The resulting recommendation was called *systematic benevolence*. The initial plan adopted called for each member to give annually at least 1% of all personal property free of debt, in addition to weekly free-will offerings.

Until 1853 all literature was given away free and printed as specific donations were given. In 1853, James White suggested that the tracts be sold (the price of a full set was set at 35 cents by Loughborough), and in 1854 the Review was offered by subscription and the price of \$1.00 per year

payable in advance.

g. Vote to Organize

To understand the setting, here's a quote illustrating much of the current thought of the times. George Storrs, a prominent leader in the movement, wrote: "Take care that you do not seek to organize another church. No church can be organized by man's invention but what it becomes is Babylon the moment it is organized..."

When tent ministry became an effective way of spreading the gospel, it required a full-time commitment of a large number of ministers. This was not possible without some regular form of support. Finances were therefore carefully studied and plans were voted. Then some suggested a form of organization was needed to hold church property. Opposition arose and accusations of "going back to Babylon," "union of church and state," "power mongers," greed and position were all used as the debate became emotional rather than fact and necessary reality. Reality slowly won out, and at a general meeting held at the end of September 1860, the name "Seventh-day Adventist" was selected to represent the movement and a unanimous vote was taken for the formation of a publishing association. The Seventh-day Adventist Publishing Association was officially formed on May 3, 1861.

At this spring meeting it was also decided to issue certificates of ordination, and the churches in the state of Michigan were organized into a conference, with a chairman, secretary and advisory. *The Michigan Conference then met the following year and invited all other "state conferences" to meet in a general conference in the spring of 1863. Six states organized and sent delegates to the May 20-23 meeting. At this meeting a General Conference constitution committee was appointed, and a state conference constitution committee was named. And, finally, John Byington was elected as the first president. A constitution of nine articles was adopted, and while others have been added since, no major changes have taken place within this document. At this time, there were 3,555 members in 125 churches. The ordained ministerial staff numbered twenty-two, with eight additional licensed workers.

Section 5

Expansion and Reform

1864-1873

i. **Obstacles to Overcome**

If the internal tensions were not enough, the fledgling church had to cope with a major external obstacle as well. The American Civil War was in full swing (1861-1865) precisely at the same time. Military service and normal disruptions created by warfare were major issues to deal with while attempting to keep a clear focus on the mission of the remnant church. Once the church was organized formally, one of the first immediate benefits appeared when the United States government granted noncombatant status to members (1864).

b. **A Call to Go West**

As soon as the war was over, the church was again able to think expansion. While Michigan and the other states of the midcountry were considered “West ,” now the “far West” opened up new possibilities. A Macedonic call came from fourteen members living “way out there,” so at the General Conference session of 1868, Elders J. N. Loughborough and D. T. Bourdeau were appointed to go to the West coast. The work grew very quickly and spread into Western Canada as well.

The Whites visited the Pacific coast in 1872. As a result of this trip and seeing the needs of the work in that area, they sold their home in Battle Creek and donated the money to the work there. By 1874 the first issue of Signs of the Times came off the presses of the west. Today nearly one third of the North American Division membership resides in the two Western unions.

c. **Expanded Publications**

In 1865, Ellen White’s six pamphlets on health, based on an 1863 vision, were released. The need for this instruction was desperate; many of the pioneer leaders were in very poor health because of ignorance. While the believers had been active in temperance work, they were not fully aware of the positive aspects of healthful living. Continuing the same theme, in 1866 the magazine Health Reformer appeared as the church’s first health journal.

d. ***Health Institutions Established**

As a direct result of a second vision on health received by Ellen White, a health institution was opened in 1866. It was first called the Western Health Reform Institute and later became world known as Battle Creek Sanitarium. It was paid for by personal pledges (James White and J. P. Kellogg gave \$500 each) and became the first of what was to become one of the largest chains of medical institutions in the world. Dr. Kate Lindsay helped start a school of medicine at Battle Creek in 1883.

e. **Schools Established**

Sporadic efforts had been made to establish church schools as early as 1853. Possibly the first of these was sponsored by John Byington, with his daughter, Martha, as teacher at Buck’s Bridge, New

York.

The first official Seventh-day Adventist school anywhere in the world was begun in 1872 at Battle Creek by Goodloe H. Bell, a former patient of the Battle Creek Sanitarium. The school was the building that had originally been built for the press. Today the church operates more schools around the world than any other Protestant denomination.

f. Camp Meetings Launched

The early Adventists had held camp meetings prior to 1844, but the idea had fallen by the way due to public ridicule. Now, five years after the General Conference was organized, the idea was revived, and in 1868 the first Seventh-day Adventist camp meeting was held on a farm in Michigan with two thousand in attendance. In 1878 there would be 20,000 attending a camp meeting near Boston. Today these special meetings are held in many parts of the world, with some of the largest being held in East Africa.

g. Sabbath Schools Started

The first Sabbath school lessons had appeared in the *Youth's Instructor* in 1852 and were written by James White. G. H. Bell, "the born teacher," had experience in Sunday school work. So in 1869 he prepared two series of lessons for Sabbath schools. The next year a simple programming format was added and the Sabbath school was on its way.

The first Sabbath school gifts to missions were sent to Australia (1885) and Africa (1887). Later, a ship was sent to the South Pacific; the "Pitcairn" plied the south seas for several years, taking missionaries to many islands. The population of Pitcairn Island today is entirely Seventh-day Adventist.

At the close of the year 2000 the church statistics showed there were 14,548,500 Sabbath School members around the world.

h. Tract Society Formed

The Vigilant Missionary Society, formed in 1869, made one of its top projects the wider distribution of literature. Stephan N. Haskell saw possibilities in this kind of work and organized it on a broader basis. They soon became known as "tract and missionary societies." Today's offspring are known as the Publishing Department (Colporteur Ministry) and the Adventist Book Centers.

At the General Conference of 1873 a Missionary Society was formed. As a result, missionary work (witnessing and outreach participation) among members increased. This society became the Lay Activities Department, then Personal Ministries.

Section 6

Worldwide Vision

1874-1878

a. **First Overseas Missionary**

For several years “Macedonian” calls had been coming to the General Conference from Switzerland. M. B. Czechowski, a converted Catholic priest, had traveled out on his own under another sponsorship, spreading the message of the second advent along with other beliefs held by our church, including the seventh-day Sabbath. Finally, at the General Conference session of 1874 a significant official forward action was taken. John Nevins Andrews was appointed the first official overseas missionary and was sent to Switzerland. His son Charles, 17, and daughter Mary, 13, sailed with him; his wife had died in 1872. Soon after his arrival, the European Mission was organized. Andrews also reached Prussia (1875) and reported having found a group of 46 Sabbathkeepers there.

b. **Publishing Work in Switzerland**

In 1876 publishing began at Basel and the first SDA periodical, the French language Signs of the Times, appeared.

c. **Work Spreads Across Europe**

Scandinavia was entered in 1877 by John Matteson, and a publishing house was opened two years later. D. T. Bourdeau was assigned to consolidate the work in France. His brother, A. C. Bourdeau worked in Italy, Germany, France, Switzerland and Romania. Philipp Reiswig, a man who was uneducated and with a speech impediment, was used in a special way by God to carry the message into Russia.

d. **Work Established in Great Britain**

William Ings went to England in 1878 and in only 16 weeks had ten people keeping the Sabbath. Later that same year, Elder Loughborough arrived to lead out, and in time the Stanborough Press and Newbold College were established.

These countries each in turn became a home base, sending out missionaries to other lands.

Section 7

Significant Advances and Losses

1879-1904

Significant Advances

a. Youth Ministry

*The first young people's society was organized in Hazelton Township, Michigan, in 1879, by two youth— Harry Fenner, 17, and Luther Warren, 14. Twenty years later (1899) the Ohio Conference became the first to form a conference-wide youth organization. It was known as *Christian Volunteers. In 1890 the first youth ministry related manual appeared under the title “Manual of Suggestions for Those Conducting Youth Meetings.” These ideas spread rapidly: by 1891 Youth Societies were formed in Wisconsin; by 1892, they had spread to Australia; by 1901, Missionary Volunteer membership cards were being issued, and by 1904 the first Manual of Young People's Work appeared. To begin with, youth ministry came under the direction of the Sabbath School Department, but in 1907 the General Conference Youth Department was formally organized, and Elder M. E. Kern was appointed as director.

b. Colporteur Ministry

In 1879 Ellen White was shown the need to circulate books as widely as possible among the public. Two years later, George King felt burdened to sell Uriah Smith's book *Daniel and the Revelation*. The plan was very successful and introduced the colporteur ministry to the church. Today, thousands around the world either make their living through this ministry or earn school scholarships during the summer months.

c. Tithing Adopted

*The tithing system replaced the systematic benevolence plan in 1878. The new combination of tithes and book sales greatly strengthened all phases of ministry. The plan of tithes and systematic offerings have enabled the church to finance a worldwide mission and institutional development program.

d. Church Statistics

By 1883, twenty years after organization, the number of churches had increased over five-fold from the original 125 to 680, membership had jumped five-fold from 3,500 to about 17,500, and tithe now was ready to surpass the \$100,000 mark.

e. World View Becomes Truly Global

General Conference president George I. Butler visited Europe in 1884 and led in forming the European Conference. Ellen White also paid an extended visit to Europe the following year.

*Australia received a party led by S. N. Haskell, M. C. Israel and J. O. Corliss, who were able to start a very strong work there in spite of considerable opposition. An early order of business was to open a publishing house in Melbourne.

New Zealand was next to receive the Advent Message when Elder Haskell went in 1885 and then A. G. Daniells traveled there in 1886.

*Pitcairn Island opened up with a visit by John I. Tay in 1886, and the Fiji Islands were opened by J. E. Fulton, for whom now there is a college on the islands that bears his name.

Africa received the message during the same year (1886). An excellent book (long out-of-print but still around) on the early years in Africa is *Desert Track and Jungle Trail* by Virgil Robinson. It was in 1894 that Pieter Wessels and a small delegation visited with Cecil Rhodes, Prime Minister of Cape Colony, requesting a piece of land for a mission in Rhodesia. Rhodes instructed the administrator in Bulawayo to permit the SDA representatives to select whatever land they needed—and Solusi College was born.

In 1888 a humble man by the name of Abram La Rue went to Hong Kong as a self-supporting colporteur, visited China and prepared the way for missionaries Edwin H. Wilbur and J. N. Anderson to enter China fourteen years later.

f. **A Time to Review**

During the 1860's and 1870's, Adventist evangelists were so busy proving that God's law had not been abolished at the cross that they gave little attention to the "faith of Jesus" and stressed "the commandments of God." There were also still some who held Arian views of Christ and who did not believe in the Trinity nor in the personality of the Holy Spirit.

With this background, the General Conference session of 1888, held at Minneapolis, Minnesota, became a very significant and pivotal meeting in our church history. A crisis had been reached and now dealt with. The decade following was marked by revivals, and righteousness by faith was vigorously discussed and, by many, gratefully accepted. A full and well-documented study of this meeting has been published under the title *Movement of Destiny*, by Leroy Edwin Froom (Review, 1971).

A number of new books written by Ellen White were introduced during this period, including *The Desire of Ages* and *Steps to Christ* designed to help correct erroneous teachings on the nature of Christ and endorsing the truth of righteousness by faith.

g. **Institutional Expansion**

The first SDA college outside of North America was opened near Cape Town, South Africa, in 1893 as the forerunner of today's Helderberg College. Other early institutions overseas were:

Signs Publishing Company	Australia	1886
Stanborough Press	England	1889
Hamburg Publishing House	Germany	1889
Avondale College	Australia	1897

h. Ellen White goes to Australia

In 1891 Ellen White sailed for Australia and remained there for nine years (including several months in New Zealand). While there she founded Avondale College and encouraged the establishment of health food factories. The Sanitarium Health Food Company (1898) was established as a result and is today a very successful major supplier of health foods in the South Pacific, as well as a big financial backer of the South Pacific Division.

i. First Union Conference

The first regional grouping of conferences to be formed as a Union Conference took place in Australia in 1894. Today there are 95 Unions in the world church, according to the 1997 statistical report.

j. Reorganization

The General Conference of 1901 was one of the most significant sessions for the church and its structure. Major changes took place in the management structure, which gave much greater freedom of decision-making to the church at the local level, allowing for maximum expansion “into all the world.” Some of the changes that were instituted include:

1. General Conference Committee was enlarged and made more representative.
2. Union conferences/missions and local conferences/missions became the pattern of organization.
3. Conferences were to share their tithes and offerings with the missions.
4. Various independent organizations representing various interests of the denomination became departments of the General Conference.

This 1901 session became known as the “turning point toward unity, reform, solvency and ardent evangelism”.

Significant Losses

k. Pioneers Called to Rest

1. James White died in 1881. His death heralded an end to the era of the pioneers in America.
2. John Byington–1887. The first president of the General Conference is buried next to the

first Adventist in Battle Creek (David Hewitt). For his funeral, he had previously chosen as the text Revelation 3:21: “To him that overcometh....”

3. John N. Andrews– 1883; J. H. Waggoner– 1889. Both are buried in Basel, Switzerland.

4. Uriah Smith– 1903, longtime editor of the *Review*; his book *Thoughts on Daniel and the Revelation* is still much used today. His death coincided with the end of the Battle Creek era as well.

l. **Bright Stars Disappear**

1. D. M. Canright, a leading minister, left the church and became an ardent opposer of the movement. He died a broken and forgotten man.

2. Dr. J. H. Kellogg, administrator of the Battle Creek Sanitarium, mixed pagan pantheism with the Bible, left and managed to take the hospital with him.

m. **Fire Destroys Institutions**

For some time Battle Creek was developing into an Adventist “cloister.” The members there were warned by God several times not to concentrate in one location but to scatter out and take the “Good News” with them. In 1893 they were warned that the institutions would be destroyed if they did not decentralize. In February, 1902, the main building of the sanitarium burned down. In December of the same year, the *Review* factory was destroyed by fire. Finally in 1903, Ellen White’s advice to move the headquarters east was heeded and property purchased near the nation’s capital, Washington, D.C.

Section 8

Continued Expansion in Every Direction

1905-1923

a. **To all the World**

By 1905 the overseas mission program was expanding as fast as persons were found who were willing to sacrifice. On every continent and throughout the oceanic regions, the Spirit of God was leading men to the light.

1. Philippines entered by R. A. Caldwell in 1905 and J. L. McElhany in 1906.
2. Greece entered by W. E. Howell in 1907.
3. New Hebrides entered by C. H. Parker in 1912.
4. Solomons entered by G. F. Jones in 1914.
5. Highland Indians of South America received F. A. Stahl in 1909.

Africa was witness to a rapid northward expansion of the gospel as missionaries from South Africa and America pushed northward through the then British colonies of East Africa. Names like Tarr, Campbell, Stockil, Anderson, Sparrow all list under the pioneers. Today their descendants still continue in most of these countries. The Solusi graveyard is full of markers of these early pioneers, with the university itself a memorial.

Each new venture, each new missionary cannot really just be listed as another statistic. The lives affected, the waves set in motion are still being seen and felt today amplified through many fascinating stories of God's providential guiding. The student of church history will want to research more on this topic.

b. **Ingathering Plan Started**

In 1903 a lay member named Jasper Wayne experimented with an idea by giving away *Signs of the Times* and collecting donated money for missions. The idea caught on and is now an annual practice around the world, as funds are collected in support of the church's humanitarian and educational work.

c. **Youth Ministry**

*In 1907, youth ministry came into its own when the new Young People's Department was added to the General Conference and Elder M. E. Kern was named its first director.

In the Central Union of the U.S. a little booklet was produced in the same year, with Bible texts listed for daily devotions. It was called the *Morning Watch*. It soon caught on and became a key part of the future Pathfinder Club. Also in 1907 youth received a new plan of study known as the

Standard of Attainment, which was a forerunner of the Progressive– AY– Pathfinder classes. Reading Course plans for senior youth and junior youth were developed and offered by 1908. The *Junior Society Lessons* (1914) and the *Junior Bible Year* (1917) joined the resources available for youth ministry.

By 1911 some members thought their children needed something more than the fare they had. They understood that children need to spend time in the outdoors, learn camping skills, with the accompanying benefits of independence, teamwork and relationship with their Creator that came with the new skills. One response to meeting these needs was the Takoma Indians Club in Maryland; another was the Mission Scouts in Tennessee (1919).

In 1920, the General Conference saw the need of adding a Junior Youth Specialist to the Youth Department, and Harriet Holt was named to the position. She immediately set to work at experimenting with numerous ideas involving the children in outdoor activities, and in 1922 introduced the Progressive Classes, divided into two groups: two classes for Juniors, in what was called the JMV Society (Friend and Companion), and two classes for those youth who would become Junior Youth Leaders in an organization she called the Comrade Band (Comrade and Master Comrade). The last two were eventually changed to what is today known as Guide and Master Guide.

d. Training School for Medical Evangelists

A medical school had been established in Battle Creek, but it left with Dr. Kellogg and later had to close. In 1910, the church opened the College of Medical Evangelists in Loma Linda, California. The institution prospered, and in 1913 a clinic was opened in Los Angeles, which became White Memorial Hospital. CME, as the college became known, and renamed Loma Linda University, has become world renowned, and today is listed for many great accomplishments, including this stated by the American Medical Association: “one of the top three medical schools in the nation for training physicians how to help patients stop smoking.”

e. World Field Divided

The last major organizational step to take place after the Union and local Conference levels, done in 1901, came in 1913 when the world field was divided up into Divisions. Each Division president is a vice-president of the General Conference. The administrators and departmental staff of both these levels are elected by the General Conference in session. With the expanding work and increasing expenses of transporting delegates, the time between sessions was first lengthened from annual to biennial, then to quadrennial, and in 1970 was voted to become quinquennial– every five years.

It is good for students of church heritage and denominational structure to know the persons currently serving the church at the various relevant levels. Here is a place where you may write in the names of the persons at the General Conference and for your Division, Union, and local field(conference/mission) level who are responsible for the various areas of administration and ministry:

Officers	G.C	Division	Union	Conf./Field
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President
Secretary
Treasurer

Department
Directors

Communication

Education

Family Ministry

Health/
Temperance

Ministerial

Religious Liberty

Sabbath School/
Personal Min.

Stewardship

Women's
Ministry

Youth/
Pathfinders

Children

Adventist
Chaplaincy

Publishing

Trust Services

Note: The *SDA Yearbook*, published annually, gives a full list of all officers and departmental

persons at all levels, but for testing purposes, only those above need to be learned. All Master Guides should know who their Union and Conference presidents and youth directors are.

f. **Messenger to the Remnant Dies**

Ellen White died on July 16, 1915 at the age of 87. Her last words spoken were “I know in whom I have believed.”

*During her seventy years of ministry she wrote more than 100,000 pages, including more than 4,000 magazine articles and at least 8,000 manuscripts and letters. The total of her books today exceeds 120 volumes, including the *Manuscript Releases* (21 volumes). All of these, along with some additional materials, are now also on CD-ROM. Every year the number of languages also increases. All of the world’s major languages now have at least some of her books, and many of the lesser- known languages and dialects also have some of her materials in print. As was always her style, at the last General Conference she attended in 1909, she held out the Bible in her hand and said, “Brethren, I commend to you this book.” To this dedicated, peerless Adventist witness, the Bible was “the only rule of faith and practice.” Her death marked the end of an era, but the influence of her writings, as predicted, continue to guide the church: “the lesser light leading to the greater light.”

g. **A Worldwide Church**

From a one-country operation in the mid-1800's, this church quickly grew and matured into a worldwide church by the first quarter of the 20th century. This period included survival during World War I (1914-1918), and as this time period drew to a close, the church leadership also began to reflect the worldwide focus. When A. G. Daniels stepped down from the presidency in 1922, a leader with an international outlook was invited to step in, one who knew missions and understood the modified focus that came with it. W. A. Spicer had served in England and India and had been chairman of the Foreign Missions Board for over two decades. He once remarked in later life, “Only four years between 1900 and 1940 did not find me on a trip abroad.”

Section 9

Progress Despite Reverses

1924-1946

a. **Last of the Pioneers Dies**

J. N. Loughborough died in 1924, and one might think that with the death of the last of the pioneers, the movement might stagnate, crumble, fracture and finally disappear. That's what happens to most ideologies or personality-centered movements. But the Personality guiding this one does not depend on specific individuals, and His ideology is eternal. See what happened:

At the next General Conference session (1926) 150 workers were sent overseas to new fields of labor. Hospitals and/or schools and/or printing presses were opened in Ethiopia, Japan, Poland, Angola, Philippines, China, Malaya, Java, Trinidad and India. New missions were organized in the South Seas, Middle East, Cameroons, Brazil and the West Indies.

The seed sown by the pioneers, watered by the Holy Spirit, bore fruit.

b. **Depression Years**

All this occurred in a decade that also saw a worldwide collapse of the financial markets in what is known as the Great Depression. Elder C. H. Watson, president of the Australasian Division, was invited to be the General Conference president in 1930– the worst of times. He was noted for financial integrity and business acumen, and even though the next four years saw church income decrease by \$54 million U.S., membership increased by 90,000, 48 missions were organized, and 654 additional workers employed. Suffice it to say, “The Lord blessed.”

c. **Youth Ministry**

Youth Ministry filled in many of the components that continue to shape and guide the focus today. MV Weeks of Prayer began in 1924. The *Junior Manual* was translated into Chinese and Spanish in 1927. Sixteen Vocational Merits were introduced in 1928 (today's Honors listing over 250). Another forerunner of Pathfinders began in Switzerland in 1939 (Advent Wacht), and in the Pacific Northwest were the Trailblazers in 1942. Finally, in 1946 the first Conference-sponsored Pathfinder Club is born in California, and John Hancock designed the triangular emblem that is now recognized and worn with pride around the world by nearly two million Pathfinders.

Numerous individuals in local churches had begun taking their children on camping experiences for several years, but the spiritual benefits of this type activity didn't register with church leadership until the mid-Twenties. Australia held its first Junior Camp in 1925, and the following year (1926) camps were held in both Wisconsin (one for girls) and in Michigan (one for boys). They were so successful that the idea spread very quickly, even with very little support beyond a “blessing” from

church administrators. Wilbur Holbrook recalled that for his first camps in Wisconsin and Illinois (1927) the conference loaned him \$2.50 and when he was 50¢ short at the close, it was taken from his salary. Today, camping in all of its multiple forms is an integral component of youth ministry (with huge financial backing by the church) around the world, with many thousands of young people attending, as well as developing leadership skills while serving on the staff.

d. **Medical Launches**

The church had become involved with ships before, but they were used for transport only. In 1931 Leo B. Halliwell and his wife, Jesse, introduced a revolutionary concept that has since been lauded and emulated by governments throughout the tropical world of the big rivers. The idea was to use boats as clinics to provide medical assistance in regions unreachable by more conventional means. The first and most famous of the launches was named Luzeiro I, which still serves on the Amazon and its tributaries. For their creativity and sacrificial work, the Halliwells were awarded the highest recognition the Brazilian government gives to civilians. Today, the church in Brazil still has more than a dozen medical boats plying its many rivers alongside government-sponsored boats. In other countries, such as Peru, Bolivia, Paraguay, and in Africa and Asia there are or have been at times other boats also taking healing and salvation to those who need and seek.

e. **Theological Seminary**

To keep pace with rising standards of education, the Seventh-day Adventist Theological Seminary was established in Washington, D. C. in 1936. In 1960 it became part of the newly named Andrews University in Michigan. Today, advanced degrees in many aspects of theology are taught in our numerous universities around the world.

f. **Beliefs**

The church has never taken a position on establishing a creed, as some denominations have. However, in 1931, the church adopted a Statement of Fundamental Beliefs, which solidified our doctrines in many areas, and then in 1941 adopted a uniform baptismal certificate that included standardized questions of faith for candidates to agree to.

g. **Radio Ministry**

The pioneer of religious radio broadcasting was Elder H. M. S. Richards, with his first broadcast occurring in 1926. His office was a converted chicken house, since the denomination did not accept the project until 1941. Today the Voice of Prophecy is the oldest continuing religious broadcast in the world and has sister broadcasts in many languages, countries, television, etc. Media broadcasting now covers more than 2,000 stations worldwide with weekly broadcasts; several high-powered stations are owned by the church, and the number of local stations owned and operated by the church and members is constantly increasing.

h. **World War II.**

Mention should be made of this major interference that brought this period to a close. The war brought with it many obstacles to work around. Transportation was difficult, materials such as paper were in short supply, buildings and properties were destroyed, and workers were imprisoned or evacuated. Ideological changes resulting from the war closed many doors to the gospel for decades. However, God overrules in all obstacles, and the work prospered in unexpected ways and to unexpected degrees.

Section 10

Consolidation and Expansion

1947-1959

a. **A Changing World**

The world– and the church– emerged from the war changed. National boundaries were different, politics were different, society was different. This required changes in administrative structures and divisions in order to more adequately meet these changes. Satisfactory and comprehensive reporting became impossible for some countries. Even travel was made more complicated by the introduction of entry and exit visas.

b. **Missions**

The focus of the gospel commission, however, did not die. Leadership determined that the frontiers of the gospel work must continue to expand despite problems. Places that had been evacuated were re-entered, new countries were added yearly, institutions sprouted everywhere.

A sampling: a secondary school in Iceland– 1950
a hospital in Pakistan– 1951
an orphanage in Korea– 1951
Radio work in South America– 1952

c. **Youth Ministry**

Pathfinding went worldwide as it was accepted officially by the General Conference in 1950. The *Junior Guide* a magazine for pre-teens, is introduced in 1953, and the first Pathfinder Camporee is held at Camp Winnekeag, Massachusetts. Puerto Rico and Mexico started Pathfinder clubs in the early fifties, but the first club to take the name “Conquistadores,” now recognized as the official Spanish name for Pathfinders, was organized in Lima, Peru in 1955. The first Pathfinder Club in Africa– Zimbabwe (Northern Rhodesia) was established in 1959.

d. **New Methods of Evangelism**

Television became the newest technology, and the church was quick to react Faith for Today, conducted by W. A. Fagal began in New York in 1950; It Is Written joined in 1955; today, nearly 2000 T.V. stations carry weekly broadcasts.

The new idea of Evangelistic Centers was introduced with centers opening in London and New York as a means of sharing the gospel in the big cities.

The magazine *Israelite* began publication 1954 four times a year, targeting those of Jewish

tradition with topics tuned to their realities.

e. **Statistics**

As benchmarks of growth along the road of time, its interesting to stop and see what the figures indicate for the 1950's (90+ years after the church formally organized). How has God led?

1955– Sabbath School offerings reach the cumulative total of \$100,000,000

1956– Overseas Mission appropriations reach \$21,000,000

1957– Radio broadcasts are made in 27 languages over 981 stations

1958– There are 102 major medical institutions, plus clinics, launches, etc.

1959– World membership tops the 1,000,000 mark, with tithes reaching \$53,000,000

Section 11

Finishing the Gospel Commission

1960- [2000]

a. **Increasingly Difficult Circumstances**

Ellen White warned the church that as the end approaches, the work will have to be done under increasingly difficult circumstances. A listing of just a few of those would have to include the following:

1. Strife, war, and jealousy among nations and tribes.
2. Instability in the business world.
3. Accidents by land, sea and air.
4. Calamities in the natural world– floods, droughts, earthquakes, hurricanes, etc.
5. Starvation and privation at unprecedented levels.
6. Undue nationalism and provincialism fragmenting society.
7. Political strife and turmoil.
8. Collapse of society through destruction of the family, loss of discipline, perversion of morals.

Because we, as church members, are also part of society around us, these things impact us as much as they do others. We are, sad to say, not insulated. We must therefore seek ways of preventing the negative influences of that which is within our spheres of action and help others cope with those negative influences over which there are no easy controls or solutions. Among God's people there is to exist a spirit of love and brotherhood; though scattered among all nations, we are to be one from theory to practice.

Just as John the Baptist was the herald of the first coming of the Lord, so the remnant church is to herald the second coming. The church has been able to keep pace with the technological age we live in by constantly finding ways of applying the new inventions to our mission. It would be very difficult to adequately summarize all these efforts into just a few paragraphs, but here are a few evidences of continued advance in the proclamation of the three angels' messages:

1. Based on 1997 data, more than 85 persons are joining the church every hour.

2. Almost three new churches are being organized every day.
3. Airplanes have joined the transport network, with planes operating in Africa and South America. Pathfinders even helped finance and assemble a plane, that went into mission service at the beginning of the new millennium.
4. Public evangelism has “gone out of this world” by broadcasting via satellite to churches and other gathering centers around the world, reaching ever-increasing hundreds of thousands in simultaneous live meetings. They have been called the “Net 90's.”
5. Five-day Plans to Stop Smoking have reached hundreds of thousands, creating a positive image of the church while helping people kick one of the most pernicious habits acquirable.
6. New departments and services have been established at various levels of church leadership, including Stewardship, Trust Services, Family Life, Children, Women and, most recently, Global Mission, which has a mandate to identify and reach every unreached people group around the world.
7. An agency designed to help those affected by disaster or extreme poverty was organized, first under the name of Seventh-day Adventist World Service (SAWS) then restructured as the Adventist Development and Relief Agency (ADRA), and is a leader among voluntary agencies in helping those who find themselves in greatest need.
8. State-of-the-art printing presses now produce many tons of books and periodicals annually.
9. The educational system is still the largest Protestant parochial school system in the world, with 2000 data indicating 4,809 elementary schools, 1,126 secondary schools, 99 colleges and universities, with a total enrolment of more than a million.
10. The Inter-American Division was well over the two million member mark by 2000, with the Africa-Indian Ocean Division, East African Division and South American Division all between the 1.5 and 2 million mark each.
11. In early 1978 the total world membership of the church reached 3 million; only 20 years later, in 1998, the membership passed the 10 million mark. Members are now found in well over 200 countries of the world (the UN lists 230). In 1978, the church had expanded its influence through the use of 590 languages– by 1998, 735 languages were being used.
12. Under 30 age group comprises more than 70% of the church membership.
13. Missionaries continue to spread the Gospel to all parts of the world.

These are but a few examples of the fulfillment of the commission to go “to every nation, and kindred, and tongue, and people.”

b. Significant Anniversaries

Beginning in 1960 and forward the church began celebrating various anniversaries which have helped to remind us of God’s leading in the past. However, they also remind us that we have not yet reached the promised “Rest” spoken of at the close of Hebrews chapter 11.

- 1960– 100th of the adoption of the name Seventh-day Adventist
- 1961– 100th of the formation of the first conference
- 1963– 100th of the organization of the denomination
- 1966– 100th of the first sanitarium (hospital)
- 1968– 100th of the first camp meeting
- 1972– 100th of organized educational system
- 1974– 125th of the first periodical
100th of the first missionary
- 1976– 50th of camping ministry
- 1979– 100th of first youth society, Hazelton Township Michigan
- 1980– 100th of first Conference outside of North America– Denmark
- 1981– 100th of death of James White
- 1993– 100th of the opening work in Southern Asia– India
- 1997– 75th of the Pathfinder Classes
- 1996– 50th of first Pathfinder Club, California
- 1999– 120th of Youth Ministry
- 2000– 50th of World Pathfinders

Section 12

The Departments of the Church

Facts About the Departments and Services

1. They have been organized to distribute responsibility and provide specialized expertise to strengthen various aspects of church life.
2. *The ultimate objective of every department is to win souls for the Lord through as many and varied means as possible.
3. Departmental work is advisory rather than administrative.
4. There are departmental directors at all levels: the local church, the Conference/Field, the Union, the Division and the General Conference.
5. The leaders of the various departments cooperate with one another in order to keep a unified and balanced work throughout the world.
6. A few departments are limited to certain territories and are not worldwide.
7. Most of the following departments are found in all divisions of the world:

a. **Communication**

*The mission statement of the Communication Department is “building bridges of hope.” This is being accomplished by reaching the diverse church audiences, both within and externally, with an open, responsible and hope-filled communication program, and through the effective use of contemporary technologies and methods of communication. The desired effect of the Adventist communication vision and activities is to create a favorable image of the church, its mission, life and activities, and witness that many will become followers of Christ and become members of His church.

The Communication Department of the General Conference dates back to 1972, when it was transformed from the former Bureau of Public Relations and the Radio-Television Department. Now, the department has these basic functions—news and information, public and media relations, and on-line services. This includes the operation of the Adventist News Network, a news agency established in 1994, as well as implementing the varied features of the church’s web-page on <www.adventist.org>. The department also oversees activities relating to the overall World Church communication strategy— “Seventh-day Adventists will communicate hope by focusing on the quality of life that is complete in Christ.”

b. **Education**

The Education Department provides coordination and supervision to the worldwide Seventh-day Adventist educational system, from the elementary school to the university level. Adventist educational institutions promote the total development of their students— mental, spiritual, physical and social— and actively support the mission of the church.

The first denominationally-sponsored Adventist elementary and secondary school began in Battle Creek, Michigan in 1872, and the first college opened in the same location in 1874. Since then, Adventists have established new schools, colleges and universities in over one hundred countries, with more than one million students enrolled.

The Education Department publishes *The Journal of Adventist Education* in English, French, Portuguese and Spanish. The department also supports the church's ministry on behalf of Adventist students attending public colleges and universities by publishing *Dialogue*, which is distributed free to them in the same four languages.

c. **Family Life**

The over-arching objective of the Department of Family Ministries is to strengthen families as disciple-making centers. Established at creation, the family is the primary setting in which values are learned and the capacity for close relationships with God and with other human beings is developed. The department seeks to enable families to stretch toward divine ideals, while at the same time extending the good news of God's saving grace and the promise of growth possible through the indwelling Spirit.

Family Ministries focuses on people in relationship and is concerned with the needs of married couples, parents and children, the family needs of singles and all members of the wider family circle as they pass through life's predictable stages and contend with unexpected changes in their lives. The department fosters growth opportunities through family life education and marriage and family enrichment programs. It supports and encourages families and family members to avail themselves of professional counseling when necessary to provide healing from abuse or other trauma.

Specific tasks of the department include preparation of resources for Christian Home and Marriage Week and Family Togetherness Week, as well as resources and leadership development to equip pastors and lay leaders in a number of curricular content areas, such as premarital guidance, strengthening marriage, parent education, human sexuality, communication and family evangelism.

d. **Global Mission**

Mission is the primary work of the church. As Seventh-day Adventists, we have a mandate to proclaim the name of Christ to every person in the world. To serve this objective nothing is more cutting-edge than Global Mission.

In 1990, the world church created Global Mission, with the aim of establishing congregations in every unentered people group and territory in the world. From 1990 to 2000, the church has risen to

meet the challenge. During this ten-year period, more than 15,000 new churches have been established, to say nothing of the additional thousands of new congregations. In 1990, our church was establishing one new church per day. In the year 2000, the church was establishing five new churches per day. The membership of the church has grown from 6 million to nearly 11 million members during the same time. Huge territories such as China, the former Soviet Union, India and the Middle East have experienced explosive church growth. It is clear that these accomplishments are a result of the power of the Holy Spirit.

Global Mission's mandate is clear. However, the only way the church can hope to meet the challenge of mission is through each member's involvement—your involvement. Pray everyday that the Holy Spirit will continue to prepare and reap the harvest. Find a way to personally impact mission. Remember the AY Aim: “The Advent Message to All the World in My Generation.”

e. **Health Ministries**

The objectives are:

- ①To promote health and well-being of all members of the church and community.
- ②To establish caring units such as hospitals, clinics, smoking-cessation support groups or even AIDS support groups in churches, schools or other Adventist and non-Adventist institutions.
- ③To promote abstinence from harmful substances. Health Ministries seeks to establish, above all, relationships with people regardless of race, gender, age or circumstances through which the healing power of God's grace can be disseminated.

f. **Ministerial**

The Ministerial Association serves pastors, pastoral spouses and families, evangelists, Bible instructors and local church elders with encouraging spiritual nurture, professional development, practical resources and continuing education.

Official publications of the Ministerial Association are *Shepherdess International Journal* for pastoral spouses, *Elder's Digest* for local church elders and *Ministry* magazine, which goes monthly to all Adventist ministers and bimonthly to clergy of all denominations. Official books are *Minister's Handbook* and *Elder's Handbook*.

The Ministerial Association Resource Center develops and distributes an amazing variety of practical and instructive materials produced in books, videos, cassette tapes, computer diskettes and compact disks.

g. **Public Affairs and Religious Liberty**

*This department has had only one objective: to preserve the rights of every person, everywhere, regardless of creed or status. These rights— to worship, to life, to liberty— were given to man by his Creator.

The Department of Public Affairs and Religious Liberty has placed the views of the church

regarding the principles of separation of church and state before officials and public leaders through *Liberty* magazine and *Fides et Libertas*. The department also organizes international symposiums and congresses throughout the world in support of religious freedom.

h. Publishing

The Publishing Department is responsible for fostering the production and sale of Adventist evangelistic and nurturing literature as well as recruiting, training and assisting literature evangelists with their work.

This, in a sense, is the oldest of departments, for the publishing work dates back to 1849. The first steam press was paid for by a farmer selling his oxen. George King was the first literature evangelist, beginning in 1878. Today literature produced by fifty-eight publishing houses is being sold by 24,000 literature evangelists worldwide, totals over one hundred million dollars annually, and accounts for more than 60,000 baptisms each year.

i. *Sabbath School and Personal Ministries

It is the mission of the Sabbath School/Personal Ministries Department of the General Conference to provide resources and training coordination for Sabbath School and for membership involvement in soul-winning, and to promote world mission emphasis.

Sabbath School— The Sabbath School unit of the department has served the church for more than one hundred years. The mission of the Sabbath School unit is to provide religious education systems and materials for the local church that build faith and practice. It has four purposes:

1. Study of the Word, enabling members to study the Word of God systematically.
2. Fellowship, providing opportunity for social interaction.
3. Community outreach, teaching the gospel to those who do not know it.
4. World mission emphasis, making funds available for the worldwide expansion of the church.

The department produces the *Sabbath School Bible Study Guides* in various editions for all age groups.

Personal Ministries— The mission of the Personal Ministries unit of the department is to motivate, equip and mobilize the membership to accomplish the world mission of the church. Its responsibility is to organize and lead the church into service for Christ. It encourages evangelism especially in many ways, such as lay training through the *International Institute of Christian Ministries*, Bible studies, Community Services activities, public evangelistic activities led by church members and Bible correspondence courses.

j. Stewardship

The Stewardship Department exists to train administrators and pastors in Biblical stewardship. The goal of this department is to provide, for every church member, the opportunity to understand, accept and live true stewardship as a life-style of one who accepts Christ's lordship, walks in

partnership with God and acts as God's agent to manage His affairs on earth.

k. **Women's Ministries**

Women's Ministries began in 1898 with the encouragement of Ellen G. White. However, it soon faded out because of the untimely death of the leader, Sarepta Myrenda (Irish) Henry. It was reactivated in 1990 and became a full department in 1995, so is both one of the newest and oldest departments.

Women make up about 70% of the Seventh-day Adventist Church. The spiritual growth of these women, regardless of age, is the first objective of Women's Ministries, involving women ministering to and for women.

Women's Ministries supports and works to elevate women as persons of inestimable worth because they have been created and redeemed. It strives to build networks among women in the world church to encourage bonds of friendship and mutual support and the creative exchange of ideas and information. This involves the publishing of a yearly devotional book, the profits of which go entirely to scholarships for women. It fosters the mentoring of young Adventist women, encouraging their involvement in the work of the church. Women's Ministries seeks to address the concerns of women in a global context bringing women's unique perspectives to the issues facing the world church; seeks to expand avenues of dynamic Christian service for women; challenges each Adventist woman to find and use her spiritual gifts, working together with the men to further the global mission of the Seventh-day Adventist Church.

l. **Youth Ministries**

*For several decades this department was known as the Youth Department of Missionary Volunteers (abbreviated as MV Department). In 1985 five departments were merged together— Family Ministries, Personal Ministries, Sabbath School, Stewardship and Youth— under the title of Church Ministries. This concept met with mixed success, and in 1995 some of the merged departments were again separated, with only Personal and Sabbath School Ministries staying together. Today we're again known as the Youth Department and are commonly referred to as Youth Ministries. Aspects of youth ministry that are attended to by this department include:

Adventurer Club (ages 6-9) with four age-related classes— Busy Bee, Sunbeam, Builder and Helping Hand; AJY Society and Pathfinder Clubs (ages 10-15) with six age-related classes— *Friend, Companion, Explorer, Ranger, Voyager, and Guide; AY Society and other young-adult-related organizations and activities designed for ages 16- 30's.

*The purpose of the Youth Department is to aid in the harmonious development of the physical, mental, social and spiritual life of the youth and to train and organize them for Christian service. The key expression that permeates all youth ministry-related activities is "Salvation and Service." How this phrase translates into activity is outlined in such publications as the "*Youth Leaders Handbook*," "*Camp Directors Manual*," "*Pathfinder Administrative Manual*," "*Adventurer Club Manual*," "*Camporee and Fair Manual*", etc. The department also produces a quarterly publication

called Youth Ministry Accent with materials designed for church youth leaders at all levels.

Various programs have been introduced through the years, each meeting the needs of the youth during the appropriate times. Some better-known ones are Friendship Evangelism in the fifties, Tell Ten in the sixties, Festivals of Faith in the seventies, New Beginnings in the eighties and ushering in the new millennium, a service-oriented program called Heart, Hand and Mind.

Volunteerism took on new meaning and new directions beginning in the sixties with the Student Missionary program. First, colleges began sending students out as volunteers for several months or a year to help churches and institutions around the world; then academies and Pathfinder Clubs began sending groups out on building projects or to spend time helping at schools or orphanages, running Vacation Bible Schools and all sorts of other service-related activities from neighboring countries to local neighborhoods.

World youth directors of the General Conference since the department was organized in 1907 are as follows:

M. E. Kern	1907-1930	John Hancock	1970-1980
H. T. Elliott	1930-1933	Leo Ranzolin	1980-1985
A. W. Peterson	1934-1946	Dept. of Church Min.	1985-1995
E. W. Dunbar	1946-1955	Baraka Muganda*	1995-
Theodore Lucas	1955-1970		

Section 13

The World Divisions of the Church

The Gospel to All the World

As we have seen, during the years of development in the church organization, the evangelization of the world has not been forgotten. In the early days, with only a handful of workers and few scattered members with very limited means, the territory of the United States alone seemed far too large to reach with the message. But God had larger plans for His people. As fast as the church could follow, He opened one door after another. By the early 1900's all the major geographical areas of the world had been entered, and the church was fully, permanently committed to world evangelism.

Pioneer missionaries, entering new lands, established mission stations, and there soon followed missions or fields, then conferences and unions. As early as 1916 division organizations were formed. Since that time there have been various restructurings of these entities as new countries emerged and new political situations made cause for changes. The following information was provided by the Youth Department of each corresponding division. As of 1999, the divisions listed were:

a. **Africa-Indian Ocean (AID)**

Organized in 1980, this division joins together parts of the former Trans-Africa Division, Northern Europe-West Africa Division and the Euro-Africa Division. Its territory includes those parts of sub-Saharan west and central Africa not listed with EUD, EAD, or SAU, and the islands of the Indian Ocean. We note here that in the very near future, all of Africa will be reorganized. We await the final decisions of the committees involved and the votes taken.

b. **Eastern Africa (EAD)**

Today's Eastern Africa Division has arrived at its present status among the highest-membership divisions via often-complicated arrangements of structural management created by the constantly changing political situations. While the environment for managing and effectively coordinating the work has not been the most desired, God has still in His providence guided in the constant spreading of the gospel, regardless of political, racial and tribal turmoil.

The 1921 *Yearbook* states that the "African Division" was "constituted by action at the Boulder [Colorado] Council, October 1919, not fully organized." W. H. Branson was named president. There were only 2,200 members spread out through three unions of southern and eastern Africa. A later change caused the area to be called the Southern Africa Division, and Elder Robert H. Pierson was elected as president. This entity now included a wider range of east and central African countries and moved its headquarters from Cape Province, South Africa, to Harare (Salisbury), Zimbabwe (Rhodesia). In 1968 a Trans-Africa Division was formed, which included the East African Union, to begin with, but then by 1970 the East African Union became part of the Afro-Mideast Division. In 1983 there were two divisions: the Trans-Africa and the Eastern Africa. The

territory of the EAD now covered Tanzania, Malawi, Kenya, Uganda, Somalia, Djibouti and Ethiopia. It was based in Nairobi, Kenya, and had as its president the first black African, Elder Bekele Heye. The Trans- Africa Division included South Africa, Zambia, Malawi, Zimbabwe, Lesotho, Namibia, Swaziland and Botswana, with headquarters still in Harare. Elder Kenneth Mittleider was president. 1983 was a pivotal point in all this. Both divisions were merged, forming a new Eastern Africa Division with headquarters in Harare. Included within its territory are Botswana, Djibouti, Eritrea, Ethiopia, Kenya, Malawi, Somalia, Tanzania, Uganda, Zambia, and Zimbabwe. The southern Africa nations became an independent union attached to the General Conference.

c. **Euro-Africa (EUD)**

The two divisions that cover Europe still reflect some of the turmoil of the past caused by the political upheavals of two world wars. As the “pie” now looks, this division includes Southern Europe, North Africa, some countries bordering the Black Sea, Afghanistan, Angola, Iran and Mozambique— a total of thirty-one very diverse political entities. Some of the greatest challenges for Global Mission are found within the territories of this division, and at the same time some of the greatest breakthroughs are here, as well. One such case is the manner in which the church in Romania has exploded in recent years since the fall of Communism. Membership jumped from a small handful to nearly 72,000; Pathfinders went from zero to more than 5,000 in just over two years, and projections were to double the number by the turn of the millennium two years later.

d. **Euro-Asia (ESD)**

With the change of political winds in the 1980's came an opportunity to finally organize the work in the various countries of the former Soviet Union (excepting the Baltic republics). The division was organized in 1990 with about 37,000 members in 550 churches. Within only eight years, the division had grown to 130,000 members in 1500 churches. This division now is organized into five unions, twenty-five conferences and two attached fields; its headquarters are in Moscow.

Through God’s guidance and protection displayed by a series of miracles, the Zaokski Theological Seminary was established in 1988; a publishing house— Source of Life— was founded; the Adventist Health Center was established and the Voice of Hope Media Center began broadcasting.

e. **Inter-American (IAD)**

The largest division for over 20 years and baptizing new members at an average of over 400 per day gives a short view of how quickly the work is growing in this region “between the Americas.” The division comprises North America from Mexico to Panama, the South American countries of Colombia, Venezuela, and the three “Guianas,” and the Carribean islands. It is the only division with its headquarters outside of the division territory (Miami, Florida). International transportation quirks and costs, make it the most practical location. Four major languages are spoken: Spanish, English, French and Dutch. In spite of some high population densities, the ratio for its membership

is lowest of all divisions at 1:13. It is said that if all the churches in the three conferences on the island of Jamaica were build in a row, there would be one every ¼ mile (0.44 Km.) In the island nation of Antigua-Barbuda, over 1% of the island population is a Pathfinder.

f. North American (NAD)

The territory of the North American Division includes Bermuda, Canada, the French possession of St. Pierre and Miquelon, the United States of America, Johnson Island, Midway Islands and all other islands of the Pacific not attached to other divisions, and is bounded by the dateline on the west, by the equator on the south and by longitude 120 on the east. This division, with 4,718 churches, 368 companies and 879,829 members, is divided into nine unions (1997 data). In 1997 the total population in this territory was 297,609,586.

The North American Division is blessed to have the World Headquarters of the Seventh-day Adventist Church situated within its borders in Silver Spring, Maryland. It still maintains the special arrangement with the General Conference that it had before becoming a full-fledged division. The NAD has a president, secretary, treasurer, three vice-presidents and department directors who oversee the work of the division. The three top officers also serve as associates in the General Conference. No other division has this arrangement.

There are six universities, nine (tertiary level) colleges and 1,044 primary and secondary schools operated in the North American Division. There are more than one hundred hospitals, nursing homes and retirement centers. Two large publishing houses, the Pacific Press and the Review and Herald, serve both the North American Division and the world field.

Many institutions in the North American Division help to make it a training and supply center for the world. In 1997 there were 619 NAD employees working as interdivision employees (formerly called missionaries) serving in overseas divisions. Of these 619, there were 142 serving in the medical work. This division had more interdivision employees serving in other countries than all the other divisions combined. Also in 1997 there were 289 Adventist Volunteers serving in other countries. There were 83 young Task Force volunteers serving within the North American Division.

g. Northern Asia-Pacific (NSD)

*The former Far Eastern Division, which was organized in 1919 and renamed Asia-Pacific Division in 1995, comprised the following unions: Bangladesh, Korea, Japan, South China Island, Myanmar, East Indonesia, West Indonesia, North Philippine, Central Philippine, South Philippine, Southeast Asia, Sri Lanka Union of Churches and the attached field of Guam-Micronesia.

In 1997, this vast expanse was divided between the north and the south. The northern region became the new NSD and includes the following territories: The Democratic People's Republic of Korea, Japan, Macau, Republic of Korea, Taiwan, and has added to it the countries of Mongolia and the People's Republic of China. This new division, with a population of 1.5 billion, is the largest concentration of people of any division of the world field. There are 421,000 members and 1,450

churches as of 1998, comprising the Japan and Korean Union Conferences, the South China Island Union Mission and the East Asia Association.

The Northern Asia-Pacific Division operates one university, four colleges, 37 secondary schools, four food industries, eight hospitals, one health center, three nursing homes/retirement centers, three publishing houses, four Bible correspondence schools and 38 English language schools.

h. South American (SAD)

The South American Division was organized in 1916 and has its division offices in Brasilia, the capital of Brazil. This division now has nine unions: Austral, Bolivian, Central Brazil, Chilean, East Brazil, North Brazil, Northeast Brazil, Peruvian and South Brazil. It also has two attached fields in Ecuador that may soon become the tenth union. The 2000 statistics showed 6,387 churches accommodating 1,701,600 members. This division has many schools, hospitals, clinics and other related institutions. It also has a very active program with medical launches, airplanes and rolling clinics. There are a number of orphanages, elderly-care facilities, and two publishing houses. The South American Division is considered the first-ranking division in its educational work and literature evangelism. The division also has four universities among its institutions of higher learning, which are all recognized by their respective governments and are ranked among the best in their countries. A fifth university in Brazil is now even operating on two fully-equipped campuses with maximum enrollments. In Brazil, at the time of this edition of this manual, a new school was being opened on the average of every five weeks. Brazil and the Philippines (SSD) were in a “friendly race” toward becoming the first million-member country. Brazil was the first to report having attained that goal at the 2000 G.C. session in Toronto, Canada.

i. South Pacific (SPD)

Statistics don't tell the whole story of any division. The SPD is certainly one that would need more than a few paragraphs to illustrate even the basics. Within its five unions are more than 304,000 members scattered across a continent and nearly unnumbered islands of the blue Pacific. Some of these islands have the highest membership/population ratios in the world. As a whole, the Western Pacific Union has a ratio of 1:22.5; within it, however, is the West Solomon Islands Mission with a ratio of 1:6 in 79 churches.

As has been mentioned in previous sections of this manual, the work began early in this part of the world; it was early reinforced by a strong educational program and backed financially by a large food industry. While there were setbacks during World War II, the work never slowed down much, especially in the island nations. Today the biggest challenge facing the division is the secularization of Australia, which has always served as the operating and financial base.

j. Southern Asia (SUD)

The Southern Asia Division today is exclusively the countries of India and Nepal. Though it lost the Unions of Pakistan, Bangladesh, Burma (Myanmar), Afghanistan and Sri Lanka to other divisions in 1986, it has been able to more than double its membership of 134,000 at that time to its present membership (2000) of over 350,000 worshipping in more than 1,000 churches. Additionally, the church has a significant presence in the form of auxiliary institutions, with 294 schools, 4 colleges, 12 hospitals and clinics, a publishing house and two orphanages. The division offices are now located at Hosur, Tamil Nadu, having moved from Poona in 1989. Poona however, is still a major center for the church with the presence of Spicer Memorial College, Oriental Watchman Publishing House, Adventist Media Center, a hospital, four schools and the Central India Union headquarters. There are now six unions in the division, which illustrates the rapid growth over the past few years. The first conference was organized in 1993; since then four more sections (fields) have been moved up the scale to conference level as well. In India alone there are now about one billion people, with 84% Hindus, 11% Muslims, and 3.5% other religions. Christians form a small minority of 2.4% of the total population. In spite of this, the work of the gospel is being aggressively pushed forward, with plans to construct a thousand new churches during the three-year period surrounding the turn of the millennium.

The following is a brief synopsis of the beginnings of the work in India: William Lenker and A. T. Stroup, two literature evangelists, were the first to bring the message to India back in 1893. Two years later the first full-time missionary— a lady by the name of Georgia Burrus arrived. Only 24 years later the Southern Asia Division was created (1919). A school was founded in Coimbatore in 1915 by G. G. Lowry, which grew and was eventually moved to Poona, becoming then the now famous Spicer Memorial College. Publishing work began in 1896, and today the publishing house produces material in 14 of India's languages. Radio broadcasts from the media center are now programming ten languages.

k. **Southern Asia-Pacific (SSD)**

The other half of the former Far Eastern Division, the SSD spreads over seven time zones, seventeen political entities and twenty-one thousand islands. Indonesia alone has over 13,000 islands, with more than 6,000 of them inhabited. "The gospel to all the world" is a particularly interesting challenge to the one million members as they seek ways of reaching the 655+ million total population of these countries.

l. **Trans-European (TED)**

This division comprises an arch over northern Europe from the British Isles, Holland and Scandinavia to the Baltics and Poland; then the Balkans and Greece; from Egypt and Sudan through the Middle East; and Pakistan, for a total of 41 political entities with some challenges equal to those faced by EUD.

m. **Southern Africa Union (SAU)**

During its history, this territory has been a part of several different entities (see East African Division for some of this information). At the time of publication of this manual, this union has been considered an attached Union to the General Conference. The decade of the nineties saw a major change take place within the political and church spheres of influence. These resulted in mergers of church structures and several very positive steps forward in the work of the church. The compilers of this information feel quite certain that the information here presented will be outdated in the near future as further restructuring continues on the paths of progress. Currently (1999), the union comprises the countries of Namibia, Lesotho, Swaziland, the Republic of South Africa and three South Atlantic island entities. Educational institutions include two colleges and five secondary schools, two hospitals, one publishing house and numerous other institutions. The membership has surpassed the 71,000 mark.

Section 14

Presidents of the General Conference

Note: An interesting, more complete biographical sketch for each president through to Robert H. Pierson is found in a small book published by Southern Publishing, 1974, written by Ochs and titled *The Past and the Presidents*. There are also complete biographies written on several presidents, such as White, Andrews, Butler, Daniels, Spicer and Pierson. Here is a very brief summary of a line of very special men whom God has been able to use for a very unique and often difficult assignment.

1. John Byington– May 20, 1863-May 1965

Before the third angel’s message came to John Byington’s attention, he was prominent in the Methodist Church and later became a Wesleyan minister. It was not an easy matter for him to accept the Sabbath, but he chose to obey the plain “Thus saith the Lord.”

His farm provided a station for the “Underground Railroad,” giving food and shelter to escaping slaves. He was a tall, dignified man of few words but definite and well-chosen. He was often called Father Byington because he was the oldest among the Adventist leaders at the time. He became president at the age of seventy-one. His main focus as president was to urge harmony and unity among believers. Born in 1798, he died just past the age of 88 and had chosen for his funeral the text found in Revelation 3:21: “To him that overcometh....”

2. James White– May 1865- May 1867

The second president of the General Conference was one of the most tireless workers of the movement. Born in 1821, he traced his heritage to the pilgrims of the *Mayflower*. He began attending school at the age of 16, studied 18 hours a day and completed all the formal education he would have in about three-and-a-half years.

At the age of 21 he accepted Miller’s teachings and immediately began preaching, converting more than one thousand people during a trip that lasted six weeks. In addition to being a good leader and a powerful preacher, James also possessed the gift of song. He assembled the first hymnal, wrote the first paper, *Present Truth*, founded the Review and Herald, started the *Youth’s Instructor* and the *Signs of the Times*. He organized the doctrines of the church, the structure of the denomination, and helped establish a number of institutions. He died in 1881 two days after turning sixty years old.

3. John N. Andrews– May 1867- May 1869

John Andrews had one of the most brilliant, analytical minds of the movement. At the age of five, he heard a sermon he remembered the rest of his life. His strength of character is shown by an incident when he was 14 years old. In Maine, an Adventist meeting convened near a stream and bridge. At the close, he and an elderly man started across the bridge but were met by a hostile mob. A man with a whip struck the old man, but John intervened, saying very stoutly, “We are

commanded to bear one another's burdens. If you whip Brother Davis, you whip me, too!" Awkward and confused, the bully admitted "Its too bad to whip a boy" and let them pass.

John mastered Latin, Greek, Hebrew, French, German and Italian. He memorized the New Testament and at the age of 21 joined the publishing committee of the *Advent Review*. One of his greatest contributions to the church was a 342-page *History of the Sabbath*. A second great contribution and the one he is most remembered for was the fact that he was our first missionary– to Europe in 1874. He died of tuberculosis at the age of 54, and his remains are still in his adopted home of Switzerland.

4. James White– May 1869- December 1871

Elder White's second term.

5. George Butler– December 1871- August 1874

When George Butler was but a child, his parents joined the Millerite movement and opened their home as a meeting place for believers. He was the grandson of the governor of the State of Vermont. At the age of 31 he was an earnest young layman, farmer and elder of the church in Waukon, Iowa. The administration of the Iowa Conference joined a dissident movement, so the constituency licensed him as a minister and then elected him president of the Iowa Conference (1865).

He was the first president to travel overseas while in his post. It was during his term of office that the church made a step forward that would forever leave a major impression on its membership– education– the first school was founded. During an interim when James White was again president, he returned to the presidency of the Iowa Conference. He was so wrapped up in his work that at the close of his second term, he required a complete rest, but again in 1901 he was asked to be president of the Florida Conference. Then the next year he took the reigns of the Southern Union. He continued a heavy schedule of preaching and writing until his death in 1918. He lived to see one of his very first converts– A.G. Daniels– become president of the General Conference.

6. James White– August 1874- October 1880

Elder White's third term, for a total of just over ten years.

7. George Butler– October 1880- October 1888

Elder Butler's second term, for a total of nearly eleven years

8. Ole A. Olsen– October 1888- February 1897

At just five years of age Ole Olsen immigrated to America with his family from Skogen, Norway; thus he became the first foreign-born president. At the age of 29 he became president of the

Wisconsin Conference; then followed the Dakota, Minnesota, and Iowa conferences. In 1886 he was invited to go to Scandinavia to oversee the work there. At the age of 43 he was elected president of the General Conference for nine years, served a year in Africa opening work among new tribal groups, then returned to the European continent, Great Britain, Australia and finally retired in America, working among immigrants. Considered “one of the most loved leaders,” he died suddenly while still working (1915).

When the church appointed him as president of the world church, he was not present but rather working diligently in Norway as president and evangelist of the Norwegian Conference. His diary had an interesting entry– “received word from the brethren” – as to his appointment. But he didn’t leave right away; he was doing God’s work where he was. Then one day five months later, his diary reads “Leaving today for America to take up duties at General Conference.” To modest, unassuming O. A. Olsen, it made no difference whether he was serving the church as a preacher somewhere or president of the world church.

9. George A. Irwin– February 1897- April 1901

At the age of seventeen, Irwin joined the 20th Ohio Volunteer Infantry– and the Civil War. Fighting seventeen battles under Generals Grant and Sherman, he was finally captured near Atlanta, Georgia, and sent to the infamous Andersonville Prison. Here, amid all the stench, misery and death, he was converted. He survived prison, was released at the close of the war, went back home to Ohio, where he accepted the message and became a charter member of the Mt. Vernon, Ohio SDA Church, now age 44. Four years after joining the church, he was elected president of the Ohio Conference. He was asked to be part of a committee of three and return south in search of a site for a school– today’s Oakwood College (named for 65 huge oak trees they found on the farm).

At the General Conference Session held at Lincoln, Nebraska in 1897, thirty-eight conferences and five mission fields were now represented. Irwin insisted that the ministry should not be tied to business matters; it consumed time that should be spent on the gospel work. Laymen “of honest report” should be elected to fill the business needs of the church. After he had given four years of work at the General Conference the constituency entered the Restructuring Session of 1901. Irwin and Daniels exchanged places, with Irwin going to Australia to head the work there.

Irwin was always generous with whatever money he had. He helped finance a school in the South, a church in Atlanta, Oakwood College, and numerous students. His philosophy was based on the parable of the pearl of great price: “It will take all to buy the field.” George Irwin finally rested at the age of 68 in 1913.

10. Arthur G. Daniells– April 1901- May 1922

At the age of 36, Arthur Daniells became the first president of the church’s first Union conference, established in Australia. Then, at age 43, he was elected president of the General Conference and served in that capacity longer than any other we’ve had (21 years). He was a most dynamic leader, with a vision of the mission field scarcely dreamed of before. He had spent many years with Ellen

White as a mentor developing the work in the South Pacific, using his rich experience and youthful enthusiasm to guide the church through a process of reorganization that spread much more authority and responsibility out to the local fields, enabling them to move much more quickly in the spread of the gospel.

Few would have guessed that Daniells started out as a shy lad with a speech impediment. His father, a physician, fought and died in the bloodiest battle of the civil war—Antietam. His mother remarried a rancher, so Arthur grew up thinking he would become a farmer. At age 16 he thought being a teacher would be better and went to Battle Creek College. After getting married, he found himself in Texas working with evangelist Elder Kilgore as his tent master and with help overcoming his speech problems. James and Ellen White came to Texas that fall and stayed all winter, becoming lifelong friends with Arthur and his wife, Mary. One of Daniells' early converts was Mrs. Flora Plummer, who later became the first Sabbath School Secretary of the General Conference, serving 35 years there, and is also well remembered within youth ministry for her early contributions that eventually led to the organizing of the Youth Ministry Department. While in Australia, Daniells was the first evangelist to visit New Zealand in support of the believers who were already meeting there. Daniells wrote three books, the last of which was finished as he lay on his death bed: *The Abiding Gift of Prophecy* in 1935.

11. William A. Spicer— May 1922- May 1930

Spicer's very first appointment for the church was to go to England and work with S. N. Haskell. He had to leave a new-found sweetheart behind and wait with heavy heart for nearly two years before he had earned enough to invite her to come to England to be married. Later a call came to go to India, where he served as editor of the *Oriental Watchman*, was for a time the only ordained minister in the country, and then back to the U. S. as secretary of the Mission Board.

The Battle Creek fires brought on the transfer to Maryland, and the Spicers were the second family to make the move. He had been appointed as General Conference Secretary (age 38) and served in that capacity the entire term of Arthur Daniells' presidency, replacing him when he retired. The records show that Spicer had been overseas every year but four from 1900-1940. These trips often took several months and is an indication of his commitment to seeing that the work continue the same pace as that set during the years of his predecessor. He passed away in Takoma Park in 1952, nearly 87 years after his birth in Minnesota.

12. Charles H. Watson— May 1930- May 1936

Watson was the first Aussie to become Australasian Division (SPD) president and then the first Aussie to become General Conference president. Born in Yambuk, Victoria, west of Melbourne, raised his early life in a frugal, tough environment of hard work prepared him for God's future assignment as president during the most difficult economic period of our history. Yet, as seen in an earlier section of this manual, it was a period of progress and successes in spite of the financial chaos in the world.

Watson was first able to practice his business acumen by running his father's store. Later he would

apply sound financial practice to funds loaned by members to form a pooled resource for the building of institutions and churches. Applying proper business principles in the development of the food industries became another challenge met successfully. While in the area of evangelism, he traveled across the South Pacific islands, expanding and solidifying the work. During the depression, the church-employed staff was cut by 50%, but the work was not slowed up. Rather, 90,000 new converts came in during this period, 48 new missions were established, 1,000 new churches were built, and 184 new countries and islands received the message comprising 122 new languages. At the close of his term, the Watsons returned to Australia, where he continued in division leadership until his retirement in 1944. He died the day before Christmas in 1962, age 87.

13. J. Lamar McElhany– May 1936- July 1950

Young Lamar McElhany's first encounter with Mrs. White was while he attended Healdsburg College in California. In response to his question regarding the 144,000, she said, "I would not tell you if I did know." He was surprised, but later understood when he read "When men...are curious to know something it is not necessary for them to know, God is not leading them...It is not His will that they shall get into controversy over questions which will not help them spiritually, such as, Who is to compose the hundred and forty-four thousand?"

McElhany began his 58 years of service to the church as a colporteur. As he came from a very close, tight-knit family, the call to overseas service was difficult to accept and often brought severe loneliness to his soul, but travel he did, first to Australia, then to the Philippines, then to New Zealand and, finally, after several years, back to the U.S., where he served as hospital chaplain, then president of several conferences. He was gifted with a rare blend of kindness and firmness and has been likened to a surgeon who can perform major surgery, yet leave but a very small scar.

In 1926 he was elected vice-president for North America (equivalent to president of the North American Division today) and ten years later was chosen to be president of the General Conference. Later, looking back, with his normal humbleness, he commented that the best position he ever held was in his youth as tent master for a couple of evangelists. After his third term as president ended, he continued as a general field secretary until his death in 1959. Shortly before his death, during a hospital stay, an attendant asked him how he liked being president so many years. His typically honest answer was "I did not like it...it wore me out."

14. William H. Branson– July 1950- May 1954

Elder Branson's youth was characterized by diligent study and a love for cooking. His desire to work for the church won over becoming a chef, but he always loved to do the cooking for guests who would visit. He was ordained at the age of 23, became president of the South Carolina Conference at the age of 24, of the Cumberland Conference at age 26, of the Southern Union at the age of 28, and of the African Division at the age of 33 (seems times were different then!). The entire continent had a magic appeal to him-- he often slept on the open ground, used tree bark for dishes, and employed every imaginable form of transport, but covered the continent seeking places and ways to spread the gospel. In a short time he wrote two books as motivators to other youth who would choose to work on this great continent.

He was long recognized as an able administrator and powerful preacher, so after ten years of hard, satisfying work in Africa, he was asked to become a vice-president of the General Conference (age now 43). He worked hard but also knew how to relax and insisted on never mixing business and relaxation. He loved gardening, had a small boat and was never so relaxed as when he'd go camping, cooking over a campfire and sleeping under the stars. His father-in-law once remarked "Next to the Lord, Will Branson is the truest and greatest, the kindest and best man that ever lived". From 1938 on he served first in Europe, then in China. When in 1950 he was invited to be the president of the General Conference, his response was "I have always had very high ideals regarding the type of man who should stand as the leader of God's people... I have never felt that I could personally measure up to that standard, I have no natural abilities...." But when all was said and done, he concluded, "I have never felt free to say 'no' when... asked to undertake any task." His secretary once wrote to friends, "I have never known anyone more prolific and versatile, and withal a genial disposition." During his presidency, he developed Parkinson's disease and resigned at the 1954 session in San Francisco. In his last sermon to the delegates, his urge was still "The whole business of the church is to save souls." He died in 1961.

15. Reuben R. Figuhr– May 1954- June 1966

Born in Wisconsin, Figuhr was of that large immigrant movement of Germans who had left Germany in the early-to-mid 1800's, gone to Russia and then a generation later had to move again to the states of the north-central plains of the U. S. He was fluent in four languages including English, German, Tagalog and Spanish. His service included 18 years in the Philippines (ten of them as president of the Union) another nine years as president of the South American Division and four years as a general field secretary of the General Conference.

During his presidency, the church reached its first million in membership and saw an additional half-million join. When he was elected, the delegates represented 109 countries and several hundred languages. His travels took him to some of the most remote places of the earth, logging two million miles by air in addition to countless miles by bus, train, and even using water buffalo for transport. In one instance he had to ford a river more than fifty times to reach his appointment. He was laid to rest to await his Lord's coming in 1983.

16. Robert H. Pierson– June 1966- January 1979

Robert Pierson's style of servant leadership might best be illustrated by an incident that occurred shortly after his retirement from official duties. He was invited to be the guest speaker for a series of deacon and elders' meetings followed by minister's meetings at Camp Alamisco on Lake Martin in Alabama. There were only a few hours on Sunday between the two sets of meetings for the camp crew to clean up and have everything ready for the second group. The camp director had just begun preparing the large meeting hall when Pierson happened by and offered to take over the cleaning, freeing up the director for other urgent work. When the director protested that Pierson was a guest and should take the opportunity to relax a bit and enjoy the beautiful lake, Pierson's response was, "I hear whoever doesn't work doesn't eat; now me tell what needs to be done." He then proceeded to mop, wax, polish and set up the 200 chairs while the rest of the staff worked feverishly on other assignments. While humility was perhaps not unique to the man among presidents, he was indeed a

special person practicing what he preached.

He was born in Iowa as a fourth-generation Adventist in 1911. His father, though, was a Methodist and bank president. He enjoyed writing, and at the age of twelve had one of his poems published-- a seven-stanza story of Lindbergh's flight across the Atlantic. He also loved sports: in high school he was captain of both his football and track team. He also played basketball and baseball and did some boxing. He thought little of studies beyond high school. Then his mother died, and his life took a different turn. He married his high school sweetheart, and both went to Southern Missionary College, where she taught part time elementary classes and he milked cows to pay their way through school and degrees in Theology and Education. Eight years after leaving college (now age 30) he was named president of the South India Union. From there he returned to New York, where he maintained a daily radio broadcast, and in 1944 was called to be president of the British West Indies Union. Six years later he returned to India as Division president. While there he became the first SDA minister to enter the mountain kingdom of Sikkim. In 1958 he became president of the Trans-Africa Division and was among those trapped in the middle of the Katanga/Congo war, with shrapnel often flying inches away. He later admitted, by quoting 2 Corinthians 1:10, "It was God who preserved us from imminent death" (Phillips). Finally, due to his doctor's advice, he retired from official duties in 1979, but then served as a volunteer pastor in a church back in the Caribbean for some time. While pastoring in Hawaii, Pierson died in 1989 at the age of 78 of that heart attack predicted by his doctor ten years before.

17. Neal C. Wilson-- January 1979- July 1990

The son of missionaries, he spent many years in Africa and India, then added the Middle East, where he was president of the Egypt Mission for five years and of the Nile Union for eight. He was active in negotiating the opening of SDA work in Libya, Sudan and Aden. Eventually he became president of the Columbia Union in the U.S., and from there president of the North American Division by 1966. At the Annual Council of 1978, when Elder Pierson resigned, Elder Wilson was appointed as his replacement, effective January, 1979.

As president of a world organization now numbering several million and increasing by the millions, Elder Wilson often found himself in interviews and negotiations with heads of state from countries around the world, seeking ways in which the SDA church could more effectively serve and share its unique ministry. He was instrumental in obtaining formal recognition of the church in Russia and other countries of the former Soviet Union, participated in the negotiations for the establishment of a theological seminary and publishing house for the newly organized Euro-Asia Division, and sought through high-level meetings to obtain a degree of religious toleration in many countries where such had been very limited. Upon retirement after eleven years, he continued to hold many key committee functions on a volunteer basis, lending his world political expertise to the church for yet many years.

One of his personal attributes that held him in very high esteem by many church members around the world was his unusual ability to recall acquaintances and details often many years later. He had a prolific memory of chance encounters and small incidents that would often be recalled years later,

to the astonishment of those involved. This same ability was also used to good advantage, as he was able to keep a clear view of the ever-growing pulse of the church in all its myriad details around the world.

18. Robert Folkenberg– July 1990- March 1999

Folkenberg, born in Puerto Rico of missionaries in 1941, was the first president certified to fly multi-engine airplanes and helicopters, a certified scuba diver, ham radio operator, etc. He was an entrepreneurial leader who was able to obtain grants from many governments for health and educational projects in Central America during his years there. He also secured funding for radio stations in several countries in Central America and the Caribbean.

Folkenberg brought the church into the technological age by tying in churches all over the world through satellite T.V. and the internet. World evangelism took on a new meaning with worldwide campaigns via satellite, using multiple translations, reaching hundreds of thousands of viewers simultaneously.

19. Jan Paulsen– March 1999-

The second Norwegian (born in Narvik, 1935) to become president, Paulsen served the church in his home country, England, and sub-Saharan Africa and as the longest-serving president of the Trans-European Division. During his term in TED, he was instrumental in strengthening and expanding the work in several countries of Eastern Europe after the fall of Communism, including Albania, which had been completely closed to religion until 1990.

While his administrative talents have been long recognized by the church, he prefers to be known as a scholar in the field of theology and missiology. He was the first Adventist to earn a Doctor of Theology degree from the Protestant faculty of any German university (Tubingen University- 1972). Over the years he has published numerous papers and a book on his favorite themes.

Section 15

Time-line Summary of the Great Advent Movement

First we studied the development of the work in broad chronological strokes; then we looked at its various phases of activity and geographical components to get a clearer picture. But our church didn't develop by phases nor by segments in a coordinated, methodical pattern; it grew as the Spirit of God moved on the minds of men in different places and in different manners to meet the needs of the gospel commission. Geography, phases, concepts and people are all intertwined throughout the growth and history, creating a strong web of faith in the soon return of Christ encircling the globe. Following is a brief chronological summary for easy reference (obviously, space limits its completeness and regions may wish to add those dates that are important to them).

(Section 2– 1755-1843)

This is the period which brought the Biblical time prophecies to a close and Christianity to a crossroads.

- 1755 The Lisbon earthquake
- 1780 The Dark Day
- 1782 William Miller is born
- 1792 Joseph Bates is born
- 1793 Era of Protestant missions begins; William Carey travels to India
- 1798 End of the 1260-year prophecy
- 1804 British and Foreign Bible Society organized
- 1807 Protestant missionary to China– Robert Morrison
- 1813 Missionary to Burma– Adoniram Judson
- 1816 Missionary to South Pacific– John Williams
- 1817 Missionary to Africa– Robert Moffat
- 1827 Ellen Harmon (later White) born near Portland, Maine
- 1831 William Miller, Joseph Wolff and others begin to preach on Second Advent
- 1833 Falling of the stars
- 1839 Joshua V. Himes joins Miller; preaching enters the large cities
- 1840 Himes publishes first Advent periodical; Livingstone sails for Cape Town, Africa
- 1842 Charles Fitch produces prophetic charts; James White begins preaching
- 1843 “Midnight cry” message proclaimed in preparation for second coming

(Section 3– 1844-1852)

A formative and shaking period for those who believed in the soon second coming; the elements were taking shape that would soon be used in the assemblage of a strong organization.

- 1844 The “great disappointment,” the Sabbath (Washington, New Hampshire) and sanctuary (Hiram Edson) truths discovered; the gift of prophecy given to the remnant; first public telegraph message sent by Samuel Morse: “What hath God wrought!”
- 1845 Joseph Bates, J. N. Andrews and others accept the Sabbath
- 1846 Whites accept Sabbath doctrine
- 1847 Sabbath vision given to Ellen White
- 1848 First general meetings of Sabbathkeepers: “Six Sabbath Conferences”; vision to start a small paper
- 1849 First periodical published: *Present Truth*; Review and Herald Publishing begins here
- 1850 First edition of the *Advent Review and Sabbath Herald*
- 1852 *Youth’s Instructor* first published; first Sabbath School lessons (written by James White)

(Section 4– 1853-1863)

With growth came a need for structure; with the need came also a plan, given in answer to prayer.

- 1853 Identity cards issued to ministers; first Sabbath School organized; first church school established, with Martha Byington as teacher; Uriah Smith joins the *Review* office
- 1854 First tent meetings held by Loughborough and Cornell
- 1855 Headquarters moved to Battle Creek, Michigan, and first building erected for *Review*
- 1859 “Systematic Benevolence” plan of giving adopted
- 1860 Name “Seventh-day Adventist” adopted
- 1861 First conference formed in Michigan; Review and Herald incorporated in Battle Creek
- 1863 General Conference organized and first session held; first steps in health reform taken

(Section 5– 1864-1873)

The window on the world of challenges began to open to Seventh-day Adventists. Missionaries first went to California (via Panama, because the transcontinental rail only opened in 1869) and the southern states.

- 1864 Adventists given noncombatant status in Civil War
- 1866 First sanitarium (hospital) at Battle Creek; first health journal, *The Health Reformer*
- 1868 First workers sent to California; first camp meeting (Wright, Michigan)
- 1869 First tract and missionary society formed; John Erzberger asks for a missionary to Europe
- 1872 Death of Joseph Bates; *Advent Tidende* published in Danish (in the U.S.); school opens in Battle Creek and will become the first college of the denomination

(Section 6– 1874-1878)

The window now includes several countries, seven languages, numerous institutions added, and by:

- 1880 the membership stands at 15,570
- 1874 J. N. Andrews goes to Switzerland; *Signs of the Times* published
- 1875 Pacific Press Publishing begins
- 1876 France hears the third angel's message; Germany organizes their first church; *Les Signes des Temps* published as first European paper
- 1877 J. G. Matteson, first missionary to Scandinavia
- 1878 First Sabbath School offerings collected for mission work; Ings and Loughborough go to England

(Section 7– 1879-1904)

By 1904 (twenty-four years later) we had more members outside North America than the total membership was in 1880. During this period, the third angel's message went to Australia, Africa, India, South America, Gulf of Mexico, China and the South Sea Islands. From seven languages we expanded to twenty-two. A new wave of youth found their opportunity and mission.

- 1879 Harry Fenner and Luther Warren organize the first youth society to work on behalf of their peers
- 1880 First baptisms in England; first conference outside N. America– Denmark
- 1881 First colporteur, G. A. King; death of James White
- 1883 Nurses training begins at Battle Creek; death of J. N. Andrews
- 1885 First missionaries to Australia; Ellen White visits Europe
- 1886 Work begun on Pitcairn Is.; first church organized in Russia
- 1887 First missionaries to Africa (Cape Town); first campmeeting in Europe (Norway); colporteurs enter Guyana
- 1888 Abram LaRue goes to Hong Kong; historic General Conference session at Minneapolis
- 1889 First missionaries to Turkey, Barbados; Religious Liberty Association organized
- 1890 S.S. Pitcairn plies the waters of the South Pacific; first youth-related leadership manual published: *Manual of Suggestions for Those Conducting Youth Meetings*
- 1891 Ellen White goes to Australia; work established in Mexico, Central America
- 1892 Work begins in Finland, Brazil, Jamaica; Cape Conference organized; Steps to Christ published; first youth society in Australia
- 1893 Work enters Malawi, India, Trinidad, Falklands; first college outside North America– now Helderberg, Cape Town
- 1894 Work opens in Chile; first Union Conference organized–Australia
- 1896 First missionary to Japan, health work begins in Australia
- 1897 Work opens in Belgium, Iceland; Avondale College opens in Australia
- 1898 Work enters Peru, Hungary; *Desire of Ages* published
- 1900 Work enters Indonesia (Sumatra), Virgin Islands
- 1901 First organized church in Scotland; work enters Puerto Rico; A. G. Daniells elected president; Missionary Volunteer membership cards issued
- 1902 First workers sent to China; Malamulo Mission founded; Battle Creek: hospital and press burn

- 1903 Headquarters moves to Washington, D.C.; work enters Tanzania, Spain; Panama mission organized
- 1904 Work begins in Romania, Portugal, Ecuador; first Korean converts (in Japan); *Manual of Young People's Work* published

(Section 8– 1905-1923)

The work was now expanding so rapidly that we were sending out almost two missionaries every week (average of 96 per year), and youth ministry came into its own.

- 1905 First resident missionary goes to Korea; first evangelist goes to Haiti; first church in Cuba organized; Peru Mission organized; work begins in the Philippines
- 1906 Uruguay Mission organized; work enters Kenya
- 1907 Young People's Department of Missionary Volunteers created, with M. E. Kern as director; Morning Watch first published– Central Union (U.S.); Standard of Attainment introduced as precursor to Master Guide
- 1908 Work begun in Papua-New Guinea, Guatemala; Junior Reading Course introduced
- 1909 First known converts in Greece; Home Study Institute opens; JMV Societies introduced
- 1911 Tent meetings held in Palestine (Israel); first precursor to Pathfinders– “Takoma Indians”, Maryland
- 1912 First converts in Bolivia; Communications Department begins as “Press Bureau”
- 1913 Ellen White sends her last message to a General Conference session
- 1914 First converts in Borneo; Junior Society Lessons introduced as precursors to Pathfinder classes
- 1915 Death of Ellen White; W. H. Branson elected president of the Southern Union at age 28; Senior Bible Year introduced
- 1917 Junior Bible Year introduced
- 1918 Home Missionary Branch becomes a General Conference Department (today's Personal Ministries section of the SS&PM Dept.); first *Junior Manual* published
- 1919 JMV Pledge and Law adopted
- 1920 Harriett Holt elected as the first junior youth leader in the youth department
- 1922 The “Dime” Tabernacle in Battle Creek burns; S. N. Haskell dies; JMV/MV classwork introduced: Friend, Companion for JMV's– Comrade, Master Comrade for the “Comrade Band,” a leadership club within the MV Society; uniforms and scarves are suggested
- 1923 *Messages to Young People* idea is born; Home Nursing course developed as precursor to the Honors

(Section 9– 1924-1946)

The Great Depression and WWII don't seem to impede the third angel's message, as the seed sown by the pioneers and watered by the Holy Spirit continues to bear fruit.

- 1924 Last link to the pioneers dies– J. N. Loughborough; MV Week of Prayer introduced
- 1925 First youth camp held in Australia
- 1926 H. M. S. Richards begins radio broadcasting; first youth camps in U.S. (girls–Wisconsin, boys–Michigan)

- 1927 Mwami Hospital opens in Zambia; *Junior Manual* in Spanish, Chinese
- 1928 16 “vocational merits” introduced (Honors); C. Lester Bond becomes Junior Youth Director at G. C.; First Youth Congress, Germany
- 1929 Southeastern California Conference opens JMV “Pathfinder” Camp
- 1930 H. T. Elliot replaces Kern as G. C. Youth Director; Pre-JMV classes added (Adventurer classes)
- 1931 Leo Haliwell’s launch, the Luzeiro I, is completed and begins plying the Amazon River
- 1932 *SDA Church Manual* published; *Camp Leader’s Handbook* published
- 1936 Central Union adopts a complete uniform for JMV “units”
- 1937 Theological Seminary established
- 1938 *Master Comrade Manual* published; *Ideals for Juniors* by Bond published, based on the phrases of the Pledge and Law; Pathfinder Club organized in California by Lawrence Paulson
- 1939 Advent Wacht youth club forms in Switzerland; Advanced Honors introduced; Middle East College established in Lebanon
- 1941 Voice of Prophecy becomes a denominational project
- 1942 Trailblazers experimented with in Pacific Northwest with Laurence Skinner
- 1945 First MV devotional book– “*Mysteries*” by L. H. Wood; first summer camp in Puerto Rico
- 1946 First conference-sponsored Pathfinder Club, Riverside, California, Francis Hunt, director, John Hancock, conference Youth Director, designs triangle; EGW compilation *Evangelism* released

(Section 10– 1947-1959)

WWII ended, the church regroups and rebuilds in many areas, society structures are altered, enter the “modern age.”

- 1947 First NAD Youth Congress, San Francisco; International Temperance Association formed; Pathfinder song written by Henry Bergh
- 1948 Pathfinder flag made by Helen Hobbs; Area Coordinators first used in Pathfinding
- 1949 First Junior Congress, La Sierra College, with John Hancock; hospital opens in Pakistan
- 1950 First television broadcasting– Faith for Today; Pathfinder Club adopted by General Conference, Laurence Skinner becomes first World Pathfinder Director; First Pathfinder Fair, California
- 1951 Maluti Hospital opens in Lesotho; Master Comrade becomes Master Guide
- 1953 *SDA Bible Commentary* begins release; Pan American Youth Congress, San Francisco; first issue of the *Junior Guide* comes off the press; first Pathfinder Camporee, Massachusetts; first Pathfinder Club in Puerto Rico, Eliezer Melendez, director
- 1954 The first Pathfinder clubs organized on the island of Trinidad in the Caribbean
- 1955 First “Conquistadores” Club organized, Lima, Peru (Spanish Pathfinders), with D. J. von Pohle, Youth Director, and Nercida Ruiz, Club Director
- 1956 MV Voice of Youth evangelism adopted by G. C.
- 1958 Advanced Classes added to Pathfinder curriculum; Silver Award introduced
- 1959 World membership of the church reaches the 1 million mark; First student missionary sent from Columbia Union College; first Pathfinder Club in Zimbabwe and Brazil

(Desbravadores); Gold Award introduced

(Section 11– 1960-2000)

People begin to refer to the phrase “as in the days of Noah”; “millenium fever” and Y2K troubles the hearts and minds of society. It’s time for the Lord to come; there is a new sense of urgency; evangelism adapts to technology and goes global via satellite.

- 1960 Andrews University takes the place of the Theology Seminary; first union Camporee at Lone Pine, California
- 1961 CME becomes Loma Linda University
- 1962 5-Day Plan to Stop Smoking introduced; new 60-hour Pathfinder Staff Training course
- 1963 John Hancock becomes World Pathfinder Director
- 1966 Adventurers begun in Hartford, Connecticut, with Rita Vital directing
- 1967 Stewardship Dept. established
- 1969 World Youth Congress, Zurich, Switzerland
- 1970 *Insight* replaces *Youth’s Instructor*; membership at 2 million; Leo Ranzolin (Brazil) becomes World Pathfinder Director
- 1971 First division-wide Camporee, Sweden (Northern Europe-West Africa Division, today: TED)
- 1972 First efforts at world-wide coordinated evangelism, Mission ‘72....; first Euro-Africa Division Camporee, Austria
- 1974 First Antillean Union Pathfinder Camporee
- 1975 First South Pacific Division Camporee, Australia
- 1976 50th anniversary of MV camping; highest youth camp in the world is realized at Ticllo, Peru, with 20 Master Guide candidates, elevation 4,900 mts./17,000+ ft.
- 1977 G. C. Annual Council launches plan for baptizing 1,000 persons/day by 1980; *Youth Ministry Accent* produced by G. C. Youth Dept.
- 1978 First Southern Asia Division Camporee, India; Missionary Volunteers (MV) replaced by Adventist Youth (AY)
- 1980 Africa-Indian Ocean Division organized; Mike Stevenson (South Africa) becomes World Pathfinder Director; Leo Ranzolin becomes World Youth Director, the first non-American to hold the position
- 1983 First Inter-American Division Camporee, Mexico
- 1985 First North American Division Camporee, Colorado; the merged Church Ministries Department begins its experiment
- 1986 Malcolm Allen (Australia) becomes World Pathfinder Director
Pan African Youth Congress in Nairobi
- 1988 Special edition “Pathfinder Bible” introduced; revised Pathfinder curriculum introduced
- 1989 Adventurer Club accepted by G. C. and goes world-wide
- 1990 “Valuegenesis” survey of youth begun in NAD, followed by SPD and other divisions, provides a base of over 50,000 respondents to questions on moral and spiritual values
- 1993 World Youth Evangelism Convention in Prague
- 1994 First East African Division Camporee at Victoria Falls
- 1995 Baraka G. Muganda from EAD (Tanzania) becomes the World Youth Director, first in the “new” Youth Department and first Black African to hold this position

- 1996 First SPD Youth Congress in Brisbane
- 1998 First Division Master Guide Camporee, SAD– Chile; first Division Master Guide Convention, NAD– California; a major revision of the Honors begins including the introduction of a new eighth category: Health and Science
- 1999 Discover the Power Camporee, Wisconsin, celebrating 50 years of Pathfinding, with 22,000 participants from all continents; there are now as many Pathfinders as there were total church members in 1959 (40 years ago); world church membership passes 11 million
- 2000 Impact Toronto 2,000 Project in Toronto, Canada
- 2001 World Youth Leadership Conference in Brazil
- 2003 World Youth Conference on Evangelism and Service, Bangkok, Thailand